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# INDEX TO VOLUME XXIX.


A

Account of a visit to the Western Country 4, 34, 68, 106
An Answer 5
A word to the wise 21
Advice to boys 37
A word to girls who ought to be at work 197
Abraham's trees 254
A cheerful home 270
Ascent of Pike's Peak 314, 331
A noble project 329
A plea for the little folks 334
An extraordinary season 350
Away from home 358
American antiquities 381, 398
Appeal to parents 387
A clear conscience 407
Alaska seals 412
Art of living with others 470
A true woman's rights movement 474
Artificial geysers 495
A personal God 501
A word for boys and girls about order 502
Ancient agriculture 543
Awake, thou that sleepest 596
Address read in Indiana Yearly Meeting 696
An inquiry 716
A caution 724
A commmunication; A suggestion 740
A call 749
A tribute 758
Answer to J. M. E. 773
Anna M. Walter 792
A proposition 803
An explanation 819
A good old age 820
Appeal of the Indian Aid Committee 826

B

Beauty of winter 30
Brief Notes, No. 6, the life of Jesus the Christ 113
" No. 7, 161
" No. 8, *The Temperance Ladder* 243
" No. 9, *The Temperance Ladder* 261
" No. 10, Chemis- of the Fourth Query 548
Brief Notes, No. 11, The Christian warrior 660
" No. 12, Onward 817
Barclay and his assailants 228, 577, 593, 609, 625, 641, 657, 673
Brahmo Somaj 249
Burial rites of the Arabs and their religion 334
Bird life in the South 343
Business 375
Bits of travel at home 424, 441, 524
Bamboos 475
Be happy now 527
Baltimore Yearly Meeting 601
Banyan tree 608
Beauty of winter 764
Birth of an iceberg 798

C

Chamelion 14
Colfax on the treaty 21
Curious phenomenon 54
Congelation 56
Certificate of removal dated 1688 71
Christ the Saviour 90
Charles Sumner on William Penn and the Peace Policy 122
Co operation 144
Conversation 150
Catacombs 157
Choice of associates 174
Christianity 256
Criteria of Progress 272
Comets 283
Christian Condescension 293
Colorado 314, 331
Cattaraugus Indians 341
Charity 374
Capital punishment 377
Comfort ye my people 422
Christian perfection 455
Calaveras big trees 459
Centre Quarterly Meeting 483
Contentment 502
Charity the greatest 539
Children 599
Christianity and heathenism 614
California wheat field 624
Contribution by G. A. N. 627
Constitution of Pennsylvania 693
Cheerfulness 710
Compensations for suffering 726
Constraint is not government 766

D

Desultory reflections 85
Death of Samuel F. B. Morse 126
Dress 187
Duty 263
Dealing with children 283
Dublin Yearly Meeting 298
Death of an eminent physician 313
Do what thy hand findeth to do 341
Domestic life 373
Dog days 428
Dr. Livingstone's discoveries 490
Dress of children 494
Dixon's history of Wm. Penn 501
Dressing children 615
Debt 629
Dutch enterprise 639
Dark day in New England in 1780 797

E

Evils of too much expression 39
Ethnic inspiration 51
English ivy 62
Extract from the Proceedings of Baltimore Yearly Meeting, 1826 71
Extracts from desultory thoughts on the subject of prison discipline 73
Extracts from a lecture by the Dean of Westminster 117
Extract from report of First-day school association 169
Extract of a letter to a Friend, etc. 214
Extract from a letter received from Nemaha Agency 230
Extracts from books and culture 265
Edward Drinker 145
Earthquakes of history 173
Encroachment of the sea 223
Edible insects 223
Elizabeth Newport 227
Education of Women 271
Employer and employed 281
Extracts from bits of travel at home 299
Extracts from Genessee Yearly Meeting 344

Extract from Genessee Yearly Meeting 360
Early Training 389
Even temper 427
Education 473
Extract 501
Eastern Marriages 615
Extract from an Epistle written by T. Elwood in the year 1686 773
Electric Phenomenon 781

EDITORIAL:

Our new volume—The Pennsylvania Hospital for the Insane 8
A word to the wise 24
Indiana Institute for the Blind 40
Manual of English literature 56
What is the remedy—Early local poems 88
New evangelical alliance 104
The underground railroad—Tobacco and its effects 105
Our approaching Yearly Meeting—The Inner Life 120
The pestilence of 1793 121
Meetings of Ministers and Elders—Ann Preston, M.D. 136
The dress of school girls—Pernicious reading 152
Note—Letter and spirit 168
Philadelphia Yearly Meeting 184, 201
Unity and Uniformity—The new Meeting-house 185
Overwork 248
International Penitentiary Congress 264
Remarks upon dress—Children's books — Friends' Publication Association 280
Genesee Yearly Meeting—London and Dublin Yearly Meetings 296
Fishing Creek Half-year Meeting 312
Geometrical analysis—A noble project 328
Hay fever 344
Excursions for the poor 360
Philadelphia Quarterly Meeting—First-day school conference 392
War 408
Teachers' associations—Circular meetings 440
The Society of Friends—East Hamburg Friends' Institute — The International Penitentiary Congress 456
Ancient Records--Indian agent—Prejudice 472
The old and the new—Edward Parrish—New magazine 488
Retrogression—Summer rest 504
Small meetings—Temperance prize essay 520
Our need—Party strife 536
Origin of the plain language 568
Baltimore Yearly Meeting—Pennsylvania Sanitarium—around the evening lamp 584
"The ministry of song"—The epizooty, or horse disease 600
The Boston Fire—The new temple of science 616
Marriage notices 632
Indian delegation—Tyndall on light 648
Unity of action—The growth of common sense 664
Pennsylvania Pilgrim and other poems 680
Indian and Civil Service policy of the President 696
The new year 712
Across the water 728
Notice to Monthly Meetings—Dr. Lord's lectures 744
Board of Indian Commissioners 760
First-day School conference—International arbitration 776
Howard University—Indian agency 792
Philadelphia Yearly Meeting—War and spirituous liquors—The Modoc Indians 808
Note—Indian Aid Association—The Vienna Exhibition 824

F

Friends among the Freedmen 10, 216, 777
Francis Howgill 33
Faith in man 37
Ferryman and the Friend 38
Francis Daniel Pastorius 65,81,97
From New York to Canada in the year 1800 93
For the boys 111
Franklin's virtues with their precepts 118
Faith in Man 124
Friends Historical Association 169,216
Fossil gums 270
Faith a remedial agent 283
Florence and Galileo 350
Friend's meeting-house at Trenton 406
Friend's meeting-house in Lower Merion 513
Friend's meeting-house at Jericho 708
For the children 427
For the boys 436
Feast of Juggernaut 462
First-day schools 469
Facts with regard to storms 491
Family inhumanity 493
First Monthly Meeting at New Salem, N. J. 566
First-day school association 570
First book made in America 656
First railroads and locomotives in the United States 715
Funeral expenses 725
Freedmen's industrial school 729
Forests and fruit growing 831

G

Good nature 295
Gentleness 325
Glen Mountain 330
Gloves, shoes and stockings 348
Greenlander's life 430
George Whitehead 433, 449
Good society—How to find it 438
Good manners 502
God's ownership of the Sea 505, 521, 532, 554
God is Love 742
God and man 774
George Spalding 818

H

His Mantle 35
Have courage 37
Hidden life 118
Home for aged Friends 141, 180
Heaven within 166
Home conversation 264
Hireling Ministry 277
Hydrophobia 319
Historical notices of Friends' Meeting-house at Flushing 417
Hat honor 515
How to read 640
Horace Greeley 662
Hope 777

I

International amenities 19
Insect wonders 27
International arbitration 44
Isolated Friends 49
Immortality 149
Industry 159
I was once young 326
Inconsiderate prescriptions of alcoholic liquors by Physicians 422
Influence of home life 454
Insect sagacity 479
Influence of flowers on character 495
Indiana Yearly Meeting 518, 535, 696
Indian customs 575
Indirect influence 628
Indian information 630
Indian delegation 648
Influence of temper on health 676
Incidents in the life of an Indian captive 699
Instinct 733
Intelligence of a dog 767
Indifferences to the loss of life 830

ITEMS:

Tea and Coffee Duties; Sleep of Plants in the Arctic Regions; The Fever Tree; Improved form of Blast Furnace 16
English Eclipse Expedition; Clouds; Guano 32
Ozone; Cost of fencing; Largest clock; Frozen plants 48
Diminution of crime; Dissolving bones; Animal and plant life; Star gazers 64
Ten hours factory Act; Col-

ored population of the United States; Animals of the prairies 80
Earthquake in California; New hospital for women; Experiments on the lower animals 96
Silver springs of Florida; The Pacific mills; Alpine plants 112
Gen. O. O. Howard; Watches; Paper from Lake-sedge; The buffalo 128
George Fox; Relics destroyed at Erfurt; Pendulum Experiments; Shedding one's skin 144
Earthquake in Syria; Eruption of Mt. Vesuvius; Joseph Gillott 160
Eruption of Mt. Vesuvius; Beautiful Aurora 176
Interesting facts; Tea and coffee; Prof. Tyndall 192
International Congress 208
Fire in Yeddo; Workmen's homes in Europe; The Jews 224
What it costs England to hold India 240
Baldwin's first locomotive; Keith Johnson 256
Impure water; Prof. Agassiz; Travelling stones 272
New postal code; Remarks of W. Phillips; Rotterdam canal; Earthquake in Iceland 288
New salt for electrical batteries 304
The Peabody Educational Fund; Polar Sea expeditions; Beet root sugar; Coast surveys; Pneumatic despatch tube 320
Population of London; Power of words 336
Brain work; The Feudal system; The ostrich; Purification of turpentine; Zinc ethyl in illumination 352
Webster's spelling-book: The German Empire; Best powder for polishing glass 368
Dr. David Livingstone; Comparative mortality 384
Report of the census office; Tallow tree of China 400
United States parcels post; Siege of Paris; Iceland 416
Peabody educational fund; Tea, coffee, &c.; Progress in Japan; Jamaica as it is 432
The Gipsy conference; The peculiar people; Forest trees; Chicago library 448
A new mill; Sleeping flowers; Circulation of oceanic currents; Statistics about small birds; Electric currents; Collars and cuffs 464
Asiatic prejudices; Steam plows; Dead letter office; The Andes; A disinfectant; Enamelled paper 480
Means of restoring burnt manuscripts; Extract of beef; Inspiration and expiration; Sponge paper; Nile railway 496
Great wall of China; Waste of life; Linden trees; India rubber trees 512
New method of washing 528
Palace and monastery of the Escurial; Why mainsprings break 544
Bible statistics; Reported discovery of Indian relics in Illinois; Copenhagen; Letter from Japan 560
Indian policy; New postage rates; Formerly 576
Female education; Great Britain 592
Women physicians; Australian eclipse exhibition 608
Destruction of forests; Dr. Arlidge; News from Valparaiso 624
Dead letter office; Luther memorials 640
Census statistics; Indian affairs 656
Mary Fairfax Somerville; Paper car wheels; Meteoric display 672
Railroad tracks; Geological changes; Term foolscap 688
New motor for passenger railway cars; Science and Scripture 704
Effect of snow on the temperature of the soil beneath it; Rings of Saturn; Blasting by electricity; Power of the sun's rays 720
Weight of snow; Influence of forests; Lyonet 736
Agricultural strikes; Impressions on the eye; Re-establishment of forests 752
Astronomical Expedition; Salmon eggs from Bremen; How metals are produced; Beet root sugar 768
Open Polar Sea; India-rubber; Holly Tree coffee-houses; Niagara suspension bridge 784
Ancient Assyrians; Remedy for wounds; American iron bridges 800

J

Jesus and His friends 54
Joseph Neff 95
John H. Reid 101
Job Scott on plainness of apparel, &c. 196
Joseph Rule 374
Joseph Pease 379, 394
John Bowne 465
Japanese Pope King 541
Joseph C. Martindale 676
James Gough, Extract from the life of 759
Justice to children 806

K

Keep the heart alive 349

L

Local Information 7, 38, 92, 310, 327, 407, 420, 469, 483, 500, 517, 582, 615, 644, 694, 727, 759, 819
Letter from Charles Lowe 25
" Elizabeth Byrd 50
" China 170
Lengthy obituaries 73
Let your light so shine 163
Life in San Domingo 187
Light in the East 218
Love to God 237
Lesson from a strawberry 285
Looking on the dark side 294
Little hungry minds 495
Lydia A. Thorne 644
Letter from Ireland 679
Lessons of a night 723
Liberal education 731
Lichens 751
Labor conducive to long life 751

M

Mutual Aid Association 11, 761
Martyrs 116
Memorial of Daniel Comly 225
Memorial of Thomas Clarkson Taylor 241
Mystery of the cocoanut 219
Memoir of Margaret Brown 257, 273, 289, 305, 321, 337, 353, 369, 385, 401
Mental nutriment 326
Matinecock meeting-house 561
Minutes of the exercises of Baltimore Yearly Meeting 665
Moral law 711
Mary Somerville 779
Motives 804

MARRIAGES:—

Watson H. Linburg to Lizzie C. Hillman; Pusey Coates to Adaline Brosius; Joseph W. Warner to Sallie S. Roberts 9
Pemberton Wood to Anna E. Hoge 24
Gideon Smith to Martha Jane Cook 40
John Meredith to Ellen Garrigues 56
Joseph C. Watson to Sallie Malone; Willis G. Worstall to Lydia Croasdale; William J. Adams to Elizabeth L. Brinton 72
Joseph R. Mitchel to Sarah E. Trago 201
George B. Baynes to Mary Burrough 249
Thomas D. Smedley to H. Jennie Martin 298

Sylvester Garrett to Elizabeth Nicholson 344
Albert W. Preston to Eliza H. Bonsal 376
Jesse W. Roberts to Anna Charles 393
Jesse Yocom to Annie King 424
Isaac F. Dixon to Mary M. McKinstry 424
Thomas P. Bacon to Annie E. Ellis 459
Charles D. Whitall to Mary B. Clifton 521
George Thompson to Sarah M. Barnard; Daniel K. Hawxhurst to Maria S. Thomas 569
David A. Irish to Phebe M. Hallock; Howard M. Cooper to Alice M. Mears 585
Samuel J. Underhill to Emma Albertson 601
Wm. Dudley Foulke to Mary T. Reeves; Reuben Thomas to Rose Hibb 618
David Satterthwait to Annie R. Abbott; Henry Birdsall to Mary Jane Quimby 650
Alfred H. Middleton to Elizabeth M. Barber 665
William Tussey to Martha H. Martin; Lewis V. Smedley to Selena Cox 696
Justus Wright to Elizabeth G. Bowerman 713
Albert A. Lippincott to Mary L. Lippincott 745
Dr. Edw. Rushmore to Clara S. Riley 825

N

Natural history pursuits in winter 78
Necessity of sleep 126
No Christian system 146
New Moabite stone 186
New York Yearly Meeting 231
New Meeting-house 311
Nurse and patient, Extracts from 753, 769
Needful caution 782

O

Old life in the sea of to-day 31
Omnipotence of nature in the useful arts 128, 197
One drop at a time 160
Opposite neighbors 170
Old age 193
Omaha and Ponca Indians 396
Our Japanese students 415
Ohio Yearly Meeting 453
Old Meeting houses of the Society of Friends in the city of New York 487, 497
Our friends above 499
Otoe agency 550, 685
Old Bibles 613
On the reception of members 693

Obituaries:

J. Willis Martin, Mahalah Eachus 9
Margaret Brown, Isaac Colvin 24
Susan H. Carle, Mary M. Evans, Joseph Shreve, Martha R. Shreve 25
Anna Smith, Jane H. Kirk 40
Elizabeth J. Longstreth, Belinda Townsend, Robt. J. Hollingsworth, Michael Lowber, Charles Meatyard, Walter Eddy Meatyard, Mary Ann Nichols, Elizabeth S. Stone 41
Elizabeth Corlies, Benjamin Lloyd, Mary Ann Taylor, Mary S. Bunting, Isaiah P. Hance, Timothy Hance, Alice A. Gillingham, Newsom Baker, John H. Reid, Samuel Warrington 73
Kezia Gillingham, Sarah Robinson, Sarah H. Frost, Geo. Smith, Jr., William Hill, Lucas Gillingham, Jonathan Gillingham 89
Lydia Cary, Hannah G. Carter, Ellis Boggs, Ann Ferguson, Samuel H. Brown 105
Samuel Butterworth, Millicent G. Griffen, Leander Griest, Elijah T. Mott, Josiah Rogers, Lucy M. Tatum, Susan Walker, Lizzie J. Jenks, Oscar Haines, Lydia J. Sharp 122
Absalom Michener, Naylor Shoemaker, Joseph L. Shotwell, Christiana V. Shotwell, Rebecca W. Vail, Ann Preston, M. D., Joseph E. Silver, Abaigail Ann Silver, John C. Brown, Josiah B. Moore 137
Jesse Blackburn, Samuel S. Hackney, Elmer Kirk, Matilda Kirk, Catharine Marston, Joseph M. Truman, Sr., Sarah T. Comly 153
Mary Pierce, Mary S. Walton, Esther King, Joseph Heaton, Dr. Henry Tyson, Vanleer Eachus, Samuel Thomas, Sallie L. Knight, Nathaniel Richardson 169
Mary Tomlinson, Hannah Eldredge, Henry M. Robinson, Susan M. Miffiin, Caleb Thomas, 186
Abel Green, Lydia Pusey, Catherine Martin, Hannah Cooper, Elizabeth Peters 201
Nathan Parkins, Eleanor W. Foulke, 216
Ruth Hannah Harrison, Josiah John, Nathan Harris, Anna Wright, Joel Holloway, Deborah Clark 232
Sarah H. Shreve, Joseph Bancroft Stuckey, Lydia Bowers 265
Daniel D. Merritt, Ruth Anna Wright 281
Ann Hiatt, Hannah J. Jackson, Joel Smedley 298
Ann James, Thomas Underhill, Ralph C. Marsh 313
Jonathan Bullock, Elizabeth Adamson, Amos Ellis, Jas. Dixon Hopkins, Emma Dudley Tyler, Sarah Haight, Lydia Sheldon, John Sheldon, Wilson Scott 329
Phebe Taylor, Mary Wetherald, Ann C. Bowman 344
Margaret E. Bacon 360
Sarah Baynes, Ruth Anne Dickinson, Margaret C. Lamborn, Joseph Burton, Richard Lundy, Hannah L. L. Burton, Alice M. Heald 377
Hezekiah Hiatt, Sarah Vail, Hannah Newman, Patience M. Jenkins 394
Isaac Bond, Elizabeth Harrop, Anna Margaret Shaw, Hannah Chambers, Mary B. Smyth 409
Hannah Downs, William Downs, Abigail Lippincott, Deborah H. Watson 424
Mary Davies, William P. Walter 441
Griffith S. Tomlinson, Lydia P. Cook, Elizabeth P. Croasdale 459
Edward Parrish, David S. Brown, Sarah S. Brown, Joseph Palmer 473
Abigail Eckert, Phebe Johnson Hallock, Jesse Williams, Isabella M. McDowell 489
Abigail Cherrington, Mary Ann Corbin, Elizabeth B. Pusey 505
Jane Hallowell, Priscilla Walton, Hannah G. White, Norman C. Haines, Edith Comly 521
William Penn Bonsall, Joseph Marshall, John Harmer, Parthenia Harmer 537
Elizabeth L. Ball, John M. Bartlett, Susan R. Brown 552
Thomas T. Gawthrop, Joel Harry, Lydia Ann Thorne 570
Francis Gardner Magill, Mary Marshall, Millicent Carr, Thomas C. Stringham 585
Anna Brown, Lydia Ramsdell Gue, Joshua Mathews, Samuel T. Canby 601
Thomas Cook 618
Maria H. Abbott, Jane L. Frost, Hannah Lippincott, Joel Hughes, William J. Thomas 650
Lydia A. Thorne 644
Lizzie W. Armitage, Anna Eves, Mary Maud Wilson, Sarah A Wilson 665
Joseph C. Martindale 676
Rachel P. Conard, Elizabeth S. Combs, John B. Baynes, Rebecca K. Corkran, Beulah Engle, Mary L. Ferris, Hannah P. Haines, Heppe

Haines, Rebecca Nicholson, Martha V. Pratt, Martha C. Patterson, Amy Seaman 681
Samuel King, Amos Phipps 696
Mary Ann Blackburn Stacy B. Roberts, Justus Wright, Mary Elma Gardner, Rachel Russell, Caroline B. Cain 713
Elizabeth Adamson, Thos. Adamson, James Baynes, Aaron Burgess, William Everett, Charles Watson, Anne Garrigues 728
Rebecca H. Headley, Joseph S. Hazzard, Wm. A. Garrigues, Sarah Kirk, Richard D. Webb 745
Elizabeth S. Evans, Charles Watson, Mary Ann Rhoades 761
Sarah Barry, Isaac F. Dixon, Jennie B. Darlington, Rebecca Haines Taylor, Ann Wetherald, Henry M. Willson 777
Dobel Baker, Ann P. Pusey, Lydia Spencer, Joseph C. Watson 792
John Styer 809
Benjamin Birdsall, Lydia F. Borton, Sarah Woodnutt, Phebe Wright, Ruth B. Jenkins 826

P

Peat making in Scotland 62
Prayer 70
Polite children 141
Patience with children 175
Philadelphia Yearly Meeting, Men's 233
Philadelphia Yearly Meeting, Women's 234
Personal sympathy 276
Preventive of hydrophobia 319
Primeval forest of Trinidad 412
Pitcher plant 443
Persecution of an early Friend or Quaker 465
Paper and books 479
Phebe A. Levely 531
Progress of the educational cause in Philadelphia Mo. Meeting 570, 585, 603, 618, 633 650, 681
Pillow Prayers 597
Put the agreement in writing —Providential interference 630
Prohibition 645
Proverbs 755
Phosphorescence 809
Positive Christianity 822
Position of the planets 827

Poetry:

Deeds vs Creeds 14
Faithfulness 28
He knows—Winter 45
Faciebat—Sea weed 60
A child's thought of God—A winter lilly 78
De Profundis 94
Resting in God 108
Our refuge 109
The brewing of soma—Resurgam—Waiting 125
Good life 131
We may not choose our work 142
He knoweth all 143
The real and ideal 148
They said—Don't let mother do it 157
Lowliness 156
To-day—Foretaste 173
Country children—The victory 188
Epigram 189
Their eyes were holden—In the wood 204
Reflections—The good of evil 220
June 238
When—In due season 253
The Quaker Meeting 1688—It is more blessed 268
Social recreation of the natural history club 284
A quiet life 301
Little foxes—There be those 317
City violets—In the evening 333
Selection—The answer 349
Midsummer—My secret 367
The calm of the soul—Prayer 381
In the night season—Advancing age 398
Daybreak—Nobility 412
Striving—The building of the Nest 429
Out of the darkness—The three bells 444
Spring and summer—Seed time and harvest 462
Overshadowed—Robin redbreast—A child's hymn 477
The dying flower 493
Deeds, not words 500
Tried mothers—Up in the wild 508
Teach me to love—Ruth 524
Living well—Some mother's child 541
What the voice said—Night and day 557
The old man's greeting 574
Birthday thoughts 591
The Great Teacher 607
Soliloquy of the Mayor of Prairie Dog City 620
Wait and see 621
There is a silver lining to every cloud 637
Our own—The boys 654
A selfish life 662
Leave us alone 667
My brother 668
Luther and the bird—Winter 685
Sunset thoughts—Man 700
Light and shade 716
Aspirations—The sculptor 733
Remote result 749
A greeting 750
"Drive on" 764
A holiday hymn 778
The aged—A study 780
Thoughts on visiting the old Friends' Meeting-house at Standfordville, N. Y. 797
Eternity 799
Every day—What of that? 813
Rich—Who by searching can find out God? 829

Q

Quakerism and culture, 132, 177 209
Quakers in Scotland 689, 705
Questions of children 719

R.

Review of the weather, 32, 111 175, 240, 319, 384, 463, 528 623, 671, 735, 799
Rising in time of Prayer 38
Rural Home 45
Religion of business 63
Report of the Female Association for the relief of the sick and infirm Poor 96
Riches and Poverty 127
Reminiscences of olden times 131
Rescue from a crevasse 202
Regeneration of Japan 269
Religious inquiry 325
Reminiscences 388
Resting 421
Report of the committee of Green Street Mo. Meeting 500
Report of the Freedmen Association 552
Report of Indian Committee of Baltimore Yearly Meeting 668, 686
Reconciling Courts 557
Relations of crime to intemperance 558
Reality 582
Rest in work 677
Richard D. Webb 745
Reflections 801
Right thinking 804

S

Scraps from unpublished letters 7, 23, 39, 55, 71, 87, 103, 119, 135, 151, 167, 183, 199, 215, 231, 247, 264, 279, 295, 312, 327, 343, 359, 376, 391, 407, 423, 439, 455, 471, 487, 503, 519, 535, 551, 567, 583, 615, 632, 647, 663, 695, 743, 778, 791, 807, 823
Sabbath evening recreations, No. 1 17
Social gatherings 29
Scientific study of human nature 41, 57
Studies in nature and art 86
Science 116
Superficial discipline 134
Speech 148
Silence 166, 239
Shall the Nation, by a change in its Constitution, proclaim itself Christian? 181
Selfhood and sacrifice 189, 205
Suggestions to brain workers 286
Special Providence 287
Sunstroke 318
Self esteem 343

Swarthmore commemoration day 364
Stolen secrets 367
Suez Canal 414
Salvation through character 435
Sadness 437
Struggle for life in the vegetable world 446
Sagacity of the swallow 477
Santee Sioux Indians 489
Settlement of West Jersey 529
Sketches of travel, 537, 553, 587, 605, 635, 654, 701, 713, 729, 761, 780, 811, 827
Selection from writings of Joseph Pike 549
Santee Agency, 551, 567, 631, 645, 792
Sagacity of a mare 559
Some thoughts connected with the fundamental principles of Friends 564
Spirit of Esau 579
Self consecration 596
Socrates—School at Aiken, S. C. 598
Silence 612
Social religious meetings 662
School education 741
Submission 752
Secret of happiness 758
Sir John Bowring 765
Swarthmore College 785
South Polar exploration 829

T

The use of trials 15
The beatitudes 15
Taste as a moral test 27
The Divine voice 36
The visible and the invisible 37
True liberality 80
The Royal Institution 93
Tobacco and its effects 109
The guest chamber 123
The marriage question 126
Townsend Hauxhurst 129
The worst treason 134
Temperature of ice 159
Tour of Agassiz 172
The spiritual life 192
Thoughts suggested by our testimony against an "hireling ministry 213
To the boys 217
Tobacco 221
Temperance 238
Trees in California 239
The Divine love 246
The two Cabinets compared 267
The thimble 271
The heart 330
The late Joseph Pease 378, 394
Total abstinence 390
Trusting God 391
The lives of the saints 404
The Yosemite 409, 508
The geysers 424, 441
The horn-book 430
The family 431
The body and its relation to the soul 445
The Society of Friends 451, 572, 716, 794
The lady of the house 477
The scientific spirit 484
The ministry—how shall we help it? 485
The bark of trees 511
Traveller in the snow 515
The free spirit 531
Time 532
Thoughts for the class 540
The bear rock 542
The Indians 580, 749, 789
Trip to the Pawnee Agency 589
The courage to live 596
The discipline of business 638
The little herbs 645
Tyndall on light 649
Thoughts for the thoughtful 663
The Beck school 703
To those who have received a gift in the ministry 709
The life to come 724
The Universal Father 756
The Christian spirit 763
To young housekeepers 782
The sublime beauties of winter 814
True unity 828
The star in the East 831

U

Uncongeniality 6
Unselfishness in prayer 116
Uniforms for girls 123
Uniform dress for school-girls 212
Unwritten lives 342
Understanding of children 475
Unwelcome truths 492
Unconscious influence 543
Union in action rather than in belief 693
Umbrellas 718
Unused talent 794

V

Value of small facts 316
Value of forest trees 430
Visit of our Indian delegation 621
Violets as preachers 819

W

War and the early Christians 1
Who will go for me? &c. 22
Weather at the Santee Indian Agency 48, 192, 416, 631
War 51
What is the remedy 55, 107
What a poor boy did 61
William Wilberforce 138, 154
"We boys love stories" 143
"What think ye of Christ—whose Son is He?" 164
World weary 234
Work and play 309
Watkin's Glen 330
Wells in the desert 335
When to begin 343
Wool and Alpaca 447
Westbury Monthly Meeting 545, 737
William Penn 721
Wind and rain storms in Italy 750
What is religion? 772
Winters of the olden time, etc. 816

Y

Youth and its hope of progress 277
Yosemite 409
Your boys' guests 471

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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CONTENTS.

War and the Early Christians..... 1
Account of a Visit to the Western Country..... 4
An Answer..... 5
Uncongeniality..... 6
Local Information..... 7
Scraps from unpublished Letters..... 7
EDITORIAL..... 8
MARRIAGES..... 9
OBITUARIES..... 9
Notices..... 9
Friends among the Freedmen..... 10
The Mutual Aid Association..... 11
POETRY..... 14
A Chameleon..... 14
The Horrors of War..... 15
The Use of Trials..... 15
The Beatitudes..... 15
Words to think of..... 16
ITEMS..... 16

## WAR AND THE EARLY CHRISTIANS.

Thomas Clarkson, in his "Portraiture of Quakerism," treating on the subject of War, adduces many evidences of the interesting fact, that in the first and second centuries, the testimony against all violence was held in great purity by the professors of Christianity. It appears to have been based perhaps equally upon their scruples against uniting in the idolatrous services required of the soldiers of those times, and upon their conviction that it was unlawful for Christians to fight. We have selected a few pages from Clarkson's Portraiture, having been interested in observing, that in the stand made by the Society of Friends against war, no new thing has happened. We are only by the side of the early Christians. But, while viewing this fact with interest, we may receive a cautionary lesson from the records of History, which, as given by Clarkson, shew, that "while Christianity remained pure, Christians declined the military profession, but as it became less pure, their scruples against it became less, and when it became corrupt, their scruples against it ceased."

The pages we have selected, take in the period when the testimony to peace was held in its purity. We refer our readers, especially our young friends, to 3d volume of "Clarkson's Portraiture" for further statements in this connection.

In chapter 16th, 2d volume, they will also find interesting information, relative to the origin or object of the institution of the Pass over Supper and a description of its many and singular ceremonies, which are still held in sacred remembrance and strictly observed by the Jews whenever found in congregated members :—

"It will be said, that the military oath, which all were obliged to take alike in the Roman armies, and which was to be repeated annually, was full of idolatry; that the Roman standards were all considered as gods, and had Divine honors paid to them by the soldiery; and that the images also of the emperors, which were either fixed upon these standards, or placed in the midst of them in a temple in the camp, were to be adored in the same manner. Now these customs were interwoven with the military service. No Roman soldier was exempted from them. It will be urged, therefore, that no Christian could submit to these services. Indeed when a person was suspected of being a Christian in those times, he was instantly taken to the altars to

sacrifice, it being notorious, that if he were a Christian he would not sacrifice, though at the hazard of his life. Is it not, therefore, to be presumed that these idolatrous tests operated as the great cause, why Christians refused to enter into the army, or why they left it when converted, as described in the former section?

That these tests operated as a cause, we must allow. And let this be considered as an insuperable argument against those, who contend that there were Christian soldiers in those times, for no Christian could submit to such idolatrous homage; but, if so, no Christian could be a soldier.

That these tests must have operated as a cause, we may infer from the history of Marinus. Marinus, according to Eusebius, was a man of family and fortune, and an officer in a legion, which, in the year 260, was sustained at Cæsarea of Palestine. One of the centurion's rods happened to become vacant in this legion, and Marinus was appointed to it. But just at this moment another, next to him in rank, accused him before the tribunal of being a Christian, stating, that "the laws did not allow a Christian, who refused to sacrifice to the emperors, to hold any dignity in the army." Achæus, the judge, asked Marinus if it was true, that he had become a Christian. He acknowledged it. Three hours were then allowed him to consider, whether he would sacrifice or die. When the time was expired, he chose the latter. Indeed, so desirous were the early Christians of keeping clear of idolatry in every shape, that they avoided every custom that appeared in the least degree connected with it. Thus when a largess was given in honor of the emperors, L. Septimius Severus the father, and M. Aurelius Caracalla the son, a solitary soldier, as we learn from Tertullian, was seen carrying the garland, which had been given him on that occasion, in his hand, while the rest wore it upon their heads. On being interrogated by the commander, why he refused wearing it, he replied, that* he had become a Christian. He was immediately punished before the army, and sent into prison. What became of him afterwards is not related. But it must be clear, if he lived and cherished his Christian feelings, that, when the day of the renewal of his oath, or of the worshipping of the standards, or of any sacrifice in the camp, should arrive, he would have refused these services, or abandoned his profession.

But though unquestionably the idolatrous services, required of the soldiers of those times, hindered Christians from entering into the armies, and compelled those, who were converted in them, to leave them, nothing is more true, than that the belief, that it was unlawful for Christians to fight, occasioned an equal abhorrence of a military life. One of the first effects, which Christianity seems to have produced upon its first converts when it was pure and unadulterated, and unmixed with the intepretations of political men, was a persuasion, that it became them, in obedience to the Divine commands, to abstain from all manner of violence, and to become distinguishable as the followers of peace. We find accordingly from Athenagoras, and other early writers, that the Christians of his time, abstained, when they were struck, from striking again, and that they carried their principles so far, as even to refuse to go to law with those who injured them. We find also, from the same Athenagoras, and from Theophilus Antiochenus, Tatian, Minucius Felix and others, that they kept away from the shows of the gladiators. This they did not only because these shows were cruel, but because, as Theophilus says, "lest we should become partakers of the murders committed there." A similar reason is also given by Athenagoras on this occasion: "Who is there, says he, that does not prize the shows of the gladiators, which your emperors make for the people? But we, thinking that there is very little difference whether a man be the author or spectator of murder, keep away from all such sights." And here it may be observed, that the gladiators themselves were generally prisoners of war, or reputed enemies, and that the murder of these was by public authority, and sanctioned, as in war, by the state. Now what conclusion are we to draw from these premises? Can we think it possible, that those, who refused to strike again, or to go to law with those who injured them, and who thought an attendance at the gladiatorial spectacles criminal on the principle, that he who stood by was a murderer, though the murder was sanctioned by law, should not have an objection to the military service, on the principle, that it was unlawful to fight?

In short, the belief of the unlawfulness of war was universal among Christians in those times. Every Christian writer of the second century, who notices the subject, makes it unlawful for Christians to bear arms. And if the Christian writers of this age were of this opinion, contrary to all their sentiments before their conversion, and wholly from their knowledge of Divine truths, why should not others, who had a common nature with these, be impressed, on receiving the same truths in a similar manner? And so undoubtedly they were. And as this belief was univer-

*The priests wore the garland, when they sacrificed to the Heathen gods.

sal among the Christians of those times, so it operated with them as an impediment to a military life, quite as much as the idolatry, that was connected with it, of which the following instances, in opposition to that of Marinus, may suffice.

The first case I propose to mention shall be, where there was an objection to entering into the military service upon this principle. And here, I apprehend, none can be more in point than that of Maximilian, as preserved in the acts of Ruinart.

Maximilian, having been brought before the tribunal, in order to be enrolled as a soldier, Dion, the proconsul, asked him his name. Maximilian, turning to him, replied, "Why wouldst thou know my name? I am a Christian, and cannot fight."

Then Dion ordered him to be enrolled, and when he was enrolled, it was recited out of the register, that he was five feet ten inches high. Immediately after this, Dion bade the officer mark him. But Maximilian refused to be marked, still asserting that he was a Christian. Upon which Dion instantly replied, "Bear arms, or thou shalt die."

To this Maximilian answered, "I cannot fight, if I die. I am not a soldier of this world, but a soldier of God." Dion then said, "Who has persuaded thee to behave thus?" Maximilian answered, "My own mind, and he who called me." Dion then spoke to his father, and bade him persuade his son. But his father observed, that his son knew his own mind, and what it was best for him to do.

After this had passed, Dion addressed Maximilian again in these words, "Take thy arms, and receive the mark." "I can receive, says Maximilian, no such mark. I have already the mark of Christ." Upon which Dion said, "I will send thee quickly to thy Christ." "Thou mayest do so, said Maximilian, but the glory will be mine."

Dion then bade the officer mark him. But Maximilian still persisted in refusing, and spoke thus: "I cannot receive the mark of this world, and if thou shouldst give me the mark, I will destroy it. It will avail nothing. I am a Christian, and it is not lawful for me to wear such a mark about my neck, when I have received the saving mark of the Lord Jesus Christ, the Son of the living God, whom thou knowest not, who died to give us life, and whom God gave for our sins. Him all we Christians obey. Him we follow as the restorer of our life, and the author of our salvation."

Dion instantly replied to this, "Take thy arms, and receive the mark, or thou shalt suffer a miserable death." "But I shall not perish, said Maximilian. My name is already enrolled with Christ. I cannot fight."

Dion said, "Consider then thy youth, and bear arms. The profession of arms becomes a young man." Maximilian replied, "My arms are with the Lord. I cannot fight for any earthly consideration, I am now a Christian."

Dion, the proconsul, said, "Among the lifeguards of our masters Dioclesian and Maximian, and Constantius and Maximus, there are Christian soldiers, and they fight." Maximilian answered, "They know best what is expedient for them, but I am a Christian, and it is unlawful to do evil."

Dion said, "Take thy arms. Despise not the profession of a soldier, lest thou perish miserably." "But I shall not perish, says Maxamilian; and if I should leave this world, my soul will live with Christ the Lord."

Dion then ordered his name to be struck from the roll, and, when this was done, he proceeded, "Because, out of thy rebellious spirit, thou hast refused to bear arms, thou shalt be punished according to thy deserts for an example to others." And then he delivered the following sentence: "Mixamilian, because thou hast with a rebellous spirit refused to bear arms, thou art to die by the sword." Maximilian replied, "Thanks be to God."

He was twenty years, three months, and seventeen days old; and when he was led to the place of execution, he spoke thus: "My dear brethren, endeavor with all your might that it may be your portion to see the Lord, and that he may give you such a crown;" and then, with a pleasant countenance, he said to his father, "Give the executioner the soldier's coat thou hast gotten for me, and when I shall receive thee in the company of the blessed martyrs, we may also rejoice together with the Lord."

After this he suffered. His mother Pompeiana obtained his body of the judge, and conveyed it to Carthage, and buried it near the place where the body of Cyprian the Martyr lay. And thirteen days after this his mother died, and was buried in the same place. And Victor, his father, returned to his habitation, rejoicing and praising God, that he had sent before such a gift to the Lord, himself expecting to follow after.

I shall only observe, upon this instance, that it is nearly pure and unmixed, or that it is but little connected with idolatrous circumstances, or rather, that the unlawfulness of fighting was principally urged by Maximilian as a reason against entering upon a military life. Let us now find a case, where, when a person was converted in the army, he

left it, pleading this principle, as one among others, for his dereliction of it.

Marcellus was a centurion in the legion called "Trajana." On a festival, given in honor of the birth day of Galerius, he threw down his military belt at the head of the legion, and in the face of the standards, declared with a loud voice, that he would no longer serve in the army, for that he had become a Christian. "I hold in detestation, said he, addressing himself to all the soldiers, the worship of your gods: gods, which are made of wood and stone, gods which are deaf and dumb." So far Marcellus, it appears, seems to have been influenced in his desertion of a military life by the idolatry connected with it. But let us hear him farther on this subject. "It is not lawful, says he, for a Christian, who is the servant of Christ the Lord, to bear arms for any earthly consideration." After a delay of more than three months in prison after this transaction, which delay was allowed for the purpose of sparing him, he was brought before the prefect. There he had an opportunity of correcting his former expressions. But as he persisted in the same sentiments he suffered. It is remarkable, that almost immediately after his execution, Cassian, who was the notary to the same legion, refused to serve any longer, by publicly throwing his pen and accompt-book upon the ground, and declaring, at the same time, that the sentence of Marcellus was unjust. When taken up by the order of Aurelianus Agricolanus, he is described by the record, preserved by Ruinart, to have avowed the same sentiments as Marcellus, and, like him to have suffered death.

It may not be necessary, perhaps, to cite any other instances, as opposed to that of Marinus, to the point in question. But, as another occurs which may be related in few words, I will just mention it in this place. Martin, of whom Sulpicius Severus says so much, had been bred to the profession of arms, but, on his conversion to Christianity, declined it. In the answer which he gave to Julian the Apostate for his conduct on this occasion, we find him making use only of these words, "I am a Christian, and therefore I cannot fight."

Now this answer of Martin is detached from all notions of idolatry. The unlawfulness of fighting is given as the only motive for his resignation. And there is no doubt, that the unlawfulness of fighting was as much a principle of religion in the early times of Christianity, as the refusal of sacrifice to the Heathen gods; and that they operated equally to prevent men from entering into the army, and to drive them out of it on their conversion. Indeed these principles generally went together, where the profession of arms presented itself as an occupation for a Christian. He, who refused the profession on account of the idolatry connected with it, would have refused it on account of the unlawfulness of fighting. And he, who refused it on account of the guilt of fighting, would have refused it on account of the idolatrous services it required. Both and each of them were impediments, in the early times of Christianity, to a military life."

CLARKSBORO' N. J., 2d Mo. 19, 1872.

*To the Editors of Friends' Intelligencer:*—Looking over some manuscripts of my beloved father, with whom some of you have in days past taken sweet counsel, I notice a journal of a religious visit to the Western country in 1820–21. Thinking it might be interesting to some readers of the *Intelligencer* I have transcribed a part of it.

I also find the following passage in his handwriting:—

*Seventh Month* 16, 1864.—This day I am eighty-four years of age. I awoke out of my slumber with my mind clothed with a grateful sense of the kindness and love of God in preserving my life to this great age, and still feeling my soul filled with the adorable riches of His grace and goodness more oft than the morning. Oh, what shall I render to Him for His unmerited goodness in watching over me from my childhood, and preserving me from the many snares, temptations and delusions of the enemy. A. J. P.

## ACCOUNT OF A VISIT TO THE WESTERN COUNTRY

BY AMOS PEASLEE.

12TH of 12TH Mo. 1820.

This morning I took leave of my dear wife and tender children in much heartfelt tenderness, being enabled to raise our humble petitions to the Throne of Grace for protection and preservation; and having my dear friend, Samuel Craft, for a companion, we rode to Philadelphia and lodged with our kind friend Benjamin Johnson, and 4th day 13th attended 12th Street Meeting, which was comfortable in a good degree; from thence leaving the city and having our beloved friends, Charles Osborn and James Payne in our company, we journeyed forward by the way of Lampeter, attended their meeting on first-day the 17th, where the gentle hint was given "break up your fallow ground and sow not among thorns" with a pressing invitation to a more thorough work, and the meeting ended to solid satisfaction. From thence we travelled by way of little York and Monallen over the Allegheny Mountains upon the National turnpike, and attended Sandy Hill Meeting on First day 24th, where

he watchword was given, "Be watchful and trengthen the things that remain which are eady to die." Second-day at Centre and rd, day the 26th, we attended Providence Monthly Meeting, a time of enlargement in ne love of the Gospel, and tarried at Samel Copes and had a precious opportunity in ne family; the dear parents appeared as pilars in the Church. Fourth-day attended edstone Meeting and had a close searching estimony to the relief of my own mind. ifth-day we attended Westland Monthly leeting, where ability was graciously furished to divide the Word to the several lasses present, and a Heavenly watering me it proved. Sixth day appointed a meetng at Pike Run, in the early part of which I as reduced to great poverty of Spirit, and felt ny own utter inability as a man, to preach ne Gospel, but at length the "word of Life" as given and my way opened to point out ne qualification of Gospel ministry and Dine worship as standing not in the will, ower, arts or parts of man; but in the power f Him who "opens and none can shut, and nuts and none can open." Dined at David raviss', 7th day, 30th, rode 26 miles to the ead of Wheeling, and had a meeting with a w Friends and others, and though the life of ue religion seemed almost lost, yet ability was iven to sound an alarm among them and to old forth the invitation of the Gospel to nose that appeared scattered as sheep without shepherd. The first of the First month, 821, we rode to Wheeling. Third day crossed ne Ohio river, and on Fourth-day attended oncord Meeting to solid satisfaction; Fifthay we attended Short Creek Meeting and dged at dear Jonathan Taylor's. Sixthay at York and Seventh-day at Smithfield eetings, all of which were favored seasons, pecially the latter, when Christ, the Way, ne Truth and the Life as the Eternal subance was exalted over all types and shadws, and the Blessed Truth reigned over all. irst-day, at Cross Creek, the word was given, Man shall not live by bread alone but by very word that proceedeth out of the mouth God," showing that it is not by bread one which is the staff of life, but as said Dad, "thy rod and thy staff they comfort me;" nd again, "before I was afflicted I went asay, but now love I thy law, yea I will sing Mercy and of Judgment," and it was a me of living encouragement to some who ere under the humbling hand of afflictive spensations. We dined at William Forks, and many of the neighbors coming in we ad a quiet solemn opportunity, not easily to forgotten and lodged at Joseph Hobsons. rom this place my companion, Samuel Craft, ft me to visit some of his relations, and Allen Forker, a very goodly young man, bore me company to John Battens in Salem Quarter. On Third-day we attended meeting at Sandy Spring, Fourth-day at Salem, both of which were open satisfactory opportunities. We dined at John Street's, and in the afternoon visited the widow and the fatherless to satisfaction, lodged at Robert French's. Fifth-day at New Garden, a very crowded meeting, and a portion of Scripture was given me to comment upon. "This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners of whom I am chief," and salvation by Christ was proclaimed to the chiefest of sinners, and consolation was vouchsafed to the mourners in Zion; lodged again at our dear friend John Battens with whose family we had a precious opportunity. Our hearts were indeed directed unto the love of God and unto the patient waiting for Christ. My friend Allen Forker having returned home, my beloved friend Robert French, bore me company and on Sixth-day we had a meeting at Augusta, when the spring of Gospel was renewedly opened and the glorious doctrines therof were declared; put up at Jacob Hall's, with whose precious family we had a religious opportunity to good satisfaction. On 7th day had a small meeting at Franklin among a few Friends and others, and the testimony of Truth went forth with clearness and good demonstration. On First day attended meeting at New Lisbon, and had hard work; Second-day at Elk Run, Third-day at Carmel, both of which were times of enlargement in the love of the Gospel, and Fourth day had a meeting with a few Friends and others near Georgetown, where the language was given me to comment upon "There is a Spirit in man and the inspiration of the Almighty giveth them an understanding," showing that this Divine inspiration or revelation of God to man is the beginning of the new Creation of God in the heart of man,—the foundation and top stone of all true religion.

## AN ANSWER.

*Editors of Friends' Intelligencer:—*

Your correspondent of the Santee Agency refers to the "frost cracks," found in the earth and in ice, during intense cold, and asks, "*Is this contraction?*" It is. He then adds: "One would suppose there could be very little difference in the temperature of soil when frozen two or more feet deep." Here is the trouble. Why should not the mass of earth frozen, at a temperature of 32°, and afterward exposed to that of zero, or 20° below, be reduced to the same temperature, just as any other body would? I have often

been surprised to find how few of the intelligent and reflective seem to recognize this obvious fact. Assuming as facts, that the temperature of frozen earth and ice is dependent on the same law as that of other bodies, and that they contract in a direct ratio to their reduced temperature; the explanation is easy.

Frost cracks occur in *frozen earth*, in the *ice* of ponds or streams, and in the *ice crust* which often forms on the snow. The latter has fallen most within my observation, and affords the most satisfactory solution of the problem.

A deep snow has fallen, followed sooner or later by light rain, at a temperature just low enough to freeze it into a hard, icy crust over the snow, say 25°. The crust must then have a degree of contraction or condensation, corresponding with 25° on the scale. A sudden change takes place, and the mercury drops down 10° below zero—35°. But the temperature of the ice-crust has gone down to the same point, and it must contract accordingly.

The ice field has its fixed points, trees, rocks, fences, but the law of contraction is inexorable; it must either part from its moorings, or suffer disruption.

This is not a city phenomenon, but is of very frequent occurrence in the country, under favorable conditions. Where the continuous field is sufficient, the fissure may extend a quarter or a half mile, or even more. If the crust is heavy, the crashing sound produced by the rupture may be heard to a great distance. Often the ear can distinctly follow the fissure as it runs across the field. In travelling at night, I have sometimes noticed such sounds to occur in every direction around me, almost continuously; and even when lying in bed.

The question of the temperature of ice has a practical bearing. Many consider that ice is ice no more. Now A. and B. have each an ice-house capable of containing 5,000 cubic feet of ice. A. has his house filled when the temperature of the air and ice is near the melting point, say 30°. B. has his house filled with the temperature down to zero. Now what will be the effect of this difference of temperature on the keeping of the ice? The one is already near to the melting point on the scale; the other is 30° below, and the process of warming 5,000 cubic feet of ice from zero up to 30°, is one of slow and difficult accomplishment. It would be an instructive calculation, how much latent heat would be needed to liquify the ice in A's house, and to show how much more would be required for B's. Let the ice-dealers cypher it out.

2*d mo.*, 1872. E. M.

UNCONGENIALITY.

Perhaps the most vast discomfort, not to say misery, endured in this world, consists in enforced companionship. Millions of people will rise to-morrow morning who will have to pass the day with companions who are profoundly uncongenial to them. And the worst of it is that uncongeniality is a thing which goes on deepening and widening.

Is there any remedy to be found for this evil? I think possibly there may be. I think that a person may by thought encourage and develop congeniality. A third part, at least, of uncongeniality depends upon misunderstanding; and that misunderstanding depends upon an insufficiency of imagination which prevents your looking at other people from the point of view from which they look at themselves. That this theory is not far wrong seems to me clear from the fact that great men endowed with high powers of imagination, and large affectionate sympathies, suffer so much less from the real or supposed uncongeniality of those who surround them than other and commoner people do. It is the narrow-minded, fastidious person who suffers most from uncongeniality. * * It is the peculiar property of genius to evolve congeniality in all those with whom it comes in contact. Genius discovers what is the prime moving power, the *causa causans*, as the metaphysicians would say, in each individual character. It touches that source of affection and sympathy with the magic wand of affectionate imagination; and from the most unpromising rock there comes forth an outburst of congeniality which cannot in its full flow be educed by meaner and less potent hands. But all persons might do something in this direction; and, depend upon it, when you find persons difficult to live with, and thoroughly uncongenial to you, it is that you have failed to discover and to appeal to those primeval and better elements of their characters, which would yield pleasant fruits to an intelligent cultivation of congeniality on your part.—*Arthur Helps.*

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Every wise man will allow others the same liberty of thinking which he desires they should allow him; and will no more insist on their embracing his opinions than he would have them insist on his embracing theirs. He bears with those who differ from him, and only asks him with whom he desires to unite in love that single question. "Is thine heart right, as my heart is with thy heart?" No man can choose for, or prescribe to, another. But every man must follow the dictates of his own conscience, in simplicity and godly sincerity.—*John Wesley.*

### LOCAL INFORMATION.

I always read with much interest, in the *Intelligencer*, that which is published under the head of "Local Information," because I thereby obtain some knowledge how it fares with our Friends in different parts of the heritage, which to me is oft-times a source of encouragement, and suppose it may be equally so to some other minds. With this feeling, I would state that the Western Quarterly Meeting was held at the usual time, on the 23d of last month, at the usual place, (London Grove, Pa.) There was a pretty large attendance of members, and others of the neighborhood. Several ministering Friends, from other quarters were in attendance, who all took part in the speaking exercises of the meeting, as well as some of our own members. Much harmony and unity appeared to prevail, throughout all the "diversity of gifts," reminding me of the Apostolic testimony or injunction "if any thing is revealed to him that sitteth by, let the first hold his peace."

The young men were very feelingly and appropriately addressed upon the subject of using the sacred name in a light and thoughtless manner, which in connection with what had been said, introduced the meeting into a sweet and precious solemnity; indeed, the canopy of God's love appeared to cover us and under this blessed feeling, on the bended knee, the Divine Father was thanked for the unmerited favor. It was surely a meeting to be remembered. W. B.

*Octorara, 2d mo.*, 17, 1872.

## Scraps

### FROM UNPUBLISHED LETTERS.

I am diffident as to exposing my opinions, and I stamp them no higher than "such as I have give I unto thee." When we parted, I wanted to go home with thee, but I thought I recognized a condition of mind which would make thee want to rest in solitary places rather than have the companionship of thy friends.

Well, this is sweet at times, and I think it does us good. There is a time to commune with our own hearts and be still, but, my friend, if indulged in too much, the fruits (if any mature) can be but poor; too often unwholesome, harsh and ungrateful. The brighter the sun the more luscious the fruit. It is only under a tropical sky that we find the golden orange and the rich pine in its full perfection. As I parted from thee and conversed with others on local incidents, the whole current of my thoughts was to and of thee, and ere I was aware, in a full feeling of love, my mind was thus addressing thee and such as thee, "yet bear awhile and I will guide you to the balmy climes of rest, will lay you by the silver streams crowned with Elysian bowers, where peace extends her blooming olive, and the tempest pours its killing blast no more." It is no wonder that with such views as mine are of God and His creation, I cannot adopt that theology as true which condemns the joyful in heart.

I find continually, occasion to praise God for the external beauties of His boundless creation; for the delights of the eye; I thank Him for the delights of the ear, and I rejoice in the vast capacity for enjoyment, wherewith He hath endowed His creature man. If pain racks my frame, I know it will be limited in its duration, for with the body it will pass away. With pleasure I look upon the golden orange and thank God for the beauty of its covering; I inhale its fragrance and thank Him for the grateful odor. I look upon the flower, and remember "God so clothed the grass of the field." Surely religion consists not in gloom, in separations, in hiding ourselves from our own flesh.

What makes our peace? Upon what basis does peace of mind rest? Performance of duties; cheerful compliance with, and a prompt submission to the requirements of Truth.

All things beautiful will grow up in a mind thus trained. "Joy and gladness will be found therein, and sorrow and sighing will flee away." "The wilderness and the solitary place will be glad for them, and the desert will rejoice and blossom like the rose."

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The great Law Giver gave the command to pray without ceasing and I acknowledge it to be a reasonable injunction, as implying the cultivation of a prayerful spirit, under which preserving influence we can transact all the concerns of life in a manner well pleasing in the Divine sight. But I do not remember in connection with this injunction, any directions as to the bodily posture to be observed. We may therefore infer it is of no consequence, and to make some one posture necessary, would, in fact, nullify the solemn command, "pray without ceasing."

In reference to public prayer, if the spirit of supplication rests upon an assembly, and under its influence, some one feeling commissioned to be as mouth for the people, kneels, may we not believe there is safety in leaving others to manifest through whatever form may best accord with their measure of devotional feeling, their participation in the act, or their recognition of the covering with

which the meeting has been blessed. The form is surely a non-essential, but let every man be fully persuaded in his own mind and act without let or hindrance, and may charity be so exercised toward all that the true badge of discipleship will be our bond of union.

Divine love is above all forms and ceremonies, and if allowed free course in its workings, would unite all nations, kindreds, ongues and peoples in one universal anthem of "glory to God in the highest, on earth peace and good will to men." I want this to be the prevailing feeling among us as a people.

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 2, 1872.

OUR NEW VOLUME.—We enter very cheerfully upon the twenty-ninth volume of *Friends' Intelligencer*. While we gratefully acknowledge contributions from some of our members, we solicit a more general interest in furnishing local information. Our paper should inform its readers more frequently of occurrences of interest in the Society, and this object would be facilitated if Friends in every neighborhood would furnish items, not only religious, but literary and scientific, for publication.

We shall continue to glean from our exchanges as heretofore, believing it well to compare our own experience with the testimony of others, and thus furnish matter of interest for all.

We again remind our contributors of the necessity of signing the full name to their communications for the information of the editors. We cannot give publicity to anonymous articles.

THE PENNSYLVANIA HOSPITAL FOR THE INSANE.—The Thirty-first Annual Report of this benevolent institution has been received. It contains a full and interesting statement of its progress from its establishment to the present time. This Institution was the first regular provision for the insane in America, and had two departments, its declared objects being for "the relief of the sick poor and the reception and cure of the insane." While only the sick poor were to be admitted, the insane were to be received irrespective of their social position or pecuniary means, and "not simply cared for, but cured." Thus, at that early day recognizing insanity as a curable disease.

The hospital was at first kept in a private house in Market Street above Fifth, Philadelphia, and the first patient was admitted 2d month 11th, 1752. In 1756, the insane were removed to the Pennsylvania Hospital, at Eighth and Pine Streets, and they continued to occupy different portions of that building until the first day of 1841, when they were transferred to the new building erected for their accommodation—now "the Department for Females"—on the west side of the Schuylkill river.

"This building accommodated all the insane under the care of the Institution, till its crowded state led to the erection of an entirely new structure on the same grounds, and to the subsequent separation of the sexes. So that since the opening of this last building, now "the Department for Males," in 1859, the Pennsylvania Hospital for the Insane has consisted of two distinct departments, that for males capable of accommodating 250 patients, and, that for females,—since the erection of the Fisher Ward,—capable of accommodating 220. The buildings are about one-third of a mile apart, and each hospital is distinct in all its arrangements, except that both have the same Board of Managers and a Physician-in-Chief and Superintendent.

Purely unsectarian, it receives into its wards, as long as there is room, the mentally afflicted of every class, profession or creed, without regard to residence, and, as far as it is able, dispenses its benefits to those from our own State, not blest with this world's goods, as freely as to those who seem to have nothing to ask for but health.

Whatever the Institution has received for board and medical attendance has been expended in the care of the patients. Beyond its receipts from this source, it has expended on free patients and those unable to pay the entire cost of their support, in thirty one years, $159,996.36, derived from the treasury of the corporation, or $5,161.17 per annum. The total amount expended on this class, in these thirty-one years, was $323,492.27, or $10,435.23 per annum.

The average number of patients under treatment during the year 1871 was 373; 186 males, 187 females, of the patients discharged, 54 males and 59 females were pronounced "cured."

From the elaborate and interesting statistics we have not room to quote further.

In relation to the prevalent errors in regard to insanity Dr. Kirkbride remarks:

"It must be acknowledged that notwithstanding all the efforts made during the past half of a century, to disseminate correct views in regard to insanity, its treatment, and the character of the institutions provided for the purpose, there is still manifested, in some quarters, an amount of ignorance on the whole subject that is very surprising. No better work could be done, by those who have the leisure and the requisite knowledge, and are especially solicitous in regard to the welfare of their fellow men, who are afflicted with mental unsoundness, than to disseminate correct views among the people on all these points,—to meet error wherever it appears, and to oppose with facts the sensational writing that is so often met with.

The press of this country has done a great work in its advocacy of schemes for promoting the most enlightened system of treatment for the insane, and for extending the provision for all such sufferers, and which, without such assistance, must have failed. For such service, every philanthropist must feel under lasting gratitude. At the same time it cannot be denied that to a portion of it, must be attributed, in no small measure, the existence among the people of an amount of ignorance and prejudice, not readily reconciliable with the general intelligence of the age.

* * No better illustration of the present want of correct information in regard to insanity could be given than the fact, that within a year, at least one newspaper in our own good city, should have gravely told its readers, editorially, that no cures had ever been reported from an institution that has had more than five thousand cases under its care, while the truth is, that about half that number have been returned to their friends, cured, and the fact has been widely published, as well as that 80 per cent. of all recent cases have been restored to health."

## MARRIED.

LINBURG—HILLMAN.—In Trenton, N. J., on the 15th of the 2d month, 1872, by Friends' ceremony, Watson H. Linburg, of Scranton, Pa., to Lizzie C., daughter of John H. Hillman, of the former place.

COATES—BROSINS.—On Fifth-day, the 16th of 11th mo., 1871, under the care of Penn's Grove Monthly Meeting, at the residence of the bride's parents, Wm. and Lydia Brosins, Pusey Coates to Adaline Brosins.

WARNER—ROBERTS.—On Fourth-day, 2d mo. 21st, 1872, with the approbation of Gwynedd Monthly Meeting, Joseph W. Warner, of Wrightstown, Bucks Co., and Sallie S., daughter of Aaron and Elizaberh H. Roberts, of Montgomery Co., Pa.

## DIED.

MARTIN.—On the 15th of 2d mo., 1872, of congestion of the brain, J. Willis Martin, in the 53d year of his age.

EACHUS.—In Middletown, on the morning of the 16th inst., Mahalah Eachus, in the 70th year of her age; a member of Chester Monthly Meeting.

## INDIANS.

The Committee of Philadelphia Yearly Meeting, will meet on Sixth-day afternoon, 3d mo. 15th, at 3 o'clock (same day as Representative Committee) in the Monthly Meeting room, Race Street.

JACOB M. ELLIS, *Clerk.*

A Stated Meeting of Friends' Charity Fuel Association, will be held in the Monthly Meeting room of Friends' meeting-house, Race Street, on Seventh-day evening, the 24 inst., at 8 o'clock.

WM. HEACOCK, *Clerk.*

At the request of Race St. First-day School, Dr. J. Gibbons Hunt has kindly consented to furnish a Stereoptican exhibition on Natural history, with appropriate remarks, at Race St. meeting house, on Fourth-day evening next, 3 mo. 6th, at 7½ o'clock; all so inclined are invited to attend.

## PUBLICATION ASSOCIATION

The Executive Committee will meet on Sixth day afternoon, 3d mo. 8th, at 3 o'clock, in Race Street Monthly Meeting room.

W. M. LEVICK, *Clerk.*

## CIRCULAR MEETINGS.

| | | | |
|---|---|---|---|
| 3d mo. | 3d. | Reading, Pa., | 3 P. M. |
| " | | Abington, Pa., | " |
| " | | Chester, Pa., | " |
| " | | Westfield, N. J., | " |
| " | | Mt. Vernon, N. Y., | 10½ A. M. |
| " | | Alexandria, Va., | 11 A. M. |

*Errata.*—In the 2d paragraph of introduction to "Letter from Chicago," in last number, read "a feeling not *only* of submission but of thankfulness in the appreciation of blessings still *left*. In fifth line from top of 2d column on page 822, read seemed for "seems." In last paragraph, commence thus: If *there are* those, &c., and in last line read "give *them* burnt out accommodation."

For Friends' Intelligencer.

## FRIENDS AMONGST THE FREEDMEN.

No. 28.

The good work still goes on, with satisfactory results, as far as limited means will allow.

Reports have been received from four of the schools in Prince Williams County, and the three in South Carolina, the whole aggregating 342 pupils, of whom 230 read, 203 write, and 238 are studying arithmetic. The three South Carolina schools enroll 150 of the entire number of pupils, showing an increase of 23 over the previous month.

CORNELIA HANCOCK thus defines their present position in South Carolina:

"Large schools, plenty of work, and remarkably good health, are what we live on now. Competition is said to be the 'soul of trade'—and on Second day next a Public School is to be opened here, to try to drive '*the yankees*' out, but they have allowed these people to open their eyes in the light too long, to get them to attend an inferior school now."

GEORGE C. ROUND has been designated by us, as "our faithful co-laborer at Manassas," an acknowledgment which he has richly earned, and continues to maintain. He has recently issued an address "*To the Friends of the Freedmen in the Southern States.*" In this he refers to his having been in a position to observe the necessities of the Freedmen, asserting "that the great disadvantage under which they labor, is the *lack of education.*" "This truth has been universally recognized by the Friends of the Freedmen in the North, and a great and invaluable work has been done through their assistance, and by the co-operation of the United States Government, through the Agency of the Freedmen's Bureau." He refers to the ability with which the Superintendent of Public Instruction, (W. H. Ruffner,) has discharged his duties, and to his first Annual Report in which he dwells largely upon the importance of the education of the colored people. G. C. R. also expresses the encouraging opinion, that the barriers in the way of the Schools for Freedmen are fast being thrown down, and men who a year or two since were strongly opposed to these schools, are now among their warmest friends. It is no longer a question as to the *existence* of colored schools, but it is becoming a question as to the *kind* of schools they shall be. To this end, it seems to me extremely important to provide the *very best of teachers;* not so much teachers of advanced learning, but teachers of energy and tact, as well as being perfect masters of the art of imparting knowledge."

"The teachers must be *taught.* There are in every one of the Freedmen Schools, some particular scholars who have been enjoying their benefits since 1865 or 1866, and who now aspire to become Teachers in their turn. There are many evident advantages in having these bright scholars grouped into *Normal Schools* for the purpose of a few months special training. There will hereafter be but little trouble in keeping up the colored schools in some shape; but the poverty of the people, and the prejudice of too many will result in having these schools run on as cheap a basis as possible. The aim will be to furnish the very coarsest food that will sustain mental life."

He pursues his subject with earnestness, and shows some of the advantages of *Manassas* for the location of such a Normal School, adding, "It may not be uninteresting to the friends of the Freedmen to know, that the School Board of which I have the honor to be Chairman, is now erecting a school house for the colored people on the battle field of the first Bull Run, to be called the *Manly* School House. On the second battle field of Bull Run we are erecting the *Grooton* School House for white children. *Both of these houses will be built and furnished in the same manner.*"

All this information is certainly very cheering, and gives evidence that the leaven is *surely*, even if silently and slowly working. Let us be encouraged then to hope, that, in process of time, "the whole lump" may experience the ardently wished for change.

In a letter received from CORNELIA HANCOCK, last month, she remarked:

"I wish thou could see our schools—we have one hundred and forty-four scholars on the register, and when I called the roll, *two only were absent*, one because she had no shoes, and the other locked out for lateness. (On the day of making up the monthly account, there were 127 names on the register with the astonishing *average attendance* of 116 for the entire month.) I have heard and read of *religious* revivals, but I have seen our educational revival in this Parish. The people are as alive to educational interest as I have ever seen anywhere. The schools in the country do not meet their ideas of schools, and they are bringing their children from ten, fifteen and twenty miles up the country, and boarding them in the village."

"Think of *us* having to do this work! We have not the heart to turn them away for they will not go. We have tried sending the youngest of a family away, but they creep right in again, determined to come, so we work on the best we can."

"We have tried being very strict in their paying our school tax of twenty cents each per month. They all pay that now, and we are using the money to finish the building. We have also started a primary school for the

least advanced, and have placed the first class scholars in alternately as teachers, and we pay them according to their services. But we need the sympathy of all good people in such a large school. It is real work and makes my head spin round, sometimes. My health is good however, this winter, and I hope it may continue. I feel very anxious about you all, surrounded as you are with the small-pox, and am particularly glad when I get letters from any of you saying all are well."

"The weather is splendid here now, (First-month, 11th, 1872,) and the vegetables are growing, &c., &c."

*Could* we ask a more faithful exhibition of industry, perseverance, and hope, than is above manifested? J. M. ELLIS.

*Philadelphia, Second month*, 19, 1872.

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*Mutual Aid Association—Their Aims, Advantages, &c. Delivered before the Mutual Aid Association of Friends' of Philadelphia, First month 29th*, 1872. BY B. F. BETTS.

The distinguishing characteristic that separates man from the lower orders of creation, is the faculty of REASON that he possesses. In the inferior animals, the counterpart of this faculty is *instinct*. With it they make some provision for their future wants, but it is without deliberation, or the exercise of the knowledge man would have acquired from *experience*.

The birds that are so merry in the summer, seek a warmer clime each succeeding winter, only to return again to build their nests in the old accustomed places, during their whole existence. They never learn to save themselves their long autumnal voyage, but, like the leaves and flowers, they drop out of sight for a time as if to obey some mystic call they cannot understand themselves.

But man was too precious in the sight of his Creator to run the risk of annihilation from the contingencies of life that so often destroy the lower orders of creation. Left at liberty to roam in various climes, and subject to changes of temperature from change of residence, he has been endowed with the faculty of *reason* that teaches him, by the experience of the past, to walk into the future—not blindfolded—but endowed with a pretty accurate conception of what it will bring forth. In summer it is this reason that teaches him winter will come, so that he can provide himself a warm and comfortable dwelling, whilst thousands of busy hands, all over the land, work together the warp and woof to protect him from the chilling winds. In youth it teaches him that old age comes on, and robs him of his vigor. In sickness it prompts him to call to his aid the skillful administration of those potent agents furnished by the vegetable and mineral world, that will restore him to health again; and in a thousand ways it takes the veil from off the future, so that, seeing life's contingencies, he makes provision for them and thereby prolongs his existence, and adds to happiness.

If, however, a being endowed with this wonderful gift, fails to make use of the means placed within his reach for his preservation, he sinks again to the level of the lower orders of creation.

If in sickness he allows nature to become overpowered by the force of disease,—if in youth he is unmindful of old age, and in summer no store is laid up for winter, he perishes, as the leaves and flowers in winter.

* * * * * *

Nature has given most of us two hands and a head full of brains to provide for our immediate wants, and after these provisions are made, it is our imperative duty, as reasonable beings, to provide for future contingencies.

How this is best to be done is a question that has claimed the attention of men of many generations. And there is probably no surer means of noting the progress of knowledge among the people, than by marking the gradually extending disposition all classes have evinced, to make provision by their own honest exertions for their future necessities, so as to be enabled to avert the misery which want adds to the bed of sickness, to the infirmaties of age, and to the hour of death.

Probably the first mode that suggested itself to meet these requirements, was to set aside a certain portion of the income, which, safely deposited, would be available when called for; not a few at this day make use of the savings bank for that purpose.

But this mode fails to meet the requirements of many, for the young man or woman that relies wholly upon such deposits, may be taken sick before they have reached a sum that is large enough to be of any benefit to them. In after life, if successful in business, this deposit will not be especially required, and if unfortunate it will be used for some other purpose, because it is available. Hence, it has long been apparent that the better plan is, to unite with others, and with small contributions that can scarcely be missed, create a common fund (that cannot be drawn upon except in sickness), which shall be large enough in the aggregate to meet the requirements of all those who are entitled to draw upon it. In this way small contributions from a large number will be found to create a fund large enough to meet the requirements of the smaller number that are unfortunate.

Whenever there is a contingency, the cheapest way of providing against it is by uniting with others, so that each person may subject himself to a small deprivation, in order that no one may be subjected to a great loss. He upon whom the contingency does not fall, does not get his money back, nor does he get for it any visible or tangible benefit; but he obtains for the small amount he contributes, security against ruin and consequent peace of mind. He upon whom the contingency *does* fall, gets all that those who are exempted from it have paid out, and is thus enabled to sustain an event which would otherwise have overwhelmed him.

This principle was exemplified in the recent Chicago calamity. Persons in affluence were in a few hours reduced to abject poverty; but contributions derived from all parts of the world, that were scarcely missed by the doners, became a great benefit to those that were in need of assistance.

If Philadelphia had suffered, Chicago would have as nobly came to our relief as we did to Chicago's. The language of humanity is universal, and the basis of manhood is everywhere the same. One touch of sorrow serves to make the world a kin. We are dependent upon each other, and misfortune, if it brings distress, binds the bonds of our universal brotherhood the tighter.

In Chicago's extremity, England, Germany, Russia, China and Japan, one after another, completing the circle of the world, have sent in their contributions—not as a levy upon their means, but as a *donation*, that was due Chicago; for each felt that the same misfortune might occur to them, and in striving to alleviate a brother's suffering we are helping to bear one anothers' burdens, and are fulfilling that higher law that each one finds written within. It was as if the whole world had contributed to a common fund, with the understanding (as it is in aid societies) that those that meet with misfortune are entitled to draw from this fund. Societies for mutual relief in times of distress, and perhaps for the purpose of protecting the associated brethren against the lawless attacks of powerful neighbors, are mentioned in English history long before the Norman conquest, although the want of learning, and great scarcity of authority at that early period have prevented the records of many such institutions from being preserved.

Some of the rules for the government of the old English guilds, are strikingly similar to those of some of the beneficial organizations of our own day, and serve to show that the people felt the necessity for aid associations even at that time.

The rules of the St. Catharine Guild of Coventry, founded during the reign of Edward III., stipulated in case a member suffered from fire, water, robbery, or other calamity, to loan him a sum of money without interest. If sick or infirm, through old age, he was to be supported by his guild according to his condition, and those who died poor were to be buried at the charge of the guild. * * * * *

After the guilds we find what in England were called "Friendly Societies," which Parliament has seen fit to encourage by various acts, so as to protect their members and make these societies more efficient in carrying out the objects for which they were instituted; and from *their* history we learn they have done much good. * * *

The advantages these associations offer their members in the way of weekly benefits in case of sickness, are greatly enhanced in value by the consciousness that such advantages are the fruits—not of benevolence, or of the *charity* of others, but of the members own frugality and providence. And this feeling must be consoling in the highest degree, tending very much to soothe the mind under the severest afflictions, when of all other times tranquility is most desired and even necessary.

Indeed, few things can be conceived of more gratifying than the enjoyment of benefits, we feel conscious are the result of our own well-doing. It raises us in our own estimation. It makes us feel that we are of some value in society, that we contribute to its welfare by our labor, without being burdens upon it in our misfortunes.

A person who is anxious to lay by something for future contingencies, makes a better husband or a better wife. In such an one the community can place confidence, for he will be found passing his hours of relaxation in the midst of his family, because he will know that he has done his duty to them, and consequently has a right to look for their approbation. Such an one will become really richer, for within the family circle fewer opportunities will present themselves for him to squander the means at disposal.

Members of the Society of Friends have generally been brought up in habits of self-reliance, and in no other religious organization have more pains been taken to teach moderation in business and expenditures, than in ours. Early taught to make provision for the future, can we wonder at the large number of our members who avail themselves of organizations such as the Odd-fellows and Masons, where they can certainly provide for sickness and infirmity by a small weekly contribution? Yet we, as a Society,

have a testimony to bear against these associations, and it has long been the desire of one at least of our most respected members, to organize an association that would embrace the *advantages* of these organizations in every respect, and still be devoid of their objectionable features. With that object in view, a number of persons who felt interested in the movement, met at this Friend's house for many consecutive weeks, until, after much mature deliberation, they were united in adopting the constitution and by-laws, which now govern the "Mutual Aid Association of Friends."

On the 24th of Fourth month, 1871, we held our first Stated Meeting. On the 1st of First month, 1872, we had 38 contributing and 4 life members, and funds in the Treasury amounting to nearly $900. Our members are members of the Society of Friends, or professors with them, and must be of good moral character and over 18 years of age. By the payment of an initiation fee, and fifteen cents a week as dues, our members (after the expiration of six months) become entitled to $5 per week in case of sickness or disability, provided such sickness or disability is not the result of intemperance or immoral conduct. In case of the death of a member, the sum of $50 is paid without delay to the proper person to aid in defraying the expenses of burial; and should the member leave no near relative or friend, it becomes the duty of the Visiting Committee to receive that sum, and attend the interment of the deceased.

The Visiting Committee is appointed every six months. It is their duty to visit the sick or infirm members at least once a week, and take to them their weekly allowance, which is not paid as a contribution or charity, but as the amount that each member is entitled to in consideration of payments made by him into the Treasury.

All the members are *obliged* to receive their allowance when they are sick and entitled to it. For if some should claim they did not need it, and have it returned to the Treasury, others might feel humiliated at receiving what is their right to receive, that is, their own money paid back to them when it is most required.

The Visiting Committee are expected to offer their personal services whenever they may think they are required, as nurses, watchers at night, or in any other capacity, whilst each and every member should feel that a common interest and a common Christianity unites them.

From the experience of a large number of associations, and tables that have pretty accurately established the sick rate, the dues (fifteen cents) fixed upon by this Society, are confidently expected to create a fund large enough to meet every requirement that may be made upon it, so that no member, when sick, will ever find the Treasury empty.

One tenth of the gross receipts of the Association, together with any donations or bequests that may be made, are set apart as a "Loan Fund," which can also be drawn upon in the event of the exhaustion of the funds set aside for weekly benefits.

The Loan Fund is intended more especially to be loaned in suitable sums, at the option of the three Trustees, to such of the *members* as may need assistance in business, or be used to relieve those who from age are incapacitated from obtaining a livelihood.

In no case will the Trustees report the name of the person that borrows money, or from infirmity requires assistance; and in no case is interest exacted from the borrower. In this way the Loan Fund will do much good unostentatiously as well as afford consolation to those who, at the close of life, may see no other way for their families to gain a livelihood, than by getting a start by means of money loaned them from this Association.

Wishing to make our meetings as fruitful for good as possible, a committee has been appointed to arrange some literary exercises for each meeting. These will consist mostly of lectures upon some popular or scientific subject, essays, or selected readings. * * *

Candidates for membership must be proposed by a member, giving the name and residence, and paying one-half of the initiation fee, which, at 18 years of age, is three dollars, and fifty cents extra for each succeeding year. The payment of $100 constitutes a life member, who is exempt from the payment of the weekly dues.

After a Friend is proposed for membership, he or she is balloted for at the next Stated Meeting in two weeks. If elected at that meeting, the Secretary will notify him or her, when he or she is expected to attend the next meeting after the notification, and sign the Constitution, and pay the balance of the initiation fee.

To our elderly Friends the Association looks for assistance in swelling the Loan Fund, by their contributions or donations, for the proceeds from this fund we feel confident will reach many that should receive assistance.

A few Friends have already felt it their duty to join us on this account.

We hope our Association will be another bond of union amongst us all; we need something of this kind.

Other religious organizations, zealous to increase the number of their members, embrace every opportunity that they think will

be of advantage to their congregations and induce their members to become interested in one another, and in the church.

The "Mutual Aid Association of Friends" can do good in this respect, and as a means of social intercourse and intellectual improvement, our meetings every two weeks can be made of great benefit.

## DEEDS VERSUS CREEDS.

BY ANNIE L. MUZZEY.

And, seeking truth, I wholly lost my way;
Rocked back and forward by the swinging tides
Of doubt and faith, confused by many guides,
Each one armed with a doctrine and a creed
Which each felt safe to say
Would meet and satisfy my every need.

And one claimed Jesus was the Son of God;
And one denied that he was more than man.
One scented wrath in the redeeming plan;
One dwelt upon its mercy and its love;
One threatened with the rod;
One wooed me with the cooings of the dove.

And whether souls were fore-ordained to bliss;
And whether faith, or works, were strong to save;
And whether judgment lay beyond the grave,
And love, with pardoning power, went down to hell,—
Whether that road, or this,
Led up to heaven's gate, I could not tell.

Amid this dust of theologic strife,
I hungered with a want unsatisfied.
Heaven while I lived, not heaven when I died,
Was what I craved; and how to make sublime
And beautiful my life
While yet I lingered on the shores of Time.

To judgment swift my guides in doctrine came:
Which one lived out the royal truths he preached?
Which one loved mercy, and ne'er overreached
His weaker brother? And which one forgot
His own in other's claim,
And put self last! I sought, but found him not;

And wept and railed because religion seemed
Only the thin ascending smoke of words,—
The jangling rude of inharmonious chords;
Until—my false inductions to disprove—
Across my vision streamed
The glory of a life aflame with love.

One who was silent while his brethren taught,
And showed me not the beauties of his creed,
But went before me, sowing silent seed
That made the waste and barren desert glad;
Whose hand in secret brought
Healing and comfort to the sick and sad.

Aglow, I cried, "Here all my questionings end:
Oh! what is thy religion, thy belief?"
Smiling he shook his head with answer brief,—
This man so swift to act, so slow to speak,—
"In deeds, not creeds, my friend,
Lives the religion that I humbly seek."

And soft and sweet across my spirit stole
The rest and peace so long and vainly sought;
And though I mourn the graces I have not,
If I may help my brother in his need,
And love him as my soul,
I trust God's pardon if I have no creed.

## A CHAMELEON.

Some of the lovers of natural history may feel interested in hearing that a veritable chameleon has lately been found in this locality. A poor woman called on me a few evenings since, and invited me to see a "something" her son had found in the garden. On doing so she showed me a bird-cage standing before the fire, and which contained the stranger. The lad who found it was gathering beans, and noticed a movement among the leaves, which induced him to examine the spot. The chameleon for some time eluded his grasp, as its color so closely resembled the foliage around.

As a naturalist I am by no means learned but a close inspection went far to convince me that it was the animal alluded to. The words of the poet, Merrick or Cowper (I forget which), rose to mind in a moment:—

"A foot with triple claw combined,
And what a length of tail behind."

The "triple claw" spoken of is correct enough, it appears to be but triple; when the claw, however, is distended no fewer than five extremely minute talons, like those of a kitten, are developed, and by these a firm grasp of even a considerable sized branch is obtained. By placing the two wrists closely together, as a man does when he is manacled, then throwing both hands open as widely as possible, will show the shape of each foot; and imagining the talons spoken of to be at the ends of the fingers, an idea may be formed of the great holding on power the chameleon possesses.

I had anticipated a rapid movement on the part of the animal; but was assured, and could see in fact, that the pace it travelled at was not "express;" by the most deliberate steps conceivable it traversed the length of its cage, its motion being more like that of a large earth-worm than anything else.

The eye is extremely difficult to describe fully. It is sunk deeply in a conical tube or receptacle, evidently to protect it; this tube revolves in any direction with the ball of the eye, so that although the latter is remote, no obstacle is presented to the vision. The eye is very small, but brilliant in the extreme; somewhat like that of the toad, but not a quarter of the size. A "hood" apparently, but which is not movable, covers the neck; while the back is arched, and very thin all along the top. The inside of the mouth is a bright red when inhaling the atmosphere; and viewed through a glass the whole body of the animal appears rugged like the bark of a tree, and *shell*-like to the touch. The length of the body is perhaps six or seven inches.

Since its capture it has cast an extremely

hin white skin, like a delicate by wrought fabric of laced net-work. I was told its color varied according as it seemed on good terms with itself or not. It is variably black or very dark at night; it had appeared white in one instance, but yellow or green seems to be its favorite color. It sleeps suspended by its tail, and is capable of elongating its body at pleasure.

A considerable sum has been offered for it in order that it may be sent to London; and as the weather is very cold its life may be prolonged by warmth and careful housing.

The question naturally arises, How did this native of the south find its way to our northern climate? This in the present instance does not seem difficult. Adjoining the garden in which the chameleon was found, is a wharf on which is frequently deposited large quantities of a peculiar grass, the produce of Spain. This article is used greatly by paper-makers, who use it in conjunction with straw, and the general opinion is that this singular animal was thus imported.—

Thine, &c. T. F.

*Maidstone, 11th Month*, 1871.

A month later, our correspondent mentions that the chameleon died during the recent cold weather.—*The British Friend.*

---

The horrors of modern war do not vanish with the advent of peace, as the French have often found out of late. Apart from the indescribable destruction of dwellings houses and property of all kinds, great danger often waits the people, when, having put their dwellings in something like order, they repair to their gardens and fields. In many nurseries and gardens during the past year there were unexploded shells, sometimes gathered and placed in fountain basins as a precaution against their bursting. About l'Hay and Bourg la Reine, and in scores of other places about Paris and throughout France, the ground was literally sown with shells, a good many of them buried but not exploded, making it exceedingly dangerous to put the grounds in their former order. A gardener at Anteuil was recently employed cutting down some trees that, like numbers of others around Paris, had been injured by shot and shell. Suddenly he struck with his hatchet a shell embedded in the trunk, and unhappily so as to ignite the shell, which immediately burst with frightful noise, rending the trunk into fragments. By a singular stroke of good luck neither the gardner nor other persons near at hand were touched. There have been many frightful accidents from shells since the war ended. A terrible accident occurred lately on the plateau of Champigny, where the combats of the 1st and 2d of December, 1870, were fought. The share of a plough came in contact with a bombshell, which had sunk into the earth, and caused an explosion. The body of the man driving was scattered about the field in morsels; the horses were killed, and the plough blown to pieces. The trees suffered as much as the combatants; millions were cut down to the ground, and fine plantations left standing here and there in the suburbs, were mutilated by shot and shell. Large boughs and trunks fell from the passage of a shell as the young grass falls before the scythe in summer. We have seen a piece of shell, of one that passed through a large specimen of an Ailanthus tree at five feet from the ground, leaving a hole about two feet in diameter torn right through the tree. The shell seemed to have passed through the tree as easily as if there had been no wood within the bark. The tree was supported by about a foot of wood on each side, and did not seem to suffer. The shell entered the ground ten feet beyond the tree and there burst. The gardener filled up with clay the great jagged hole in the tree, which now remains erect where many of its fellows have fallen.—*Exchange.*

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The Use of Trials.—How much we all desire exemption from the trials of life, forgetting that without these, life itself might be a failure. The rough sea makes the good sailor and nothing but battles can produce veterans fit for the fiercest fights. An untried man is but half a man. His strength has never been tested. His powers are unrevealed. Only in deep waters can we know the strong swimmer's skill. Only the fury of the hurricane can show the might of the eagle's wing. And as only temptation and trial can reveal our weakness and our strength, so nothing else can disclose to us the power of Him who watches us in our trials, who helps us in all our infirmities, who stands by us amid the terrors of the darkest hour, "who knoweth how to deliver the godly out of temptation," and will not suffer us to be tempted above that we are able to bear, and who has given to us this blessed and assuring word, "My grace is sufficient for you." "My strength is made perfect in weakness."—*H. L. Hastings.*

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The Beatitudes.—After reading Jeremy Taylor on the Beatitudes, Sir James Mackintosh wrote in his diary: "For a moment, 'O teacher blessed,' I taste the unspeakable delight of feeling myself to be better. I feel, as in the days of my youth, that 'hunger and thirst after righteousness,' which long habits of infirmity, and the low concerns of the world, have contributed to extinguish."

WORDS TO THINK OF.—Work is no dishonor, and laziness is no credit to any one. It is good to have good wages; but half pay is better than nothing and working for nothing is better than idleness and vice. There is no true manhood without independence. He whose individuality is swallowed up by fashion, folly, or society, has lost that which he may never regain, and without which his life must be a vain one. He who restrains himself from luxury may help others in necessity. He who helps others may look to God to help him. Difficulties are placed in our way that we may overcome them, and pass through conflicts to victories, and through victories to triumphs. Pride goes before destruction; but honor, and nobleness, and independence of soul, are approved of God, and are profitable to man.—*The Moravian.*

A NEW YEAR can be made to begin on any day by the individual; and in many cases the individual has anniversaries to him or to her far more impressive and significant than that appointed by the calandar as the entrance upon another division of time. Still to all usage has made the initiating hour of a fresh series of months suggestive in its associations and customs. The thoughtful pause, whilst facing or stepping over the threshold of one more section of the undiscovered future with mingled feelings of anxiety and hope, some regretful emotions as to the past, some trembling anticipations of what they may be called upon to meet as the seasons unroll.

"THE truly illustrious are they who do not court the praise of the world, but perform the actions which deserve it."

## ITEMS.

TEA AND COFFEE DUTIES.—The bill passed by the House of Representatives, recently, takes the present duty off these articles. The imports of them into the United States during the twelve months ending June 30th, 1871, were as follows: Tea, 51,364,919 pounds, valued at $17,254 617; coffee, 327,992,048 pounds, valued at $30,992,869. The duties are fifteen cents a pound on tea and three cents a pound on coffee. Calculating the revenue derived from this source at the above rates, it will be found that tea brings into the Treasury $7,704,738, and coffee $9,839,761, making a total of $17,544,499. It may here be mentioned that from 1841 to 1861 tea was imported free, that during 1861-'62 a duty ranging from fifteen to twenty cents a pound was collected, and that from 1862 to 1870 the rate was twenty five cents a pound. Coffee was free from 1846 to 1861, and a duty of five cents a pound was collected from 1861 to 1870. The Senate Finance Committee, ignoring the action of the House in the bill just passed by that body taking the duties off tea and coffee, has reported a bill to the Senate imposing a duty of ten cents a pound on tea and two cents a pound on coffee—*Public Ledger.*

SLEEP OF PLANTS IN THE ARCTIC REGIONS.—Seemann, the naturalist of Kellet's Arctic expedition, states a curious fact respecting the condition of the vegetable world during the long day of the Arctic summer. Although the sun never sets while it lasts, plants make no mistake about the time when, if it be not night, it ought to be, but regularly as the evening hours approach, and when the midnight sun is several degrees above the horizon droop their leaves and sleep, even as they do at sunset in more favored climes. "If man" observes Seemann, "shall ever reach the pole, and be undecided which way to turn, when his compass has become sluggish, his time piece out of order, the plants which he may happen to meet will show him the way; their sleeping leaves tell him that midnight is at hand, and that at that time the sun is standing in the north.—*Annual of Scientific Discovery.*

THE remains of Christopher Columbus, which are deposited in the Cathedral at Havana, will be transferred at some future day to the new cemetery, and placed inside the grand monument to be erected to his memory. The cemetery has been named after the great discoverer, whose remains have been disturbed several times already. His body was first buried in Spain, transferred to San Domingo, and thence to Havana.

THE FEVER TREE.—The cultivation of the *Eucalyptus globulus* (says *Littel's Living Age*) is making great progress in the South of France, Spain, Algiers and Corsica; nor is this to be wondered at, remarks the *Medical Times and Gazette*, if an account lately given of its virtues, by Professor Gubler, is even partially true. It is a native of Tasmania, where it was of old known to the natives and settlers as a remedy for fever. It prefers a marshy soil, in which it grows to a gigantic height with great rapidity. It dries the soil by the evaporation from its leaves, and shelters it from the sun, thus preventing the generation of marsh miasm. Its wood is hard as teak. Every part of it is impregnated with a balsamic oil, of camphor-like odor; besides a notable quantity of astringent matter, it contains a peculiar extraction, which is supposed to contain an alkaloid allied to quinine. At any rate its efficacy in intermittent and marsh fevers has gained for it in Spain the name of the "fever tree." It is a powerful tonic and diffusible stimulant, does wonders in chronic catarrh and dyspepsia, is an excellent antiseptic application to wounds, and tans the skins of animals, giving the fragrance of Russia leather.

IMPROVED FORM OF BLAST FURNACE.—Certain improvements have been proposed in the construction of blast furnaces, whereby a considerable saving of fuel is said to be effected. An annular flue, concentric with the shaft, is constructed in the masonry near the top of the furnace, and a portion of the gases escaping from the upper part of the charge gains access to this flue by a series of radiating passages. A number of vertical pipes arranged around the furnace serve to convey these gases downward to a lower level, where they enter another annular flue, and, becoming ignited by contact with jets of atmospheric air, again enter the furnace. The heat evolved by the combustion is thus imparted to the materials of the charge, while the admission of air is so regulated that no oxydizing action is exerted upon the contents of the furnace.

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CONTENTS.

Sabbath Evening Recreations, No. 1..... 17
International Amenities..... 18
Colfax on the Treaty—Important Utterances..... 20
A Word to the Wise..... 21
Who shall go for Me? And, whom shall I send?..... 22
Scraps from unpublished Letters..... 23
EDITORIAL..... 24
MARRIAGES..... 24
OBITUARIES..... 24
Notices..... 25
Letter from Charles Lowe..... 25
Insect Wonders..... 27
Taste as a Moral Test..... 27
POETRY—Faithfulness..... 28
Social Gatherings..... 29
The Beauty of Winter..... 30
Old Life in the Sea of To-Day..... 31
Review of the Weather, Etc..... 32
ITEMS..... 32

For Friends' Intelligencer.

## SABBATH EVENING RECREATIONS.

### No. 1.

Blessed is the man who can find entertainment within his own home, and who has discovered the secret of gathering quiet harvests of enjoyment from contemplating the phenomena of the natural world.

It is true, food must be eaten and clothing must be worn, and the ordinary pursuits of business must consume the day, yet every earnest mind feels a desire to withdraw for a time from its routine and seek recreation in that which its special taste can enjoy. Our knowledge of the true, the right, and the beautiful is extended in this way, and a compensation transcending all mere intellectual knowledge—a sense and clear realization of something beyond and greater than ourselves forces itself upon the mind.

At least this was my conviction in a desultory study of some trout eggs, during a recent quiet Sabbath evening, and I have imagined we might be mutually interested in learning just how these embryo fish look and behave when they make up their minds to see the light, and to commence their first experiments in navigation.

My object is not to go over the entire embryology of the trout—no doubt all *that* is written in the books—moreover, I had not the eggs when in their earliest condition; it was only after growth of the embryo had advanced enough to render it quite visible, coiled up uncomfortably in the translucent membranes, that they came into my possession.

Like all our river fish, the trout deposits its eggs whenever it gets ready, though I believe the late autumnal and winter months are the only seasons when eggs can be procured at the trout ponds. Fish eggs in general are not such very beautiful things to look at, but those I had, rolling around in a clear white dish, bathed in clear cold water, attracted me strangely. I knew that a mysterious force had made each jelly-like egg a workshop, and, without sound of hammer, or saw, or anvil—in that sublime silence which often portends grand results, and which can work and wait till the time of its fulfilment shall arrive—had been elaborating a fish, a being of bones and muscles and blood and scales and many other tissues and organs, and by that same force holding a thread which connected those eggs with my own life, until I felt a brotherhood almost with those undeveloped and voiceless relations. I became deeply interested, and knowing that a slight increase in the temperature of the water would hasten the hatching, I added a little warmer liquid, and selecting an egg which seemed most advanced in development, I placed it in a suitable vessel of water under the microscope, and was prepared to watch its behavior.

Dimly now could I see the head with prominent eyes on each side developed in advance of the other parts; still more dimly, deep down through the muddy membranes, like looking at the branches of trees in a fog, I could trace arteries and veins, carrying their crimson tides from organ to organ, sealed in from the atmosphere, but each crimson oval globule painting its own embryo cheek with oxygen stolen by natural right from the life-giving water in which it floated. I wanted to see how a helpless creature like that baby trout could release itself from its icthyological cradle and swim forth an independent and self-helpful inhabitant of the troubled waters of earth. We must wait now until nature turns the key which shall unlock her mystery!

Poor is the man that has no patience, and again, patience is often the dry, hard road on which the wheels of knowledge run most smoothly, and it was so now. Often and again did I look down the binocular tubes, but the embryo still slumbered. Winter nights are said to be long, and I learned that a Sabbath night might be as protracted as any other night in the week; but I had determined to see that egg hatch, or the morning star should see my lamp burning and myself waiting, thinking of patience and fish and other obscure things. Finally, I discovered a little rip in the outer membrane just over the head of the young fish, and I began to learn now why that head was first to develop largely in the egg. That crack grew rapidly longer, and our icthyological baby used its head as a hammer and thumped its nearly brainless cranium against the fissure until it stuck through and was fairly on the outside. Half of the trout was now born, and in ten minutes' time that imprisoned embryo had burst its fetters and had performed a complete evolution, and I beheld it floating in the water; but now it was on the outside of the egg, and the large yolk-bag remained attached to its abdomen. Indeed, this yolk bag was the only abdomen the fish had; its alimentary canal was quite rudimentary. The eggs of the trout may be separated into three membranes, and the young fish is developed between the outer and the second coat. When the time comes for hatching, and the young fish has grown so large that its outer embryological jacket fits too tightly, it splits down one side and drops off into the water. The new-born fish now lies quite motionless for some time, with all its fresh tissues quite transparent.

Now I enjoyed a sight well worth waiting to see. The young fish was studded all over with sharply defined pigment cells, some nearly round or oval, others more stellate or shaped like the lacunæ in bone, or the ganglionic nerve cells in the spinal cord. These pigment cells are said to bear a definite relation in each family of fish, and their study enabled Agassiz to name the embryo fish he found recently in that nest he detected floating in the gulf weed on the broad waters of the Atlantic.

The yolk-bag, still attached to the fish and destined to become finally absorbed into its abdomen, could be seen to be divided into innumerable oil globules—the diet of our little icthyophyte. Nature is very provident and kind to her unreasoning tribes, and she provides for them store-houses of food—starch for the young plant, oil globules for the animal, whether fish or human.

The circulation of its young blood was a vision not soon to be forgotten. All over the yolk-bag poured the blood in many tortuous channels, each oval globule clearly mapped out in the vessel, and the margins of arteries and veins were sharply defined as they passed over the highly refractive oil-globules in the yolk bag. The vena cava magnified as large as one's finger, collecting the blood from numerous converging veins, its tide hurrying impetuously along to be poured into the auricle; the auricle contracting, driving the blood into the ventricle, the ventricle impelling it still another step forward into the branchial artery: then the current sweeping around the gills in graceful curves and fringes to be taken up by the aorta and carried to all parts of the transparent body, I could plainly see, and leisurely follow with microscopic eyes, until my brain reeled with intoxication from gazing at all those tumultuous and sanguinary torrents. I listened to hear the rush of the headlong globules, but all was silent as the dead, and a sense akin to disgust crept over me as I realized the dulness of the human ear, and of mortification at the coarseness of the human eye, for my lenses penetrated into the depth of every organ, yet no force did I detect, no life did I discover driving the busy wheels of organization—only the results of that force. Beyond my ability to hear, beyond my capacity to see, I knew was a world of melody and of rythm, of beauty which no tongue has expressed, revelling in the immeasurable realm of structural energy. But I was blind to its beauty and deaf to its melody. I was baffled, disappointed, perhaps I was unreasonable. I was confronting again that same old mystery, which has charmed the wisdom of all time, but has eluded its grasp, and not all the critical analysis of to-day can interpret it.

A beam of polarized light sent through the fish revealed its rudimentary vertebra—

still cartilaginous—joint strung to joint extending to the tail. But the extreme beauty of its muscular system fascinated me. Bands of striated fibres corded all the parts together, and the contracting and expanding fasciculi were irrigated by countless blood currents hastening to carry building material to all parts of the organization. Each sarcous element, or muscle cell, was resplendent in colors brilliant as rainbows, as this strangely modified light mapped them out among the transparent tissues. I saw at a glance how easy it would be to dissect these muscular fibres and to separate the ultimate fibrilla, because the connective tissue, so strong and unyielding in big fish, was still rudimentary in this little one. It would have been the work of only a minute to have measured the size of the smallest thread of muscle in the living fish, but I felt an impulse to take this little one to pieces, although the big volume in which is written "thou shalt not kill," was lying on my table. True physiology never sports with the life or functions of any being, and a true physiology teaches also, that we cannot take life. We may mar an organization, but we take nothing when that force we call life departs—whither we know not.

I added a few drops of concentrated solution of acetate of potash to the water in which the trout was floating. Now I watched with keenest attention. A few more drops increased the density of the water perceptibly. The blood-currents halted just a little, only for a second—an alarm of impending danger ran through the entire organization—then onward they rushed again, then another pause. The globules seemed taking counsel together. A langour crept in among them, they wandered without a *motive* in the vessels—the tide that had only just learned to flow stood still—only a little shudder ran through the muscles, and the trout was dead. What do I mean? I don't know. Who does know? Nothing visible went out of that fish, for my clear lenses embraced every atom within their penetrating vision, yet a change had taken place. The crimson couriers stood still in their veins. Never again would they don the harness we call life, and gallop around in their tracks. The sarcous elements would contract no more. And as each retreating hour of time presses us up against that same mystery, willingly or unwillingly, yet remorselessly, I would repeat the question, what change had taken place in that fish? If I seek a reply from the proud philosophy of all time it gives no response. If I question the theology of every age, it is equally dumb; and not all the dim lamps thronging the labyrinths of human tradition cast any light on the subject. Some think we have no intellectual faculty to comprehend the mystery. Science, it is true, demonstrates the fact that life is some manifestation of force, and that force is indestructible forever—not any more existing in the world now than when the stars of the morning sang together for joy; not any less than was allied with matter at the beginning. Not always, however, do I believe this mystery will perplex the intelligent inquirer. Physiology is rapidly clearing away the doubts and random guesses which have long embarassed any clear conception of man's nature and being, and it requires no prophetic vision to foresee the possibility that the genius of science may yet give to that manifestation of force we call life its proper correllation with all other force, and thus demonstrate the sublime simplicity and unity of nature's plans. Then can we see that

> "Death is another life. We bow our heads
> At going out, we think, and enter straight
> Another golden chamber of the King's,
> Larger than this and lovelier.

*Phila., 2d mo.*, 1872. J. G. H.

For Friends' Intelligencer.

## INTERNATIONAL AMENITIES.

The history of civilization is mainly a history of the gradual perfection of methods of co-operation, and of the enlistment of the interests of select bodies in movements which through them have been made to seem of importance to larger numbers. Although Buckle would hardly give his assent to so natural an origin, civilization may be said to have begun when the heads of two or more nomadic families discovered that mutual hostility was working their detriment, and that, although their meeting had been a chance one, it would be wise to submit to such restrictions as would enable them to share the pasturage between them, and to combine in defending it againt other parties who might pass that way. Since then, although the families have become nations, and new complications have resulted, the progress of civilization must have consisted mainly in a development and modification of this simple beginning. One would think, therefore, that any purpose that may have run through the ages should be nearly accomplished. But, however great our faith in the individual purposes which have probably never been wanting in the world, our faith is as firm that the "spring" of good sense and general personal independence of action and sentiment "has come very slowly up this way;" and often-repeated exhibitions keep us reminded that nations are still unfettered by legislation, and that the discipline of centuries does not prevent recourse to the destructive

arbitration that settled the first recorded quarrel. But as there is time enough left for the fighting of new battles, there is space for the indulgence of fresh hopes ; and we are tempted to find such satisfaction as we can in thinking of the good that may result from the formation of a nucleus here and there whence shall radiate, as time passes, widening circles of correct sentiment, and of efficient co-operation.

We have not persuaded ourselves that the experiment is a new one, but revert to it because it seems to promise more of immediate result than ever before. Indeed, the efforts of our Peace Associations have hitherto seemed to us the best extant examples of "bread cast on the waters;" since the desired results must be the grand children of the causes producing them. * * * * *

Long ago we turned from preachers and writers to our mechanics and inventors ; feeling that these last will have accomplished our purpose when they shall be able, through improvements in the machinery of war, to guarantee the death of every man that goes into the field.

Meanwhile, two favorable symptoms in the international atmosphere give promise of a brighter morrow, at least so far as concerns our relations with England. However the deliberations of the High Commission may eventually result, we have reason to be glad that they have taken place. They could hardly have been brought about under Palmerston's administration. Apart from other occasions for stumbling then in the way, some of which still remain to render careful stepping very necessary, the careful observance of technicalities by one nation is sure to produce equal circumspection in the other ; and it could never have entered into Palmerston to conceive of the existence of national honor apart from the rigid observance of diplomatic form. Those commissioners, however, came as the representatives of a people whose *best* sentiment was expressed in the definite assertion, by a body composed largely of members of the two houses of Parliament, that "no question of diplomatic form" should be permitted to retard the settlement of the causes of disagreement between the two countries. In this, a very simple matter though it seems, we think we discern a sign of the times ; and when two nations engaged in the picking of an international bone shall become so interested in their work as to forget that the rest of the world is looking on, they will have accomplished for themselves very nearly that which is done for fighting individuals when peace makers bear them from the crowd that surrounded them, and leave them alone in the woods to consult *their own* feelings in the matter, and to recollect that, after all, their *existence* is a matter of greater moment than the *manner* of their existence.

To the complications at present existing, we owe the second and more favorable symptom. For if any organization, for kindred purposes can be depended upon for marked results, we may look hopefully upon the formation, less than a year since, of the Anglo-American Association, "for" (in the words of its prospectus) "the purpose of obtaining the best securities for the maintenance of a friendly understanding, and for the cultivation of more cordial relations between the United States and Great Britain." This movement cannot but be regarded as a significant one. The power of the body depending wholly upon the character of the men composing it, we looked over its lists with an interest we have never felt in movements from which we expected nothing more than some serenity in the consciences of those sharing in them. We found there hardly a name that does not suggest decided political influence ; very many names that would not kick the beam when weighed against the best moral power to be found in either of the two countries. Appearing soon after the return home of Thomas Hughes, we suspected it to be one of the good results that may always be expected from a more intimate acquaintance between the representative men of different nations. There are many others who have traveled in this country, connected with the association ; indeed, one might suspect that a personal acquaintance with us had been made a requisite for admission to membership, excepting in those instances in which the candidate commands our confidence for other reasons.

When, recently, the British *Press* became clamorous over our intention to bring before the Geneva Conference a claim for indirect losses, we looked curiously to see what action the Association would take. It met, and agreed to refrain from an expression of opinion! Since then it has, doubtless, been active in tempering the hostility of the people and restraining the government from irritating expression ; for it is composed of men who reach the populace through the Press, and their rulers in person. However the labors of its members may eventually result, we presume that they are just now as efficient peace makers as the world contains.

*New York, 2d mo.*, 1872. S. C. C.

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"ONE single act done in dryness of spirit is worth more than many acts done in consolation, because it is done with a stronger love, though it may not be with a love so tender or so consoling."

### COLFAX ON THE TREATY—IMPORTANT UTTERANCES.

Vice President Colfax spoke as follows of the Washington Treaty, recently, in New York:

I rejoice that this nation and the other great English speaking nation, have set an example that they can settle all questions of difficulty, all disputes by arbitration by the leading men of the civilized world. And I will state to you how that treaty came to be made. It was made because the American people demanded that this nation should stand forever upon the rock of right itself. After our war was over, with the irritations arising from the conduct of Great Britain during the conflict, we were liable at any moment to drift, even against the will of our own governors and rulers, into another war. I know when the civil conflict closed, a common remark made by public men was, "we will let this be an outstanding dispute, and when Great Britain becomes involved in trouble with her own people, or at war with a foreign nation, we will put to her lips the poisoned chalice she put to ours;" but the American people, "the plain people," as Abraham Lincoln called them, said to your leading men, "never;" we denounce this as wrong; we denounced it as wrong during the rebellion, and even for revolution we shall not consent this wrong shall be done, if in any other honorable way it can be adjusted, and they said right. And that treaty was made by which these open questions were referred to international arbitration, a blow for peace and against war more potential than all the peace societies that ever assembled on either side of the Atlantic Ocean. I give no credit to what I hear by the cable under the ocean as to the mother country, as we call her, receding from this solemn compact. Oh, no! Oh, no! With this great step in advance, with the distinct understanding all over the world that every question and difficulty between these two nations were to be submitted to arbitration at Geneva, and the majority of persons appointed by monarchies to settle the questions between the Republic and the monarchy—I say neither nation will dare, in the face of the civilized world, to destroy that compact which is solemnly made before God and man, and to leave those irritating difficulties open for further altercation in the future. No, no. If we were not to receive one dollar as the result of that arbitration, I would stand before my countrymen and say, "Settle this question whether we receive nothing or whether our treasury becomes bankrupt, rather than recede a hair's breadth from that great moral position that these nations occupy to day in respect to the other nations of the earth. It says to the countries of Europe in trumpet tones, disband your armies of millions of men, in France, in Germany, in Austria, and in Russia; copy our example, and submit your disputes to impartial arbitration.—*Evening Bulletin.*.

For Friends' Intelligencer.

### "A WORD TO THE WISE."

In their issue of 2d month 24th, the editors of this paper once more feelingly express their longing "for a greater support from rightly qualified and gifted minds," in the Society of Friends. No thoughtful reader of the *Intelligencer* will, we think, question the need there is, for just such support because, although the weekly repast furnished is usually excellent, and well selected, much of it lacks the freshness and charm of originality. Our paper abounds with the experiences of past generations, but we want more of the progressive spirit of our own. The ancient writings of Friends are refreshing in their quaintness, and instructive in their suggestions; for as these worthies were *pioneers*, so should we be; as they removed mountains of difficulty, thus opening the way for our onward march, we are not true to ourselves, nor worthy our rich inheritance, if we do not walk therein. They realized that Quakerism rested upon too broad a foundation to admit of their tresspassing upon forbidden ground in the investigation of Truth. The strong rock of their faith in immutable principles could not be shaken by the waves of error which broke against it. In the liberty which the truth gives they "tried all things, and held fast that which was good." Theologically they differed widely, but in spirit they were one.

Have we the same faith which was their's? Do we interpret Quakerism as they did? In this age of enlightenment we fear controversy because of the tendency there is in disputants to condemn, rather than to convince; to exult in victory, rather than to exalt Truth. We lovingly cherish the old, and timidly shrink from the new. We hammer into extreme thinness the few grains of truth we possess, rather than search for fresh material. We move slowly in a traditionary rut, letting others pass us on the smooth road. We are prone to accept authority for truth, rather than truth for authority, The writer believes that, to a far wider extent than many suppose, this state of things exists in our Society, and experience has taught him that it is difficult to find deliverance from the prejudices of education, so as to promote a free impartial investigation of religious principles. Nevertheless it is possible, and there are those amongst us who have found releasement, from

this thraldom. The *Intelligencer* should be an educator to this end, but is it so? Contributions are solicited by its editors, who in the exercise of a wise censorship may properly accept or reject any proffered article; but have they the right to trim and polish off the productions of others after the pattern approved by themselves? We think not.

The *Intelligencer* is the only paper published in this city through which the members of our Society may properly disseminate their views, and it seems to be published for a *class*, rather than for *all*. We have advanced thought amongst us, which would freely flow through this convenient channel, if permitted to do so. Some of us are Heterodox, others Orthodox, but we are none the less Quakers. The gifted George Dillwyn once said of himself: "In doctrinals I am a *Calvanist* in believing that the Divine purpose relating to mankind, whatever it is, cannot in any respect be defeated; an *Arminian*, in believing that the sufferings of Christ had relation to all mankind; a *Baptist*, in believing that no otherwise than by baptism can any ever become members of the church or body of Christ; a *Roman Catholic*, in believing *that* church to be the one, and that out of it there is no salvation; and a Quaker, in believing that what is to be *savingly* known of God, is manifested or revealed in man; and that if any man have not the spirit of Christ, he is none of His." We have yet to learn that theology is of the head exclusively, and is comparatively speaking unimportant; that Quakerism is not to be measured by any external standard, but by the spirit which vitalizes it.

Let us then have a "*free press* in our Society. The writer is not alone in the conviction that it is greatly needed now. Open the *Intelligencer* for the ventilation of the views of any or all of our members, however adverse these may be, having full faith in the ultimate victory of the Truth. Unquestionably there would then be a response to the call of its editors for help. This we believe would benefit editors, readers and contributors—editors, by swelling their subscription list, and thus increasing the usefulness of the paper—readers, by acquainting them with the variety of talent existing in our midst, and by giving them fresh food for reflection—contributors, in the intellectual growth arising from the exercise of their God given powers.

In conclusion, the writer will say, that this article was prepared from a sense of duty, and with no wish to censure the excellent women, who have this paper in charge. He believes in freedom, freedom of thought, freedom of speech, and freedom of the press, and believes also that truth can thrive only in the atmosphere of freedom. "Where the spirit of the Lord is, there is Liberty."

2*d mo.*, 1872. CARITAS.

For Friends' Intelligencer.

Enclosed is an article which I found in the "Christian at work;" it expresses so forcibly a concern that is a living one with me, that I felt willing, with your approbation to see it reproduced in the *Intelligencer*. Would that our testimony bearers might indeed be willing to "tarry at Jerusalem," until they *are sent*,—until the *tidings* are given them to carry, and then *go*, fearlessly, leaving the results *all* with Him who sends. No message then, would be sent in vain, or cause us any anxiety.

*Cincinnati*, 2*d*, *mo.*, 1872. A. M. S.

## WHO WILL GO FOR ME? AND, WHOM SHALL I SEND?

BY W. E. B.

These questions are two, and not one. Who is willing to go for me? and, Who am I willing to send? are two very different things to ask.

Ahimaaz was perfectly willing to run with tidings from the battle field to Eli, the priest, and the commander was willing to let him run, to no purpose, because he was so anxious to do it, and he was so anxious to run as a messenger that he ran away without any tidings whatever. He was a trained herald, and could run swiftly and knew it, and was proud of it, and so ran, and that was all there was of it. He had his race and outran the real messenger, but had no tidings to give to Eli when he had come where he was.

Are there not trained heralds amongst us who run well, and no man, no, not even the Lord, will hinder them?

They admire their own agility, and raise great expectations on the part of others, and it all comes at last to their own shame, and the disappointment of their admirers

There is another question than, Who will go for me? It is, Whom shall I send?

It is not every one who gets ordination from the Church whom the Lord will send.

It is not every one who, without ordination, gets a circle of willing or even admiring hearers whom the Lord has sent.

Isaiah had seen the Lord high and lifted up in the throne of his glory, with worshipping cherubim on the right and the left, and had seen himself in the light of God's holiness as altogether polluted and undone, and then had been purified by the fire of the altar laid on his lips. Yet, even then he was not prepared to go for the Lord. Another thing was necessary. He must be more than a prepared athlete; he must have tidings to bear.

The Lord must give him a message to deliver, or his running would be utterly useless.

Those whom the Lord sends do not run to show their own swiftness, but to bear the Lord's message.

Our Lord Jesus Christ would not allow his disciples to go a step in fulfillment of his great commission until they had received the baptism of the Holy Ghost and of fire. He must first fill their souls with the knowledge of his wonderful work and give them other tongues, tongues of gladness, tongues of power, tongues of fire, before he would permit them to start at all.

And well was it that he would not. What kind of tidings would they have borne if they had gone forth without the pentecostal endowment.

Questions about the kingdom, as a Jewish kingdom, and the time when it would be restored, and who should be greatest in it, who sit on the right hand, and who on the left hand, in power, would have continued to fill their hearts.

The wonderful works of God would never have formed the burden of their tidings; but they would have been full of the wonderful speculations of men.

Peter, instead of standing up with the eleven on the day of Pentecost to charge home upon the multitudes the fact that they had slain their own Messiah and released a robber, and that the Lord whom they had put to death was risen and reigning, and had shed forth the Holy Spirit upon them, and was ready to save even his murderers in Jerusalem, Peter would have been as he was on that night of the betrayal, full of saving himself instead of saving others.

The one who can answer the two questions, and say, "Here am I, Lord; send me," is the one who has the baptism of the Holy Ghost, and is led by the Spirit, and will go wherever the Spirit shall send, and speak whatever the Spirit shall dictate.

## Scraps

### FROM UNPUBLISHED LETTERS.

The true principles of Quakerism are very clear to me; they cover the whole ground of human needs in all time, embracing every thing that is of value either temporal or spiritual; but that there are many signs of narrowness, and a want of comprehension of the true principles of Friends, even among our own members, is to my mind very apparent, and one of the most conspicuous of these signs is that lifeless conservatism which opposes every advance step for which a plain *precedent* cannot be found in the writings of early Friends. Now I hold "the early Friends" in very high estimation. I am willing to allow they did *their work well*, but let us exercise our common sense, and endeavor to do our work well.

It is hardly necessary to recite the fact, so apparent to every intelligent mind, that the circumstances under which the Society of Friends arose were widely different in almost every particular from what exist at the present time, especially in this country; then why should we be trying to live in an age which *does not* belong to us?

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Yesterday my thoughts wandered to thee, to thy remark and my comments on it, and I felt that I ought to say something more, even if I should thereby risk acquiring, that which I fear is deserved, the character of an exceedingly verbose writer; and to thee too, who is fond of brevity and loves condensation. But for my encouragement I observe that our Heavenly Father has given to the grain its abundant envelopes and "He will fan it, and the wind will carry it away, and the whirlwind shall scatter it." I hope thou wilt not find it all chaff. I understand thee, in allusion to thyself, as holding by the ancient declaration that the preparation of the heart is of the Lord, and that for every *new* service there is its own peculiar preparation. I do not know what to make of this doctrine. I know it is Quaker, and I have at times thought it true, but if we are in the love of God, love Him with all our heart, mind and strength, we will love our neighbor as ourself, and cannot need such a secondary dispensation. If a new state of religious experience is known I suppose it must be preparatory to action; but this conflicts some with the simplicity of the Gospel as preached aforetime and now in us. Do we not read that the Gospel is one and the same in all, from the child of a year old to the man of grey hairs? Is it not preached in us, denying all ungodliness and worldly lusts, and teaching us that we live soberly, righteously and godly; sober, wise and godlike in this present life, true, faithful, pure, gentle, harmless, loving, impartial? Being brought into this state we are ready for any service. I have an idea that the command is not only to one but to all—"what *thy hands find to do* do it with thy might"—and the beautiful illustration follows, "work while it is called to-day," while thou canst see, while thou knowest, for the night cometh, which should be the season of rest, intended by God for relaxation and repose; darkness will come, and in it thou canst not see to labor, and cannot rest because the day has past by, and the work which

belonged *to it* was not done. Now if the mind and heart were right dost thou think any further baptism or preparatory dispensation to fit for any service would be necessary? I can but believe that it is with us in relation to some things as with the ancient Jews "we make the word of God of none effect by our traditions." Wouldst thou say "the disciple is not more worthy than his Lord, nor the servant than his master". I can only add that I am not any more disposed to take Apostolic than Quaker traditions for facts.

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 9, 1872.

"A WORD TO THE WISE."—Though the communication of our valued correspondent "Caritas," which will be found in this number, more especially concerns ourselves as editors, yet his suggestions are so much in harmony with others we have from time to time received, and they are presented in so earnest a spirit, that we felt it would be right our readers should share them with us. While we desire to profit by every suggestion made in such a spirit, and intend that the pages of our new volume shall give evidence that we have done so, we must nevertheless ask the indulgence of our friends whenever we seem to exercise too much caution as to the articles we admit. Perhaps no one who has not had some experience of the kind can fully understand how delicate and difficult is the position of an editor or editors of a journal conducted in the interests of a religious society. This difficulty is not diminished when, as in the present case, the paper is the only channel of a great diversity of thought and feeling. Our correspondent thinks the difficulty would be overcome by admitting freely the expression of every variety of view. Perhaps he is right. He remarks that the *Intelligencer* "seems to be published for a *class* rather than for *all*." This has no doubt seemed to him and to some others to be the case. But if we know ourselves, our paper (which we have always regarded as a very unpretending one) is not published in the interest of any *class* or party, not even, we may venture to say in that of "Quakerism," further than as that represents what we understand to be the truth. We are in sympathy with the "advanced thought" of our day, and look forward with hope that our Society, purified of its "dross and its tin and its reprobate silver," shall retain in its ranks and draw to them the young and gifted, who finding amongst us the *good* they have been seeking, shall also be champions for the *truth*.

We recognize too and can rejoice in the evidences of "advanced thought," in some directions, among those who differ widely from us in theological opinions, while we can not but regret the uncharitableness which is more or less the inevitable result of making the first step in a religious life to be the assent of the mind to certain dogmas, instead of a surrender of the will to the convicting power of Divine Love. And this brings us to the acknowledgement that although, as previously stated, we are not conducting our paper for a *class*, yet we freely admit that we have a preference for articles written with clearness, as free as possible from ambiguous expressions, and in which the principles of truth are advocated with simplicity. We would not however, go beyond the proper limits in prescribing for our contributors. Our correspondent believes that "We have advanced thought among us which would freely flow through this convenient channel if permitted to do so." We will endeavor to keep the channel open, and we hope no one properly qualified will be discouraged from contributing to our pages under the impression that we are one sided.

### MARRIED.

WOOD – HOGE.—On the 6th of 2d mo., 1872, at the residence of the brides parents, with the approbation of Pipe Creek Monthly Meeting, Pemberton Wood and Anna E. Hoge, both of Carroll Co., Md.

### DIED.

BROWN.—At Pickering, Canada West, on the 28th of 2d mo., 1872, Margaret Brown, aged 90 years, widow of the late Nicholas Brown; a member of Pickering Monthly Meeting. Long known as a minister in the Society of Friends.

COLVIN.—At his residence in Mendon, Monroe Co., N. Y., 1st mo. 6th, 1872, Isaac Colvin, aged 82 years.

The deceased was one of the earlier settlers of the city of Rochester, and until prostrated by disease, was one of the most active and useful members of that Monthly Meeting, and his house the genial home of Friends who came to attend that meeting. Being of a cheerful disposition he was a companion for the young as well as the old, and taking a lively interest in their mental improvement, provided for their guarded education by having a school in his

ouse and allowing them to share the privilege enyed by his own children. We believe a crown of ghteousness awaited him.

CARLE.—On first month 24th, 1872, of Pneumoia, Susan H., wife of John Carle, Jr., of the city of ew York, and daughter of the late Edward Hicks. The deceased was an affectionate wife, a tender, evoted mother, and a generous, faithful friend.

EVANS.—On the evening of the 26th of 2d mo., 872, of paralysis, Mary M., wife of Charles Evans, the 65th year of her age; an overseer of Green treet Monthly Meeting.

Although the call was sudden, we feel an assurnce she was ripe for the change, and has been athered into the heavenly garner. Her life was ch with deed of love, mercy, kindness and chari. Her happiness largely consisted in ministering the needs of the sick, the suffering, the poor and e oppressed. Her warm social nature won her any friends. These were not confined to a select w, but strangers were drawn toward her with inrest and feeling. A devoted wife, a tender, conrned mother, a faithful friend, has passed from ur midst, but the remembrance of her light, cheerl spirit will incite us to a firmer faith in that ivine Power that sustained her through many ours of trial and affliction.

SHREVE.—Suddenly, on his way to a funeral, on e 29th of 11th month, 1871, Joseph Shreve in his 1st year.

SHREVE —On the 2d of 2d month, 1872, Martha ., youngest daughter of Charles N. and Sarah H. hreve, aged 12 years; both members of Mansfield articular and Upper Springfield Monthly Meeting, . J.

INDIANS.

The Committee of Philadelphia Yearly Meeting, ill meet on Sixth-day afternoon, 3d mo. 15th, at o'clock (same day as Representative Committee) the Monthly Meeting room, Race Street.

JACOB M. ELLIS, *Clerk.*

LECTURE.

The Mutual Aid Association will meet in the onthly Meeting Room, at Race St., on 2d day vening next, 3d mo. 11th, at 7½ o'clock, *punctually.* Wm. Morris Davis (former member of Congress) has onsented to lecture at this meeting. Subject—"Hidden Use of Things." All are invited.

ALFRED MOORE, *Secretary.*

FRIENDS' LIBRARY

Committee of Management will meet on 4th day vening, 3d month 13th, at 8 o'clock, in the Library oom.

JACOB M. ELLIS, *Clerk.*

CIRCULAR MEETINGS.

The Committee of Philadelphia Quarterly Meetill convene at Race Street House, on 6th day afteoon next, 3d mo. 15th, at 4 o'clock.

WM. EYRE, *Clerk.*

I have been requested to call the attention of riends to a Circular Meeting, for Divine worship, o be held at Alexandria, Va., on First-day the 17th nst., at 3½ o'clock, P. M.

S. M. J.

CIRCULAR MEETINGS.

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| 3d mo. | 17th. | Haverford, Pa., 3 P. M. |
| " | | Gwynedd, Pa., 10 A. M. |
| " | | Whitemarsh, 3 P. M. |
| " | | Manhasset, N. Y., 11 A. M. |
| " | | Buffalo, N. Y., 2½ P. M. |

LETTER FROM CHARLES LOWE.

NICE, Dec. 27, 1871.

I closed my last letter without giving you any particular account of Nice. It is situated on the shore of a broad, curved bay of the Mediterranean, in a lovely valley enclosed by a semicircle of hills and mountains—the Mediterranean Alps—which give a picturesque background to the landscape, and which also serve as a screen to protect the valley from the cold winds, and thus to give the peculiar climate for which the place is famed. Some of the mountains in sight have been covered with snow ever since we came.

The town itself is a mongrel town in many aspects. In the first place, it is composed of two wholly distinct portions; one of these, the old town, is occupied by the native population. It is built with narrow winding streets, some of them not wide enough to admit a carriage, and it swarms with people talking their jargon of *patois*, and carrying on traffic and trades in ways as unlike as possible to what we are used to in our kind of civilization. The novelty makes it interesting, and I should spend much of my time there, only that, in those narrow streets, there is a chill like that of a cold cellar that drives one out of them immediately; so that I have, even up to this time, got nothing more than that general picture of this section which daguerreotypes itself on the mind in a passing glance. The other portion of the town is built wholly with reference to the foreign visitors, and is made up of hotels and villas and attractive shops, with broad streets, and a handsome promenade along the sea, and two or three public squares or gardens, planted with palms and acacias, etc. And this section, whenever the sun shines, is full of people just like those you find in Washington street or in Newport—walking or driving, or sitting on the benches—with a sprinkling of invalids in Bath chairs wheeled about in the sunshine. A large proportion of all these people are English and Americans.

The town is mongrel in this respect also, viz., that it is a sort of cross between French and Italian. It belongs territorially to France, and a few years ago when it became annexed the population welcomed this annexation as a great boon. They certainly have gained much by it in the way of public improvements; for Napoleon, as a price for the territory, caused to be expended here large sums in making these gardens and stone bridges, and the like. But the people never had any national feeling of any kind, and now that France is down, they are clamorous to go back to Italy, and get rid of the taxa-

tion which France must exact. They are just now getting Garibaldi to write letters to say that Nice ought to be part of "United Italy." The language spoken here is also mongrel, but I should think it was more Italian than French.

Speaking of language, I rather counted, as one of the advantages of a winter in France, on an opportunity of learning to speak French. But for this purpose one might almost as well be in Boston as in Nice. Not only is a large proportion of those we meet composed of English and Americans, but of those who come here from other nations almost all have learned to speak more or less English, and the less perfectly they speak it the more resolute they are to use it when they meet anybody to practice on. And either they speak English better than we do French or German, or else they have a stronger will, so that the result generally is that we are giving them the lesson in language, instead of their giving it to us. Our experience since landing in France is that the dialect most commonly spoken to American ears is one which ought, from its prevalence, to be recognized in any good classification as a distinct language, viz., "broken English" The worst of it is that in talking with those who use it, partly from the effort to make yourself understood, and and partly from a kind of sympathy or contagion, you find yourself speaking this "Broken English," too, and we must take care lest, instead of acquiring a new foreign language, we spoil our use of our own mother tongue. * * * *

The only charm—and this certainly is a great one—is the loveliness of the landscape and the enjoyment of the weather. This enjoyment, however, even on the finest days, lasts only from 10 o'clock A. M. to 3½ o'clock P. M., at which time a great change in temperature begins, and and all who are at all delicate go in doors. The cheapness of carriages makes it easy to take drives, and the excursions are delightful, though there is a certain sameness about all this beauty which is quite different from the variety which gives an unending charm to a drive through the woods on a New England country road.

As for the native population of Nice, they seem to combine the vivacity of the French with the *dolce far niente* of the Italian. They are an amiable, contented looking people, chatting briskly and good naturedly, and while there is nothing attractive in their faces, and while they show far less intelligence than the poeple in the north of France, neither is there anything repelling. There is far less of squalid degradation in the quarter occupied by the native class than you would find in a town of this size in England, or even among the foreign elements in America—one struck with the comparative neatness. The shops are tidy, and the vegetable and meat markets are vastly superior in cleanliness and wholesomeness to those in New York. There is also far more show of industry than I was prepared to expect. To be sure, a good deal of it brings little to pass, because of clumsy metbods and implements, and there is never that kind of brisk energy that you see in a Yankee farmer; but after the fashion they seem to keep at their work tolerably steadily. * * * * *

The hardest workers of all are the washerwomen. They take the clothes down to the rocky bed of the river, and kneeling down on the stones, they reach over in the most uncomfortable posture, and wash in the cold water all day long.

Undoubtedly, however, all these people would rather lie idle than work, and they seem to be most in their element when they are sitting round in groups in the sun, though it has not been quite warm enough to allow them really to bask as they would desire. There is one favorite kind of pursuit, which I have not yet decided whether to class under the head of work or relaxation, that is fishing with a long, slender rod in the sun along the shore. You will always see men there throwing out their line as far as they can, and letting it float in with the wave, and generally where one is fishing several are looking on. I have watched them a great many hours, for I am as idle as they, and during nearly a month of watching, I have as yet seen only one fish caught. I have thought as I have sat looking at them, that they were displaying one element of character which, if I were an exacting ruler of the nation, I should contemplate with satisfaction, and that is patience. And I am afraid that the rulers of France have taken advantage of it too well. I can understand better than before what was the value of a Plebiscite, such as Louis Napoleon was so ready to appeal to. Let these people have their sunshine and their quiet, and what do they care who rules? At the last election, the new government, in deference to what they supposed to be the true idea of popular liberty, abandoned the practice, which had been followed under the empire, of having the officials tell the people how they must vote, and left it for each voter to decide for himself. It is said that here and in many parts of France the voters were highly indignant at this neglect. They said the officials were paid to look after all these matters, and it was an imposition to make the people attend to them for themselves, and great numbers for this reason staid away from the polls.

The subject of popular education is now
ry properly occupying the attention of the
ttesmen and the press of France. From
e statistics it appears that about 35 per
nt. of the French people are unable to read
d write, and they cannot help seeing that
is in great part owing to the contrast be-
een this nation and Germany in this re-
ect that they are now prostrate before her.
confess that this lack of education is not
apparent as I was prepared to expect. On
e contrary, I have been surprised to find
w large a proportion of the workmen and
rkwomen, with whom a traveler has to do,
n write their names and reckon on paper
eir accounts. The ignorance is with the class
wer than these, and all agree in saying that
s very great. In Nice, there are Communal
nools supported by the town, and a Lycee for
gher pupils, supported partly by the govern-
nt and partly by fees, and there are Con-
nt schools maintained by the Church. * *
Since I wrote you last, the weather here
s been almost uniformly fine. It is a con-
nt subject of mutual congratulation when
meet friends in the street; and I am
raid my candor will oblige me to confess (I
pe you will forgive us , that our sense of
joyment in the clear warm sunshine is ma-
rially heightened by reminding each other
w you poor people at home are suffering
th the cold and storms.

Very truly yours,

CHARLES LOWE.

*Christian Register.*

INSECT WONDERS—A few days ago, while
e were on a visit to the Big Woods, we sat
wn under a wide spreading oak to enjoy its
ol shade, and soon were much interested in
tching the process of the "measuring
rm," with which the bushes and trees were
vered. Every few minutes one would sud-
nly drop from a leaf above, letting itself
wn by a fine silken web, or thread; but
uld invariably, after exploring a little on
e ground, return by its thread to the same
af, drawing itself up by it. After seeing
is performed by a number of them, and
ticing that they left the coiled web on the
af, we examined it with a strong magnify-
g-glass, and found by getting hold of the
o ends we could pull it all out into one
raight thread. We then examined and
velled another, and found it to be looped
into a perfect chain-stitch, precisely such
is made by a single-thread sewing machine.
his led us to watch with our glass the pro-
ss of this wonderful mechanic in drawing
self up. It would catch the thread with its
et, then stretch up its head, catching the
read still higher up, pulling itself up, form-
ing a slack; then with its feet put through a
loop, which it would hold with one of its
numerous feet, till it again grasped the thread
above, pulled itself up again, looping up its
thread, till it returned to the leaf to which it
was attached. It then deposited the coil and
left for other parts.—*Pupil's Gazette.*

WHEN a man walks in the sun, if his face
be towards it, he has nothing before him but
the bright, shining light and comfortable
heat; but let him once turn his back to the
sun, what has he before him then but a sha-
dow? yea, it is but to behold his own shadow,
defrauding himself of the other. Thus there
is no true wisdom no true happiness, no real
comfort, but in beholding the countenance of
God. Look from that, and we lose these
blessings; and what shall we gain? a shadow,
an empty image; instead of a substantial
good we gain the empty image of ourselves,
and lose the solid image of God. Yet this is
the common folly of the world. Men prefer
this shadow before that substance; whereas
there is not the least appearance of any true
comfort but in God only.—*Augustine.*

From the Independent.

## TASTE AS A MORAL TEST.

BY HENRY W. BELLOWS.

"There is no disputing about taste" runs a
very popular and too well established maxim.
But there is, and nothing is better worth dis-
puting about. There is, indeed, very little
use in disputing with a man of bad taste
about his own taste, because it springs from
such radical and essential defects in his con-
stitution, culture or principles that it would
be necessary to make him over again, or re-
construct his whole education and character,
to enable him to see and feel his own crudity
and grossness of taste. But this only shows
that taste is the savor and fragrance of the
consummate flower of culture and character,
and that to contend for good taste against bad
taste is to dispute in the interest of all that is
most precious and sacred in humanity.
Taste, though vastly more difficult to correct
and establish on its solid foundations, or to
define and settle in its applications, and con-
clusions, is, nevertheless, in its own nature
and rights, no less fixed and certain than any
other kind of truth. It is a form of truth, a
sense of the fitness of things, which it exhibits
in the propriety and justness and harmony,
with which it sets forth any act or word or
thing with which it has to do.

Want of taste is want of knowledge, feel-
ing, perception, lack of nice judgment, delicate
appreciation, scrupulous conscience, sympa-
thetic respect for others, real but unclaimable
rights. * * * * *

Taste in dress indicates moral and intellectual quality. Loud and flashy clothes are something more than vulgar in themselves. They indicate vulgarity in their wearer; and vulgarity is not simply underbred manners, but coarseness of being and character. When women called ladies carry the ugly fashions of the day to excess, do they suppose that it is only their *taste* which is disliked? No; it is their characters which are on trial. The indications of bad taste suggest and imply thoughtlessness, ill trained fancies, self-ignorance and ignorance of others, vanity, sensuousness, and frivolity. No demureness of aspect, nor trained ease and artful unconsciousness of bearing, can obviate the certain effect produced by bareness where covering belongs, and superfluous and excessive skirts and ornaments where moderate drapery is becoming. Every body of competent taste—that is, of adequate culture—inwardly passes sentence upon these women as world-spoiled, essentially unladylike and unwomanly. * *

It is idle to say that taste has no laws, standards, or judges. It is like saying that there is no standard of spelling or pronunciation, because there are disputed words or doubtful accents or orthography. There is a standard of pronunciation. It is the usage of the best. There is a standard of art, of manners, of gentlemanly conduct, of Christian decorum. There may be disputes about details, but none about the principles that govern taste in these directions. Anybody violating it is vulgar, ignorant, disrespectful, and of doubtful character. We forgive eccentricities to genius, to passion, to earnestness; but we do not the less notice and disapprove the eccentricities, and know that they are defects. We like or praise the men in spite of, not because of, these eccentricities. * * * * *

Profusion and excess in feasts, dinners, and suppers indicates bad taste. But back of the bad taste is a radical vulgarity—a disrespect to the superior social tastes of the company, a love of display, a way to the heart sought only through the stomach and the eyes. Simplicity, originality, and moderation in these things indicates refinement, self respect, and moral culture.

Tastes must be disputed. Tastes indicate principles, sentiments, training—nay, the whole man. Let a man show his tastes, and we have his measure; and he may show them in his dress, manners, speech, omissions, commissions, in his official or private life.

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HONEST and courageous people have very little to say about either courage or honesty. The sun has no need to boast of his brightness, nor the moon of her effulgence.

Selected.

## FAITHFULNESS.

"See that thou copy no man save in the matte faithfulness."—WILLIAM PENN.

Listen not, when men shall tell thee, *here* is w for thee to do;

*There*, thy field of labor lieth and the good t should'st pursue;

Idle one when all are busy, bound, yet longing arise,

Follow thou no mortal guidance, though it com prophet guise,

While the cloud is on thy spirit and the mist is thy eyes.

Not the stars above us shining, in creation's per plan,

Have their places marked more surely than the liv soul of man;

And the laws are not more changeless, which di their daily course,

Than the lines of light that issue from our beir radiant Source,

To restrain the soul's outgoings with an ever ger force.

Watch and wait, and, as at Bethel, where of old dreamer lay,

Sleep bound on his stony pillow, God himself set thy way;

Wanderer, without a foothold in illimitable space

With the first step simply taken on thy heaven pointed race,

Thou wilt know the noiseless sliding of a stone i its place.

Up, then, with the break of morning! while up thy lifted eyes,

Clear before thee, rounds of duty one above anoth rise;

On the steps let down from heaven, rugged thou they seem and hard,

Pilgrims from all lands will meet thee, silver-hair and battle-scarred,

And the young, in meekness lovely, shielded by angel gua d.

With a grasp the worlding feels not, by a touch cannot see,

Holy joy their bosoms thrilling, they will greet a welcome thee;

With their hymns of glad thanksgiving, that t mission is begun,

That the Father's Kingdom cometh, that His will earth is done,

Mingleth soft thy heart's "Eureka"—Peace! The l ther's boon is won.

God hath many aims to compass, many messages send,

And his instruments are fitted, each to some distin tive end;

Earth is full of groaning spirits—hearts that wea galling chain—

Minds, designed for noble uses, bondaged to t lust of gain—

Souls, once beautiful in whiteness, crimsoned wi corruption's stain.

Through earth's wrong, and woe, and evil, som times seeing, sometimes blind,

Ever must the homeward pathway of the humb Christian wind;

Stooping over sin and sorrow—watching by t couch of pain—

Holy promises outpouring, grateful as the summ rain,

To the heart whose hope had withered never to vive again.

k perplexing questions cross him—meet him as
he onward goes ;—
y a God of love and mercy should permit Life's
ills and woes ?
y the good should strive and differ ? If His love
be over all,
y the guiltless and the guilty by the same dread
stroke should fall ?
y the haughty arm of power should meek innocence enthrall ?

y with Joy is sorrow walking, hand in hand and
side by side,
ring not the sad and lowly—breaking in on
str-ngth and pride ?
f and Gladness touch each other—pass each
other in the street—
y should trains of sable mourners young and
happy lovers meet,
lling on their lips the whisper, "Life is good,
and Love is sweet !"

he earnest soul advances, step by step, to higher
ground,
ple Faith and steady Patience slowly bring the
answers round ;
n it moves serenely forward, trusting lest to
Reason's span.
isfied with Faith's revealings of a broad paternal
plan.
ich, by mutual dependence, fraternizes man and
man.

vn Existence one is sailing, by fair breezes borne
along,
ling on Life's solemn voyage, evermore a merry
song ;
at, to him, is that wrapt thinker—wearing out
the night in toil,
aning, for the thankless Future, from the Past a
golden spoil,
an idle, useless dreamer, but a cumberer of the
soil ?

we these can never mingle ?—soon the student's
cheek shall pale,
l the o'ertasked brain shall weary, and the soul-
lit eye shall fail ;
ose bright face his sick room lighteth, with
hope's language all aglow ?
ose kind hand the hair is smoothing backward
from his burning brow ?
his careless-hearted neighbor is a gentle brother
now.

re a proud man coldly gazes on a meek, forgiving face !
e he loved her—but ambition crept into affection's place ;
m her Christian garb unspotted, turns he now
his scornful eye,
on his last lowly pillow, when the great man
comes to lie,
will long to hear the rustle of her white robe
passing by.

us are God's ways vindicated ; and at length we
slowly gain,
our needs dispel our blindness, some faint glimpses of the chain
nich connects the Earth with Heaven, Right with
Wrong and Good with Ill—
ks in one harmonious movement, slowly learn
we to fulfill,
r appointed march in concert with His manifested
will. H. L.

*Philadelphia, 11th month 28th, 1848.*

## SOCIAL GATHERINGS.

It would be a curious and interesting subject of investigation, could we trace how far the desire for social enjoyment is satisfied, and its anticipations realized, by the various appliances used to produce it. It would certainly appear that the pleasure thus sought is not found in proportion to the degree of trouble, time and expense lavished upon the complicated efforts so frequently used to attain it. Most of those who have frequented, for a few seasons, the large assemblies and fashionable parties so much relied on to produce social intercourse, are ready to admit that their results in enhancing social happiness are very small. The anticipations have been bright and the preparations elaborate, but in some mysterious way, as the excitement which they at first produce subsides, insipidity seems to creep over them, and weariness takes the place of the gratification expected. So frequently is this the case, and so commonly is it admitted, that other and entirely different pleas are put in for their continuance. To preserve connections, to extend business, to obtain influence, or to further matrimonial schemes and establishment, are often the real motives for giving and attending crowded assemblies from which the interest and excitement have all died out. Social organizations, like many others, do not grow with the growth of humanity, and therefore, though at first meeting a real want, and supplying a real need, they at last become inoperative and defeat their own ends ; while persons clinging to the old forms, and yet feeling their inutility for their original purpose, try to make them conducive to entirely different objects. The primary ends of all social gatherings are to increase human sympathy and to bring persons together in pleasurable intercourse, but where they prove by their failure that they need reorganization we are apt to forget their spirit in their forms, and to increase their cumbrous appliances with far different ends in view.

This disappointment as to social enjoyment is usually found to ensue in proportion to the artificiality of the methods by which it is sought. Pleasure of all kinds is somewhat shy of direct pursuit, and the higher the nature of the enjoyment, the less dependent it is upon factitious accessories. There are a few external necessities to perfect social intercourse, but these are so simple and easily obtained, that people cannot believe that they are sufficient. Emerson says : "What a train of means to secure a little conversation ! This palace of brick and stone, these servants, this kitchen, these stables, horses and equipage, this bank-stock and file of

mortgages, country house, and cottage by the water side—all for a little conversation, high, clear and spiritual! Could it not be had as well by beggers on the highway? No. All these things come from successive efforts to remove friction from the wheels of life and to give opportunity. Conversation, character, were the avowed ends; wealth was good as it appeased the animal cravings, cured the smoky chimney, silenced the creaking door, brought friends together, in a warm and quiet room. . . . But in the exertion necessary to remove inconveniences, the main attention has been diverted to this object, the old aims have been lost sight of, and to remove friction has come to be the end." The chief cause why there is not more social enjoyment, is that men and women are so deeply engaged in preserving conventionalities, in securing non essentials, that they forget the great essentials of all truly enjoyable social intercourse. The chief of these is *sympathy*. Without some measure of this, on some mutual point of interest, no contact of persons can produce enjoyment. How little then can be expected from heterogeneous assemblages, made up of many who are utter strangers, and whose tastes and interests all lie in varying directions. A small gathering of friends, most of whom are on terms of familiarity with each other, or at least have a mutual interest on some subject which may form the chief attraction of the hours spent together, will contain more of the elements of real enjoyment than all the showy, expensive, feverish assemblages that were ever crowded together in heated rooms, with no higher mutual aim than to vie with each other in costly attire and to exchange conventional forms of etiquette.

It is objected by some, whose means are unequal to lavish expenditure, and who yet desire to be hospitable and social, that circles thus limited in number to those of similar tastes and sympathies must be multiplied in order to embrace all their acquaintances, and would thus entail expenses they could not rightly afford. Leaving out of the question the fact that few of us would suffer by limiting the number of our associates, this objection would lose all its weight could we sufficiently free ourselves from social conventionalities to make our preparations for such gatherings simple and inexpensive. If half the time and thought now given to providing luxurious refreshments, or unexceptionable toilets, were spent upon providing ample means of pleasing and enlivening the guests by some subject of mutual attraction and sympathy, the real enjoyment that would ensue would be incomparably greater. A few might wonder, and the superficial lovers of fashion might drop off, but most of those w partook of such higher recreation would joice in the change, and thank those who fi broke through the ice of social conventio ality, and set the example of conducti social gatherings upon a higher plane, and aiming, through them, to cultivate the re sympathy of heart and union of purpo which constitute the foundations of soci happiness.—*Public Ledger.*

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Let not bigotry or party zeal be so mu as once named amongst you. Our Lord w a stranger to it. Whosoever did the will his Father, the same was his brother, h sister, his mother. Wherever he saw t marks of true faith, though in a centuri Syrophenician, who were aliens to the co monwealth of Israel, and strangers to t covenant of promise, how did he publish a commend it! . . . Why should not t children of God, notwithstanding their litt differences, unite in one common intere against spiritual wickedness in high place —*George Whitfield.*

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The Beauty of Winter.—Winter sc nery has charms of its own, that yield to n other season. On a clear winter day, th landscape often has a depth of coloring suc as no other time of the year affords. An i describably soft and tender atmosphere res upon the earth, through which glows the dee purple and blue of the distant hills. Th whiteness of the snow gives to the scene a c lestial purity, a suggestion of heavenly thing

There is abundant beauty, too, of th minuter kind. What is more delicate an exquisite than the tracery of the bare tre tops relieved against the sky? And ever snow storm works a myriad miracles of daint architecture. It clothes the black spruce with a hundred feathery plumes. It hide every unsightly object with a soft white man tle. Under its touch, in a single hour, th whole earth is transformed, and masquerade in every variety of beautiful and grotesqu apparel. Then, as by the quick changes of magician, comes a sudden shower or thaw and again a frost, and the sun rises upon world clothed in diamonds.

But the deepest charm which Nature ha in winter is that which night brings forth The earth is not more unlike in summer an winter than are the heavens. Compare th mellow glory with which the harvest moo floods the earth, with the cold bright light o the far off moon of winter. And the winte stars,—what sight that is given to man s stirs his sense of awe and mystery, so move him to rejoice, and reverence, and adore?

It seems to us that in the severity an

ernness of winter, the moods which Nature ggests are higher and more heroic than the ilder seasons inspire. When the earth ounds with every fruitful thing, when the arm air wraps us, and the wind breathes ntly upon us, the sense of these things brings eat delight. But when the blood quickens resist the cold, and bound in frost and snow e earth seems under the power of some ightier influence than those which minis er the physical man, then we seem to come oser into the presence of the Infinite One. et one stand in the forest at night, when the ound is white about his feet, and look up rough the network of the great branches, the stars blazing from their infinite dis nce, and listen to the mysterious voices of e wind, and he may well feel himself within e courts of God.—*Christian Union.*

FROUDE, in an essay, says, "Many a ndred sermons have I heard in England, any a dissertation on the mysteries of the ith, on the Divine mission of the clergy, on ostolic succession, on bishops, and justifica n, and the theory of good works, and ver l inspiration, and the efficacy of the sacra ents; but never during these thirty wonder l years, never one that I can recollect on mmon honesty, or those primitive com andments, 'Thou shalt not lie, and Thou alt not steal.'"

OLD LIFE IN THE SEA OF TO-DAY.

An interesting letter from Professor Agas z to Professor Pierce is published, embody g descriptions of the types of animal life of e deep seas, as they are revealed by the st dredgings of the Hassler expedition. To certain extent they confirm the predictions ich Professor Agassiz made before embark g on the expedition, as to the character of e discoveries which would be made. Ani als have been brought up which represent ssil forms of great antiquity, many of spe es which were not before known to exist in e recent and nearly recent eras. Among em are the echinoderms of the genus Mi astes, of which no species is known to have isted during the tertiary era, and no living ecies had as yet been made known. "You ay therefore imagine my surprise," says rofessor Agassiz, with an air of exultation, when the dredge first yielded three specimens a small species of that particular group the genus which is most extensively rep sented in the upper cretaceous beds." An her genus is the pleurotomaria, of which etween 400 and 500 fossil species have been scovered. The first occur in the silurian eposits, are especially numerous in the car oniferous and jurassic formations, and are very abundant in the limestones of Ohio and Indiana. One living specimen of this genus was discovered about ten years ago, but nothing was known of it, except the specific characteristics of the shell. This genus was dredged off Barbadoes, and kept alive for twenty-four hours, during which time it expanded and showed its remarkable qualities. Professor Agassiz pronounces it the type of a distinct family, "utterly different from the other mollusks with which it has thus far been associated." Sponges have been discovered identical with cretaceous and jurassic fossils.

The most interesting discovery is that of a crinoid, a specimen of which was kept alive ten or twelve hours. It gave a fine opportunity for the study of its habits, which was well improved. The description, however, is too detailed to be of interest to any but a student in this specialty. Of it Professor Agassiz says: "It was a very impressive sight for me to watch the movements of this creature, for it told not of its own ways only, but at the same time afforded a glimpse into the countless ages of the past, when these crinoids, so rare and so rarely seen nowadays, formed a prominent feature of the animal kingdom. I could see, without great effort of the imagination, the shoal of Lockport teeming with the many genera of crinoids which the geologists of New York have rescued from that prolific silurian deposit, or recall the formations of my native country, in the hillsides of which, also among fossils indicating shoal-water deposits, other crinoids abound, resembling still more closely those we find in these waters."

All who have observed the fossil remains of these animals—among the most beautiful and the most mysterious of ancient creatures—so abundant in almost every limestone, or who have admired the polished slabs of limestones which are made entirely of their remains, will enter into the spirit with which the Professor speaks.

An important point in the scientific bearing of these discoveries is that these animals, now found in deep seas, are the types which in former periods lived in shallow seas. Professor Agassiz accounts for this apparent discrepancy by the difference in atmospheric pressure, which was formerly much greater than it is now. Consequently the creatures have to go under greater depths of water to obtain the conditions which formerly prevailed nearer the surface.—*The Methodist.*

THE thoughts which we harbor within us, and which go out through the doors of our mouths and our hands, determine our real characters.

For Friends' Intelligencer.

## REVIEW OF THE WEATHER, ETC.

SECOND MONTH.

| | 1871. | 1872. |
|---|---|---|
| Rain during some portion of the 24 hours | 8 days. | 5 days. |
| Rain all or nearly all day | 3 " | 0 " |
| Snow, includ'g very slight falls | 5 " | 4 " |
| Cloudy, without storms | 5 | 4 |
| Clear, as ordinarily accepted | 7 " | 16 " |
| | 28 " | 29 " |

TEMPERATURES, RAIN, DEATHS, ETC.

| | 1871. | 1872. |
|---|---|---|
| Mean temperature of 2d mo., per Penna. Hospital, | 33.93 deg. | 33.02 deg. |
| Highest point attained during month | 60.00 " | 54.05 " |
| Lowest do. do. do. | 7.50 " | 13.00 " |
| RAIN during the month, do. | 3.08 in. | 1.18 in. |
| DEATHS during the month, being for 4 current weeks for each year | 1167 | 1942 |
| Average of the mean temperature of 2d month for the past *eighty three* years | | 30.82 deg. |
| Highest mean of temperature during that entire period, (1857) | | 41.03 " |
| Lowest mean of temperature during that entire period, (1815–1838), | | 24.00 " |

WINTER TEMPERATURES.

| | |
|---|---|
| Mean temperature of the three winter months of 1870 and 1871 | 33.58 " |
| Mean do do do 1870 and 1872 | 31.56 " |
| Average of the winter temperatures for the past *eighty two* years | 31.50 " |
| Highest winter mean occurring during that entire period, 1827, '28 & 1850. '51, | 38.33 " |
| Lowest winter mean occurring during that entire period, 1814, '15 & 1835 '36, | 26.66 " |

Several unusual traits mark the *month* and the *winter* just closed. For the former, notice only *five* days on which rain fell—only *four* "cloudy without storms," with *sixteen* clear days. For the latter, the very slight variation in the mean temperature of the three months comprising it, viz: *Twelfth* month, 33.02 deg.; *First*, 30.83 deg., and for *Second*, 30.85 deg., while the mean of the *Season* just closed, it will be seen, varies but a very slight fraction of a degree from the average winter mean for the past eighty-two years.

On the evenings of the 3d and 4th there were magnificent displays of the aurora in the *south* and *southeast*, as splendid as we have ever seen in the *north*. The snow of the 3d gave some sleighing for two days. During the entire winter, thrilling accounts have reached us of the effects of the terrible storms out *West*. These have involved much personal suffering accompanied with great loss of life. On the 13th of the month, it was stated that "nine passenger trains and about one thousand cars of freight are detained by the blockade;" chronicling at the same time another snow storm at Omaha. The sufferings of the passengers were unparalled in the history of railway travel. J. M. ELLIS.

*Philadelphia, Third month*, 1st, 1872.

## ITEMS.

THE first written news from the English Eclipse Expedition, respecting the eclipse itself, has just appeared in a communication in *Nature*, from J. Lockyer. He thus describes the appearance of the corona:

"It was as beautiful as it is possible to imagine anything to be. Strangely weird and unearthly did look, that strange sign in the heavens! What impressed me most about it, in my momentary glance was its serenity. There was nothing awful about it or the landscape generally; for the air was dry and there was not a cloud. Hence there were no ghastly effects, due generally to the monochromatic lights which chase each other over the gloomy earth no yellow clouds, no seas of blood—the great Indian Ocean almost bathed our feet—no death shadow cast on the faces of men. The whole eclipse was centered in the corona, and there it was of the purest silvery whiteness. I did not want to see the prominences then, and I did not see them. I saw nothing but the star like decoration, with its rays arranged almost symmetrically, three above and three below, two dark spaces or rifts at the extremities of a horizontal diameter. The rays were built up of innumerable bright lines of diff-rent lengths, with more or less dark spaces between. Near the sun this structure was lost in the brightness of the central ring. Thousands of interlacing filaments, varying in intensity, were visible; in fact, I saw an extension of the prominence material. This died out somewhat suddenly, some five or six minutes from the sun, and then there was nothing the rays, so difinite to the eye had, I supposed, been drawn into nothingness by the power of the telescope. But the great fact was this, that close to the sun, or even five or six minutes away from the sun, there was nothing like a ray, or any trace of any radical structure, whatever to be seen. While these observations were going on the eclipse terminated for the others, but not for me. For nearly three minutes did the coronal structure impress itself on my retina, until at last it faded away in the rapidly-increasing sunlight."—*Exchange Paper.*

THE commonly received theory that mist, fog, clouds, etc., are composed of minute watery vesicles is opposed by J Kober, in Poggendorff's *Annalen der Physik und Chemie*. In his article he reviews the statements of a large number of physicists who hold this view and cites experiments tending to show that aqueous vapor in the atmosphere does not take a vesicular form. According to his opinion, clouds consist of larger or smaller solid drops. These drops of water, floating about, become covered with a protective layer of vapor, and, thus enveloped, often form conglomerations. Their falling is only prevented by ascending currents or layers of air, until, by further accumulation, they descend in rain.

ATTENTION is called by the *Mechanics' Magazine* to the fact that anchors of ships moored in the vicinity of the Guano Islands frequently bring up guano from the bottom of the sea. This fact is quite at variance with the universally received explanation of bird origin for the deposits, unless there has been a general subsidence of the land; when, in turn, the deposits become too vast to be accounted for by this theory. More likely these deposits of the Chincha Islands, which in some places are upward of one hundred feet thick, have been raised from the bed of the ocean, where far more extensive deposits still remain, and have been formed by long continued accumulations of the remains of animals and plants, those of the islands chiefly, and those of the sea, wholly of marine origin.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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CONTENTS.

Francis Howgill ..... 33
Account of a Visit to the Western Country in 1820-21 ..... 34
His Mantle ..... 35
The Divine Voice ..... 36
Advice to Boys ..... 37
The Visible and the Invisible ..... 37
Faith in Man ..... 37
The Ferryman and the Friend ..... 38
Local Information ..... 38
Evils of too much Expression ..... 39
Scraps from unpublished Letters ..... 39
EDITORIAL ..... 40
MARRIAGES ..... 40
OBITUARIES ..... 40
Notices ..... 41
On the Scientific Study of Human Nature ..... 41
International Arbitration ..... 44
POETRY—"He Knows"—Winter ..... 45
A Rural Home ..... 45
The Weather at the Santee Indian Agency ..... 48
ITEMS ..... 48

From "Early Cumberland and Westmorland Friends."

BY RICHARD S. FERGUSON, M. A.

## FRANCIS HOWGILL.

Francis Howgill, of Todthorne, near Gray-gg, was a Westmorland man, educated at e of the universities, and became a minister the Church of England; but being dis tisfied with its doctrines, he became first an dependent preacher, and afterwards an nabaptist. In 1652 he met George Fox at dbergh fair, where Fox was preaching in e church yard. In the controversy that llowed Fox's discourse, Howgill took part d sided with Fox, advocating that he ould have a fair hearing. On the Sunday llowing, Howgill preached in the chapel at rbank, in Westmorland, to a crowded dience, but delivered only a short sermon, ving a vivid presentiment in his mind that x would come and preach there. Fox did me, declined to use Howgill's pulpit, but eached for three hours from a rock near e chapel, to an audience of over a thousand ople. Francis Howgill and John Audland, o an Independent preacher, were both nvinced, and, in pursuance of their con-tions, returned the money they had received preaching, to the parish of Bolton in ncashire. The priests and magistrates, h whom Howgill had been popular, were ch disgusted at his conversion, and put n to prison. "He was locked up in a sty place at Appleby, in Westmorland, and kept there a prisoner for some time." He afterwards in 1654, accompanied Justice Pearson, and Edward Burrough to London, and also to Ireland and Bristol, and was one of the first preachers of this Society in London, and officiated at the very first meeting the Society ever held there; it took place at the house of one Robert Dring, in Watling Street. Like Burrough, to whom we shall come presently, he also addressed letters to Oliver Cromwell, complaining of the treatment to which members of the Society were subjected. Little is known of Howgill's doings between 1656 and 1663; but he was travelling in the south of England as a preacher, and at Bristol, which he visited in company with John Camm, his preaching was the occasion of great riots. On returning to his own neighborhood, in 1663, while in the Market-place of Kendal, he was summoned to appear before the justices, who were holding a court in a tavern. They tendered him the oath of allegiance; and, as he refused to take it, they committed him to Appleby gaol. At Appleby, the judges of assize also tendered him the same oath, and ordered him to be indicted at the next assizes, but offered to release him meanwhile on his giving bond for good behavior; this he refused to do. During this imprisonment a curious incident happened. Howgill was allowed by the magistrates to go home to Grayrigg, on private affairs, for a few days. He called on Justice Duckett, of

Grayrigg Hall, who expressed surprise at seeing him. "What is your will now, Francis? I thought you had been in Appleby gaol." "No, I am not; but I have come with a message from the Lord. Thou hast persecuted the Lord's people; but His hand is now against thee, and He will send a blast upon all that thou hast; and thy name shall rot out of the earth; and this thy dwelling shall become desolate, and an habitation for owls and jackdaws." This prediction was fulfilled. All Duckett's children died without issue, and his daughter begged her bread from door to door. Grayrigg Hall was dismantled by the Lowthers, and was, in 1770, a total ruin. A farm house has now been built on its site.

At the Appleby assizes, in March, Howgill appeared before Judges Twysden and Turner, who were supported on the bench by Sir Philip Musgrave, Sir Daniel Fleming, and Sir John Lowther. Musgrave appears to have been the great instigator of the proceedings against Howgill; while Fleming, who was one of the great lawyers of his day, had come prepared with an indictment ready drawn against him for holding illegal meetings. The two judges were anxious to deal mildly with the prisoner, and would have let him go untried, if he would only enter into a bond for his good behavior; this he declined, though the judges pressed him much, and gave him to the end of the assizes to consider. Musgrave, Fleming, (so severe a persecutor of Friends that one who died at Lancaster was carried round the country with an inscription on his coffin, "Persecuted by Daniel Fleming until death,") and Lowther, urged severity; but the judges, with a moderation which Howgill, in his defence, admitted, were very loth to commit him back to prison; finally, they were overruled, and did so, leaving him untried until next August. The justices, thus baffled in their wish to get a heavy sentence passed on him, kept him in solitary confinement, and no one got speech of him, except without the gaoler's knowledge. In August, Judge Turner attended the assizes again, and Howgill was put on his trial. The judge appears to have been as anxious as possible to to have dealt mercifully with him; but the prisoner would not yield at all to laws which he deemed unrighteous. He was found guilty of refusing the oath of allegiance; and the judge, in a voice so low that it could scarcely be heard, sentenced him thus:—"You are put out of the King's protection and the benefit of the law; your lands are confiscated to the King during your life, and your goods and chattels for ever, and you to be prisoner during your life." Even after passing sentence, the judge held out strong hopes of mercy; but Howgill would n make the sligh est concession to obtain it, an so his sentence was carried out. During h imprisonment he wrote several things; pa ticularly a treatise against oaths. He died i Appleby gaol, in 1668, after an imprisonme of about five years. He was married, an left a son and several daughters, to th youngest of whom, Abigail, he wrote fro Appleby gaol a long letter of advice an counsel, which is to be found in Sewell's Hi tory of the Friends. Howgill was accon panied on some of his travels by Edwar Burrough.

## ACCOUNT OF A VISIT TO THE WESTERN COUNTRY IN 1820–21.

BY AMOS PEASLEE.

(Continued from page 5.)

After meeting rode twenty miles to Wi liam Hall's. Fifth-day attended Middletow meeting, Sixth-day Fairfield, in both of whic ability was graciously given to stir up th pure mind. Seventh-day attended Carm Monthly Meeting, held at Elk Run, and th apostle's language arose, "Leaving the thin that are behind, I press toward the mark fo the prize of the high calling of God in Chri Jesus," showing the excellent example whic we, as a people, had adopted in professio and no doubt in reality, as respects the lea ing the things that are behind, that is, a ceremonies, types and shadows, and all thin in religion inferior to the Gospel of Chris but how far we have individually pressed t ward the mark of the prize, the Gospel pri is a thing that is to be felt after. It was solemn awakening time, not easily to be fo gotten. Lodged at Isaac James', with who dear family we had a most precious oppo tunity, and on First-day had a meeting Columbiana, when the Lord gave us the vi tory over the Anachim in the land. Secon day attended Middletown Monthly Meetin and renewed ability was mercifully vouc safed to search Jerusalem as with light candles, and some hidden abominations we testified against. After meeting, travelled Thomas French's, Robert French havi accompanied me in his sleigh nearly tw weeks. Third-day attended Goshen meeti to solid satisfaction, dear Thomas bearing n company. Fourth-day attended Salem Mont ly Meeting, when the doctrines of the Gosp were largely declared in the demonstration the Spirit and of power. Dined at Jol Street's, with whose family we had a precio opportunity. Fifth-day was at New Gard Monthly Meeting, when the language revive "This people have I formed for myself; th shall show forth my praise," comparing o Israel to Israel of old, and I was enabl

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o sound an awakening alarm to the careless ons and daughters of Zion. Went home gain with our beloved Friends Thomas and Esther French, with whose family we had a uiet opportunity, and a foretaste of that joy hich is to come was granted to us as a brook y the way. Taking a very affectionate leave of ear Esther and Thomas, I rode to Springfield ixth-day and attended their meeting; sev- nth-day Marlboro Monthly Meeting, First- ay Lexington Meeting, all of which were imes of favor, especially the Monthly Meet- ng, when the sufferings of our blessed Saviour ere held up as an example to his followers, nd the spiritual baptism by which He finished ll His Father's work in His flesh, was large- y opened, and a solemn time it was. On econd day rode to Kendal, 22 miles, and at- ended a meeting appointed at 2 o'clock in he afternoon. The unity of the Spirit was ressingly recommended as the only preser- ation of believers. Third-day rode 35 miles o Abner Lake's, a kind man, not a member, ith whose family we had a religious oppor- unity to satisfaction. Fourth-day rode to ohn Lewis', at Owl Creek, 28 miles. Fifth- ay morning, through some difficulty, the aters of several creeks being so high as earl y to swim our horses, we reached Alum reek Monthly Meeting, where I was led to ympathize with the mourners in Zion, and o comfort the heavy hearted in Jerusalem. odged at David Osborne's, with whose fami- y and others we had a precious opportunity. My companion, Samuel Craft, met me here, nd my friend, Thomas French, returned ome, in whose precious company I had been eeply interested. Sixth of the week and econd of the month we visited two sick riends, and received the reward of peace and oy in breaking a crumb of Heavenly bread rom house to house, and attended a little eeting at Asa Moser's. Seventh-day visited everal families, and rode to Horton How- rd's at Delaware, 23 miles. First day at- ended a little meeting at his house, and had a public meeting in the town to satisfaction, t being the first that was appointed by Friends in that place. The people were sober nd well behaved. Second-day rode to Dar- y, 35 miles, our friend Horton Howard bear- ng us company. Third-day we had a meet ng at Darby, and in the afternoon one at Goshen. Fourth day morning at the Valley, nd in the afternoon one at Cane Creek, all f which were favored seasons. As my mind was kept low and humbly dependent on the great Teacher of teachers, matter and utter- ance were mercifully furnished to my admira- tion, not only to rebuke sin in the gate, but to hold forth the way of life and salvation to the lost sheep of the house of Israel, preach- ing deliverance to the captives, and the open- ing of the prison to them that are bound. Our minds were dipped into sympathy with the mourners in Zion, and the heavy hearted in Jerusalem were comforted. Fifth-day rode towards Waynesville in Miami, and lodged at John Haines', 40 miles. Sixth-day rode 16 miles to the select Quarterly Meeting at Waynesville. Seventh-day came on the public meeting, which was large and merci- fully favored by Him who never said to the wrestling seed of Jacob, "Seek ye my face in vain." First day attended meeting at the same place, and the doctrines of the Gospel were opened with clearness and demonstration. Second-day at Turtle Creek. Third-day at Springboro'. Fourth day at Sugar Creek. Fifth-day at Clear Creek, all favored meet- ings, the last very much so. The language of the apostle was revived, "In this God mani- fested His love toward us, in that while we were yet sinners, Christ died for us," showing that we are not to rely upon the outward suf- ferings of Christ in shedding His blood without the gates of Jerusalem for the remission of sins. Only as we individually experience the bleeding, suffering Lamb of God, shedding abroad His precious blood in our hearts, which is His light, life, love and Redeeming power, and is that, and all that can possibly atone for sin and purify the soul, and thus the goodness of God leads us to repentance, opening the understanding to behold the dear Lamb of God, that takes away the sins of the world, coming into the heart, whose blood is a Fountain of Life set open; here the faithful come to have their robes washed and made white in the blood of the Lamb. It was a time to be remembered.

For Friends' Intelligencer.

## HIS MANTLE.

W. D. ROBERTS.

Last evening I saw a pompous funeral train conveying to an appropriate spot for inter- ment, the body of one who had held a proud place in the heart of the business and politi- cal world. As I gazed upon the mute and motionless form, of one so widely influential, and saw it confined within such narrow lim- its I knew that ere long, he so exalted in position, would be "a brother to the insensi- ble clod which the rude swain turns with his share and treads upon," I felt with unusual intensity, the *littleness of pride*, the *feebleness* of *power*, and the grandeur and the responsi- bility of the charge God had given me, when He gave me life, and I prayed that ere the bridegroom cometh, there may have gone out from me into other lives, the holy influences of charity, which being vital cannot be con- fined to a burial casket. That the Christ-

life emanating from mine shall so hide the mortal, that the narrow house and earthy form may not be seen, but that bright pictures of my victory, of my crown, of my fuller and immortal life shall stimulate other lives to usefulness, to purity and to love of Christ. But then I felt painfully the insignificance of the life I had dedicated to God ; I trembled at the unholy sacrifice I had placed upon the altar of Divine Justice.

This morning I look out of my window and see the blackened earth of yesterday spotlessly white, and the leafless and apparently lifeless trees covered with snow,—nature's mantle of purity, and there comes encouragingly to my mental ear the words, "My grace is sufficient for thee ;" and now while I realize that before the great judgment seat of God my life will be as the tree leafless and without fruit, yet I am calmly assured that Christ's mantle of Purity and Love shall cover me, and thus my life seen through His, shall be justified before a just God.

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THE perfect mind is certainly a peaceful one, because there is no struggle, but the peaceful mind is not necessarily perfect. We should even say that to be content with imperfection is a bar to the attainment of perfection. Association with inferiors or like-minded equals only, has a tendency to produce certainty of belief and satisfaction in attainment, and to these may be sacrificed growth in wisdom, truth and goodness.

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For Friends' Intelligencer.

## THE DIVINE VOICE.

It is with me to give expression to a few thoughts which have occupied my mind, in relation to the manifestation of the Spirit of God upon the mind of man. When I look abroad upon the universe which the Creator has formed, I behold how all things which He has made, both animate and inanimate, obey the laws of their existence, from some hidden innate and secret power, which man hath called by various names. That secret Power teaches the little bird to leave the place of its birth, and flee away from the snows and cold of winter, which it has never known or felt, and seek a home far in the south. That Power guides countless worlds through endless space, and marks a separate path for each. When I think of these things I am led to wonder that man can for one moment doubt that this same Power is planted in himself, the noblest of all the Creator's works ;—not in the limited portion in which he sees it portrayed in the creation below him, but in a fuller manifestation of God's love has His spirit been poured out upo man. Now how doth the spirit of God mar ifest itself to the mind ? Man as the greates work of the Creator, has been endowed wit reasoning faculties and powers of mind capa ble of comprehending many of His work and of distinguishing between that whic will advance or retard the best interests o his physical being. These natural endow ments, though gifts from God, are not th direct manifestations of "His Spirit." Spi itual things are only known and compre hended by the spirtually minded, those ac quainted with that "inward retirement, wherein the soul forgetful of self waits upo God and receives those impressions whic evidences, both outward and internal, con firm with indubitable clearness. And her the soul comes to learn this voice, agreeabl to the language of the blessed Jesus, "M sheep hear my voice, and I know them an they follow me." Though this voice is hear and its intimations learned in the silence o all the imaginings of the mind, yet there ar times when it speaks with such force an power, that even in the rush of life, men ur acquainted with its origin stop to obey it admonitions, and like the child Samuel, wh ran to enquire of Eli, "Didst thou call me, look no higher than the outward ma when the spirit would woo them to a neare acquaintance with that Divine life whenc flow the purest streams of love, and whos teachings ennoble man and bring him int nearer unison with the Great Being tha formed him. However great may be ou attainments in the things of this world, the will not confer upon us the power to hear o comprehend the Divine voice, "It is the pur in heart that shall see God," and it is th pure in heart that shall know his voice an be able to comprehend it. As we come int that condition of mind, wherein we desir above every other thing, to be found occupy ing that station which it was designed by In finite Goodness we should fill, and owning Him, as the source of all, the mind is led t turn inward and wait upon Him, and ther learn that voice and feel those impression which experience confirms to that mind thu acquainted with waiting upon God. Oh that men everywhere would come to learn and obey the teachings of the Divine Voice It would shield them from many trials an temptations, and give them for their obedi ence the sweetest of all rewards, the approva of their Heavenly Father. Under this cov ering of Divine Grace they would go forward through the world, scattering precious seed that would spring up to the honor of the Great Husbandman.

3*d mo.* 2*d*, 1872. JOS. B. LIVEZEY.

HAVE COURAGE.—It conduces much to our ontent if we pass by those things which hap- en to our trouble, and consider what is pleas ig and prosperous, that by the representa- on of the better the worse may be blotted ut. If I be overthrown in my suit at law, et my house is left me still, and my land; r I have a virtuous wife, or hopeful children, r kind friends, or good hopes. If I have lost ne child, it may be I have two or three still eft me. Enjoy the present, whatsoever it ay be, and be not solicitous for the future; r if you take your foot from the present anding, and thrust it forward toward to- orrow's event, you are in a restless condi- on; it is like refusing to quench your pre- nt thirst by fearing you shall want drink e next day. If to-morrow you should want, our sorrow would come time enough, though ou do not hasten it; let your trouble tarry ll its own day comes. Enjoy the blessings this day if God sends them, and the evils it bear patiently and sweetly; for this day ly is ours. We are dead to yesterday, and t yet born to the morrow.—*Jeremy Taylor.*

ADVICE TO BOYS.—"You are made to be nd, generous and magnanimous," says Ho- ce Mann. "If there is a boy in school who s a club foot, don't let him know you ever w it. If there is a boy with ragged clothes, n't talk about rags in his hearing. If there a lame boy, assign him some part in the ay which does not require much running. there is a dull one, help him to get his sson."—*Apples of Gold.*

THR VISIBLE AND THE INVISIBLE.

Scientific skeptics say that in the laws of ture there is manifested no free overruling ill; they regard these laws as the expression an irrational necessity. But so, nature ould be blind,—the creature of chance ithout a plan. But are not, on the con- ary, the laws of nature indicative of a plan d object in the highest degree? They are nchangeable, because they need no improve- ent, because they are perfect. They are rfect, because the product of the most per- ct reason and the highest design. Because od is unchangeable, therefore, also, are the ws of nature unchangeable. But this un- angeableness is not the stillness of death,— is the fulness of life. Yea, in the laws of ture themselves, is revealed the living Di- ne Spirit, and the regulations of the world e the expressions of His attributes and rposes. Therefore nature does not speak to in the inarticulate language of irrational ements, but in the speech of Divine wis- m. Her phenomena and laws are the ex- pression of an all-wise will, whose purposes we revere even when they remain hidden from our finite understanding. Therefore we are not afraid of the results of scientific inquiries, that they will shake the faith of God. Superficial, not deep, investigations are dangerous to religion. The less the inquirer finds himself able to explain this world from nature, the more will he find himself forced to recognize a supernatural first-cause; the more unsatisfactory materialism is in a scientific point of view, the more indispensable the belief in spirit. The world is the temple of the living God; God is the eternal, infinite spirit, from everlasting to everlasting. The world is a temple of His glory and goodness; the mountains are the pillars of His power; the streams the veins of life; the sea the womb of renewal; the sun the source of life; the stars emblems of the boundlessness of creation. Religion and reason equally point to the belief in the indissoluble union of God and the world, in which spirit is the being of nature—nature, its outward form. The supernaturalism of spirit by no means disturbs the unity of the world; a visible and invisible world belong to the necessary order of this union.—*London Journal of Sacred Literature.*

THE time has not come when honest and earnest men can cease to differ seriously upon questions of religious belief. But it is the privilege of God's children, when they look toward him in their purest and warmest aspirations, to find themselves, through their nearness to him, very near to each other.—*Christain Union.*

FAITH IN MAN.—The doctrine of the total depravity of man confutes itself. If it is my nature to do what we call evil, then it ceases to be evil. . . We call a man sinful in proportion as he lives like the beasts; but if that is his nature, if God has made him so, it ceases to be sin. . . There is needed within the nature a principle or a possibility of goodness to make sin possible.

If we leave our theories, and look at the world as it is, we find good and evil side by side, we find even the germs of good and evil side by side, in every individual nature. . . This is no rose colored view of human nature. It recognizes all its faults, its vices, its sins. It recognizes the hard selfishness which forms so great an element even in our most advanced society. But it recognizes also the virtues of humanity. It has a place for all the flashes of nobility and of self-sacrificing heroism, which have glorified, at however rare intervals, the history of every race. It has a place for those individuals who seem to us perfect, who are themselves the prophecies

and the exemplars of the coming completeness of that common nature of which they are partakers. It has a place for the scattered and often hidden beginnings and hints of a better nature, which we find even in the most depraved. Still more, it recognizes the royal claims and bearing of virtue, wherever it appears, and the homage which the lowest and the vilest pay to it. Faith in man is the form which, in the present age, faith in God preeminently takes. Men once fancied that they honored God by degrading, in their thought, the nature of man. Now men can find no better way of honoring God than by recognizing the traces of the reflection of his perfections, however faint and scattered, in the human soul.

This faith in human nature is not merely faith in what it is, but still more faith in what it is to be. The belief that human nature is not ruined, although as yet incomplete, involves the fairest promise of the future. When we look backward only, we might feel proud of our attainments; when we look forward, we are humbled. The most sunken soul is not a hopeless ruin; the loftiest is not yet complete.—*C. C. Everett.*

For Friends' Intelligencer.

## THE FERRYMAN AND THE FRIEND.

In the Great Mississippi Valley, many of its tributaries are unbridged, and have to be either forded or crossed in ferry-boats. A Friend and his companion were on a journey, visiting meetings. A strong, *rough* looking man ferried them over safely. The Friend paid the fare, when the ferryman said, "I ought not to take this, you go about doing good and take *no* pay!" The Friend hesitated; did not extend his hand to receive the money back again. When with evident emotion, the ferryman added, "I want to return what I received from you *yesterday*!" There was so much feeling exhibited in the tone of the voice, with an evidence of a power at work in the mind of the ferryman, that the Friend after waiting to consult the inward teacher, felt best satisfied to comply with the man's wishes. As the horse started off the boat the man exclaimed, "I want you to pray for *me*, for *I am a sinner!*" These words sank into the Friend's mind. They remained with him for some months as "a fire that went not out." Subsequently, a religious visit was made to the ferryman and his family, in which they all welcomed the Friends, and seemed baptized into the spirit of prayer, and the ferryman expressed *much gratitude* for the visit, and so did his family.

"Bread cast on the waters may sometimes be found after many days." "The ways of the Lord are in mercy and restoring love, to the benighted and outcast, as well as to those who sit in *palaces*." "Kings shall come to this light, and princes to the brightness of its rising." May we all live in closer communion with the converting power of divine grace and by obedience to the gentle touches of inspirational impressions, be instrumental under the divine blessing in helping each other.

J. A. D.

If we thoroughly examine we shall find that pride, policy and power are the three principal ingredients in all the disturbances of churches.

For Friends' Intelligencer.

## LOCAL INFORMATION.

Friends of this vicinity, and parts adjacent are making strong exertions to build a Meeting House on a lot of ground donated to Friends, and secured by a title under the care of Clear Creek Monthly Meeting. We have all the lumber paid for and delivered on the ground. The house will be 24 by 28 feet frame, and so constructed, that it can be enlarged whenever needed. Friends hereaway are mostly new beginners, with young families coming on, most of whom are not in affluent circumstances, owing, in a measure, to the low price of produce; hence, we feel ourselves straitened in progressing in the completion of our house.

Friends in this locality, heretofore met on First-days, at the house of our friend, Joseph M. Wilson, but owing to Joseph's long and severe illness, it becomes necessary for them to make a change in the family arrangements, making it inconvenient for the meeting to be continued there; hence we feel the need of a house to meet in, not only on First days, but week days also. If means can be obtained we are in hopes of having our house fit to meet in at an early day next summer.

At a conference of Friends held the 9th of the Twelfth month last, I was appointed Treasurer to ask for, receive and take care of the money donated for the building of the said house, and to disburse the same as directed by the building committee.

Please give the above an insertion in the *Intelligencer*. Some Friend or Friends may feel an interest in our behalf, in our isolated situation, (being about 70 miles from our Monthly Meeting, Clear Creek). Any aid forwarded, will be thankfully received.

Address, Elida John, Sterling P. O. Whiteside Co., Illinois.

*2d mo. 27th*, 1872.

The Editorial on the subject of rising in time of prayer, contained in No 51 of the

ast volume, met a hearty response in my feelngs.

I have been deeply interested in the iscussion on the subject, and although nough has already been said to elucidate he point, and leave untrameled the tender onsciences of sincere and honest hearts, yet feel to bear my testimony to the spirituality f pure and undefiled religion, that it consists ot in the customs and usages of our worhy predecessors, however praiseworthy and ommendable in the order and arrangeent of the "outer court." The blessed Master's teachings, called His followers away rom all form and ceremony, into the glorious iberty of the ever "blessed truth," which eaves its votaries free to act in obedience to hat light that maketh manifest all things hat are to be known of God.

Two years have elapsed since the subject of ising in time of prayer was feelingly agitated, nd tenderly discussed, in the Monthly Meet ng of which I am a member, (Prairie Grove, owa.) There was a prevailing sentiment to iscontinue the custom of rising, in consideration of the confusion the act of rising navoidably created, not unfrequently preenting the audience from hearing the feeble ffering of an humble supplicant. There ere, however, some unprepared for the easure, and the result was as follows: minute was entered upon the records of ur Monthly Meeting, leaving its members o act in this non-essential, as they felt most asy. An appreciated privilege.

A MEMBER.

EVILS OF TOO MUCH EXPRESSION.—Speech s too largely the instrument of the Minister f Religion. The demand for the *expression* f religious thoughts and feelings is incessant. man's life ceases to be one of free action, nd becomes one of official services. But exression is a sacred thing; it comes free only ut of deep and rich experience; it is forced t the peril of a man's soul; it is wrung out f him only at the price of the spoiling of his ature. Perhaps the rarest gift that God onfers upon a man is the power of interestng, quickening or elevating other men by the tterance of his thoughts, especially upon ubjects spiritual and eternal when they touch o living passion.

It is not *to think* of these things that is unatural or an effort, but to think of them with he view of one's thoughts passing into words, hat they may raise to spring tides the living aters that lie latent in the cells of other en's souls. It is this, to have to think and eel *with a view to others*, that so often stops hought itself, breaks its living flow, and urdles and taints emotion by the reflection of how it is to be used. The desire for the utterance of a man's spirit in any deep direction, is intermittent, and even to the richest nature and most sympathizing heart, can only be occasional; whereas the profession of a minister of religion, as it is exercised amongst us, assumes that the desire is perennial, and the faculty always ready.—*J. H. Thom.*

## Scraps

FROM UNPUBLISHED LETTERS.

An abiding distrust as to my ability to express my feelings, often causes silence on subjects of interest. But while sensible of my deficiencies, my efforts are continued to stimulate the gifted ones among us, to fill up their measure of service. I believe if some of these were attentive to the unfoldings of Truth, they would find that duty called them occasionally to render material aid in your arduous labor of preparing every week "copy" for the *Intelligencer*. I sincerely wish that these gifted minds were willing to do what they can, not only in order that this good work may be helped forward, but that they may be able to feel that the talents (whether the one, the five, or the ten) have been occupied and gained other one, five or ten.

Surely the oft-repeated removals from our church militant should stimulate those who remain to increased diligence, that their day's work may be done in the daytime. I note the removal of one of thy young friends who gave promise of usefulness, and who would doubtless have been instrumental in helping others to walk in the path of acceptance. It is not for us always to know why these things are, but it is for us to bow in submission.

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We have had an interesting class, and I think the evening has been profitably spent. We read the fourth chapter of Mark. The main point of interest was the twelfth verse, which is a quotation from Isaiah, "That seeing they may see and not perceive; and hearing they may hear and not understand, lest at any time they should be converted and their sins be forgiven them" The question was asked, "Did Jesus in quoting this language commit himself to the doctrine of predestination?" A literal rendering of the text would seem to affirm that he did, but the "*hidden meaning*" sought after, satisfied us all, that those who saw not, neither heard, were such as turned away from the offers of salvation and *would not* be converted—the

blame of the rejection resting solely on themselves.

There is so much beautiful simplicity in "the truth as it is in Jesus," and not as it comes to us through the clouds and mists of theological disputations, that I love to sit down with His own words and in the spirit of a little child, ask of the Great Teacher wisdom to understand and willingness to obey, what is made known to my spiritual discernment.

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 16, 1872.

We have received the twenty-fifth annual report of Trustees and Superintendent of the Indiana Institute for the education of the Blind.

This is an interesting document, presenting a statement of the financial condition of the institution, and of the modes of instruction that have been adopted. The Superintendent, W. H. Churchman, being himself blind, is doubtless able to speak understandingly on the subject of the education of those similarly affected.

There are one hundred and four pupils now in attendance at the Institute, filling their building beyond its normal capacity. Their course of study embraces Spelling, with definitions, Object Lessons, Reading in raised letters, Writing, both with grooved card and pencil and according to the point system, Mental Arithmetic. Geography, English Grammar, Composition and Rhetoric, English Literature, History, Algebra, Geometry, with raised diagrams, Natural Philosophy, Chemistry, Botany, Physiology, Mental and Moral Philosophy and Music.

In addition to the regular school exercises, the entire school, in two divisions, attend evening readings by the teachers, embracing Biography, History, Travels and General Literature.

With a few exceptions, the whole school, in several divisions, also receive daily drill in Dio Lewis's system of light gymnastics during the more inclement portion of the year. In pleasant weather, other modes of physical exercise, out of doors, are substituted.

As aids to instruction in the School Department, we have collected, from time to time, a variety of apparatus and other articles, which, though not forming a collection so extensive as is desirable, our teachers find exceedingly useful in their class-rooms. Without stopping to enumerate these in detail we will say, in general terms, that they consist of globes and maps, in relief, for Physical as well as Descriptive Geography; Philosophical and Chemical apparatus; a human skeleton, and an anatomical figure in plaster of paris; busts of distinguished statesmen and authors; plaster models of Saurian and other fossils; plaster and wooden models of existing animals; prepared specimens of fishes and birds; mineralogical specimens; sets of current weights and measures, together with a pair of scales, for illustrating and verifying arithmetical tables; a set of apothecary's phials and bottles, from a half ounce upward; rod, yard and foot measures, with the usual subdivisions marked in relief, for experimenting in measuring, and the cultivation of ability to estimate distances and dimensions; geometrical forms, plain and solid, together with blocks for illustrating square and cube root, color blocks for the partial sighted, and a variety of forms, regular and irregular, for lessons in description; numerous objects of a general character, etc., etc., etc.

The value of such a collection, however limited, as one of the adjuncts of a school for the blind, cannot well be over estimated. Every addition, however, which we can make to it, will enhance its usefulness just so much; and the subject is adverted to here, for the purpose of intimating to the friends of our Institution throughout the State, that they can render us a valuable service by contributing to our cabinet any article of the nature hinted at above of which they happen to have duplicates. In addition to natural specimens and the other things mentioned, models of machinery, various classes of water craft, architectural structures, etc., etc., are exceedingly desirable. There is probably no other field of knowledge in which blind children need so much help from these special appliances as that which is presented by the world of objects around them. Many things which become so familiar to ordinary children, through their visual sense, and not to need pointing out to them by their teachers are wholly unknown to sightless ones until brought within the reach of their tactual sense.

### MARRIED.

SMITH—COOK—On the 21st of 2d mo., 1872, by the approbation of Friends, Gideon Smith, of Pipe Creek Monthly Meeting, Md., and Martha Jane Cook of Monallen Monthly Meeting, Adams Co., Pa.

### DIED.

SMITH.—On the 16th of 2d mo., 1872, in Norristown, at the residence of her son in-law, William B. Warner, Anna Smith, aged nearly 85 years widow of Thomas Smith, of Wrightstown, Bucks Co., Pa. She was a consistent member of Wrightstown Meeting for nearly 65 years.

KIRK.—After a very short illness, at Huntsville Madison County, Ind., on the 17th of 1st mo., 1872 Jane H., wife of Wm. A. Kirk, in the 55th year of her age; a member of Fall Creek Meeting of Friends

LONGSTRETH.—On 2d mo. 24th, 1872, of disease of the brain, Elizabeth J., daughter of Samuel T. and Jennie L. Longstreth, aged 15 months.

TOWNSEND.—On 7th day, the 23d of 2d mo., 1872, in Baltimore, Belinda L. Townsend, wife of Joseph C. Townsend and daughter of David and Barbara Lee, of Harford Co., Md. Her remains were interred at Friends' burial ground, Little Falls, where a large meeting was held on the occasion, for she was dearly loved by all who knew her.

HOLLINGSWORTH.—At Waterford, Loudon Co., Va., on 9th mo. 17th, 1871, Robert J. Hollingsworth, in the 68th year of his age.

LOWBER.—On the 5th inst., at Camden, Del., Michael Lowber, in his 88th year; an Elder of Camden Monthly Meeting of Friends.

MEATYARD.—At his residence in East Hamburg, N.Y., on the 14th of 2d mo., 1872, Charles Meatyard, in the 75th year of his age; a member and elder of East Hamburg Monthly Meeting.

MEATYARD.—At East Hamburg, on the 13th of 3d mo., 1870, Walter Eddy, only child of Robert and Ruth A. Meatyard, aged about 4½ years.

NICHOLS.—On 1st mo. 7th, 1872, Mary Ann Nichols, aged 66 years; a member of Centre Monthly Meeting, Del.

STONE.—At Waterford, Loudon County, Va., on 2d mo. 25th, 1872, Elizabeth S. Stone, daughter of the late Daniel and Sarah H. Stone, aged 67 years.

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A stated meeting of Friends Charity Fuel Association, will be held on Seventh-day evening, the 16th inst., in the monthly meeting room of Friends Meeting House, at 15th and Race street, at 8 o'clock.

WM. HEACOCK, *Clerk.*

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CORRESPONDENT.

WM. P. BANCROFT, Wilmington, Del., has been appointed Correspondent of Wilmington Monthly Meeting, *vice* T. C. Taylor, deceased.

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FREEDMEN.

The Freedmen's Association will meet on 4th day evening, next, 3d mo. 20th, at 8 o'clock, at 1516 Vine street.

J. M. ELLIS, *Clerk.*

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CIRCULAR MEETINGS.

3d mo. 24th. Tarrytown, N. Y., 10½ A. M.
" 31st. Octorara, Md., 3 P. M.

Fairfax (Va.) Quarterly Meeting has appointed the following meetings within its limits:

5th mo. 16th. Hopewell, 11 A. M.
" Winchester, 4 P. M.
9th " 15th. Ridge, 11 A. M.
" Back Creek, 4 P. M.
12th " 15th. Washington, D. C., 11 A. M.

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## ON THE SCIENTIFIC STUDY OF HUMAN NATURE.

BY EDWARD L. YOUMANS, M. D.

* * * Mental operations are so inextricably interwoven with corporeal actions, that to study them successfully apart is altogether impossible. The mental life and the bodily life are manifestations of the same organism, growing together, fluctuating together, declining together. They depend upon common laws, which must be investigated by a common method; and science, in unravelling the mysteries of the body, has thrown important light upon the workings of the mind. It only remains now to point out, that when subjected to the Baconian test of "fruitfulness"—of practical application to the emergencies of experience, the scientific method of regarding human nature, incomplete as it may be, already stands in marked contrast to the proverbial barrenness of the old metaphysics. I will briefly refer to two or three such applications.

One of the gloomiest chapters of man's social history is that which records the treatment of the insane. Those upon whom had fallen the heaviest calamity possible in life, were looked upon with horror, as accursed of God, and treated with a degree of cruelty which seems now incredible. Asylums were dark and dismal jails, where their inmates were left in cold, hunger, and filth, to be chained and lashed at the caprice of savage keepers. And this barbarism continued in countries claiming to be enlightened down to the middle of the present century. Let me mention a solitary instance, of which the literature of the subject is full.

Said Dr. Conolly, in a lecture in 1847: "It was in the Female Infirmary at Hanwell, exactly seven years ago, that I found, among other examples of the forgetfulness of what was due either to the sick or insane, a young woman lying in a crib, bound to the middle of it by a strap around the waist, to the sides of it by the hands, to the foot of it by the ankles, and to the head of it by the neck; she also had her hands in the hard leathern terminations of canvas sleeves. She could not turn or lie on her side, nor lift her hand to her face, and her appearance was miserable beyond the power of words to describe. That she was almost always wet and dirty, it is scarcely necessary to say. But the principal point I wish to illustrate by mentioning this case is, that it was a feeble and sick woman who was thus treated. At that very time her whole skin was covered with neglected scabies, and she was suffering all the tortures of a large and deep seated abscess of the breast." "Again," he remarks, "old and young, men and women, the frantic and the melancholy, were treated worse and more neglected than the beasts of the field. The cells of an asylum resembled the dens of a squalid menagerie; the straw was raked out, and the food was thrown in through the bars, and exhibitions of madness were witnessed which are no longer to be found, because they were not the simple product of malady, but of malady aggravated by mismangement."

Now, these statements represent a condition of things as old as history, and we are

called upon to account for it. Granting that the insane were dangerous, and required restraint, and granting all that may be urged concerning the barbarity of the times, we have yet to find the cause of the apparently gratuitous ferocity of which they were the victims; and this we do find in the legitimate consequences of the prevailing theory of human nature. The ancient philosophy taught that the body is to be despised, degraded, renounced. This view was adopted by theology, and thrown into a concrete and dramatic shape, which made it more capable of vivid realization by the multitude. It pronounced the body to be "a sink of iniquity," the "intrenchment of Satan," a fit residence for demons. The lunatic was one who had incurred Divine displeasure, and was given over to the powers of darkness, by whom he was "possessed." This doctrine, of which witchcraft was one of the developments, abundantly explains the attitude of society towards the victims of mental disor der. What more suitable than dungeons, scourgings, and tortures for the detested wretch, who was thus manifestly forsaken of God, and delivered over to the Devil? The merciless brute who inflicted untold sufferings upon these unhappy beings, deemed himself, like the Inquisitor, but an instrument for executing the will of Heaven.

It availed nothing that, for thousands of years, there had been a broad current of intense and powerful thought in the channels of poetry, polemics, oratory, philosophy, politics, theology, and devotion. All this multifarious culture was powerless to arrest the evil consequences of a radically erroneous view of human nature, for the simple reason that the discovery of truth was not among its objects. It was only when a class of men, participating in the new spirit of modern times, and drawn to the investigation by the necessities of their profession, entered earnestly upon the study of the body, that views were reached which have revolutionized and humanized the treatment of the insane. Discovering that the mind is dependent upon the organism, and that its disordered manifestations are the results of organic derangement, they found that insanity is not a devil to be exorcised, but a disease to be cured. After a sharp struggle with popular ignorance and traditional prejudice, the better views have triumphed, and society is beginning to reap the benificent consequences of their la bors: the stern and violent measures, that served but to aggravate the malady, have given place to gentle and kindly treatment, which is found to be of itself a most potent means of restoration.

The management of the idiotic, or feeble-minded, equally illustrates the argument. Throughout the past no movement was made for the relief of this wretched class, and no one dreamed that anything could be done for them; but the progress of Physiology has made a new revelation in this field also. Dr. Edward Seguin, in his recent able work upon "The Treatment of Idiocy by the Physiological Method," observes: "Idiots could not be educated by the methods, nor cured by the treatment, practiced prior to 1837; but most idiots, and children proximate to them, may be relieved, in a more or less complete measure, of their disabilities by the physiological mode of education."

These facts have a profound significance. They not only show that to be *practicable* which the world had never suspected to be *possible*, and that science is true to her beneficent mission in the higher sphere as well as in the lower; they not only show that a change of method in the study of human nature ended some of the grossest barbarisms of the past,, but they involve this deeper result—that by reaching a knowledge of the true causes of insanity and imbecility, we gain command of the means of their prevention, and arrive at the principles of mental hygiene. And this leads to the consideration of those wider consequences to society at large which the modern method of inquiry is beginning to produce.

This is perhaps best ilustrated in the establishment of what may be called the law of *mental limitations*. The old contrast between matter and mind led to the growth of an all-prevalent error upon this point. To matter belongs extension or limitation in space; but mind is inextended, and therefore it has been inferred to be unlimited: being indefinite, it was supposed to be unbounded in its nature. But force also is inextended, although rigorously limited and measurable; and as mind is nothing more nor less than mental power, it must be subject to the laws of power, and work within quantitative limits, like any other form of force. Power, again, is but the accompaniment of material change, and is, hence, restricted in quantity by the amount of that change; and as mind is accompanied by cerebral transformation, it must have a necessary limit in the quantity of cerebral transformation. In, therefore, considering man as a being in whom mind is conditioned by a bodily organism, the limitation of mental effects becomes a practical question of the very highest importance.

The doctrine of the conservation of energy and the mutual convertibility of the various forces, is now accepted as a fundamental truth of science. Nor is there any ground for regarding the vital forces as an exception

to the principle. That the organism cannot create its own force, that its energy is entirely derived from the food ingested, and which, in this point of view, is merely stored force, is beyond question; and the source being thus limited, that its expenditure in one direction makes it impossible to use it in another, is equally evident. This principle applies, even in a more marked degree, to the cerebral system. Every one knows that hearty digestion and violent exercise lower the mental activity, that is, the forces are diverted from the brain, and thrown upon the stomach and muscles.

That the purely intellectual powers are also subject to limitation is unquestionable. All minds are fissured with incapacities in one direction or another,—clipped away on this side or on that—all are fragmentary. There may be great mathematical ability, but no imagination; fine poetical gifts, without logical faculty; large executive power, coupled with deficient judgment. Dr. Whewell had a powerful memory for books, but a very bad one for persons; Sir William Hamilton cultivated the lore and history of philosophy, at the expense of his power of origination and organization; Prescott was so irresolute that he could only spur himself to his literary tasks by the stimulus of betting with his Secretary that he would do a certain amount of work in a given time; Theodore Parker was loaded with erudition, but exclaimed on his premature death-bed, 'Oh, that I had known the art of life, or found some book, or some man to tell me how to live, to study, to take exercise." The greatest men are all dunces in something: Shakspeare and Newton illustrate the law as absolutely as the veriest weakling of the asylum. * * * These phenomena find no explanation in the old hypothesis of mind as a vague, spiritual entity; they throw us back immediately on the organism whose acknowledged limitations offer at once a solution of the mystery. These mental inaptitudes may be either organic deficiencies, or a result of concentrating the cerebral energy in certain directions, and its consequent withdrawal from others. Thus viewed, every attainment involves the exercise of brain-power—each acquisition is a modification of cerebral structure. All sensations of objects and words that we remember, all acquired aptitudes of movement; the associations of the perception of things with visible symbols, vocal actions and sounds, the connections of ideas with feelings and emotions, and the formation of intellectual and moral habits, are all concomitants and consequents of the only kind of action of which the brain is capable —are all the products of organic nutrition; and the rate and limit of acquisition, as well as the capacity for retention, are conditioned upon the completeness of the nutritive processes. As each acquirement involves a growth, it is evident that acquisition may reach a point at which the whole organic force is consumed in conserving it, and further attainments can only be made at the expense of the decay and loss of old ones. Hence, if we overburden the brain, as in school-"cramming," nutrition is imperfect, adhesion feeble, and acquisition quickly lost.

The one great physiological law upon which bodily and mental health are alike dependent, is the alternation of action and repose which results from the limitation of power. The eternal equation of vital vigor is, *rest equals exercise.* That tendency to rhythmic action, which seems to mark all displays of power in the universe, is conspicuously manifested in the organic economy, allowing the muscles of respiration eight hours' repose out of twenty-four, and six hours' rest to those of the heart. The cerebral rhythm is diurnal: except that rest which parts of the brain may obtain when only other parts are in action, the organ finds its appropriate repose in sleep. "Half our days we spend in the shadow of the earth, and the brother of death extracteth a third part of our lives," says the eloquent Sir Thomas Browne; that is, the periodicities of cerebral action are defined by astronomic cycles; the brain and the solar system march together. Exercise and repose are equally indispensable to mental vigor; deficiency of exercise produces mental feebleness; deficiency of rest, disease. But there lurks in this statement a deeper and more dangerous meaning than at first appears. The equilibrium once lost is most difficult to restore,—there is a fatal persistence in the morbid state. It is a general law of the animal economy, that when the vital powers are, from any cause, depressed below a certain point, they are not easily, and sometimes are never, repaired. A large loss of blood, or a profound exhaustion, may entail effects upon the constitution which will last for years, perhaps for life. As might be expected, the brain illustrates this principle more impressively than any other portion of the system: if worked beyond its limits, there is a rapid exhaustion of power which renders repose impossible. The exhaustion of over-work is accompanied by excitement, which tends to perpetuate the work and accelerate the exhaustion. The will is thus swamped in the uncontrollable mobility of the automatic system, the attention becomes insanely exalted, the brain will not be ordered to rest, and words of warning are wasted. When his

physicians admonished Sir Water Scott of the impending consequences of excessive mental labor, he sadly replied: "As for bidding me not work, you might as well tell Molly to put the kettle on the fire, and then say, 'now don't boil'"

(To be continued.)

## INTERNATIONAL ARBITRATION.

A movement on an extended scale is on foot in England for bringing the subject of international arbitration prominently before the world, as the best means of enabling nations to dispense with standing armies and the heavy taxes necessary to maintain them, and also of putting an end to war. The men of Manchester have been the leaders of this movement, as they have been of every other important agitation in England during the last fifty years; and it is but just to them to say that it was projected before the present misunderstanding respecting the Treaty of Washington arose; otherwise they might fairly be asked to await the result of the Geneva Arbitration before pressing the subject further. That they are in earnest is evident from their subscribing £10,000 to pay expenses. Two numerously attended and influential meetings were held in their City Hall on the 23d January—one in the afternoon, the other in the evening—in order to give expression to their views, and to endorse the resolution which is to be moved in the House of Commons by Mr. Richard, M. P., to the effect that an address be presented to the Queen, asking her to instruct her Minister of Foreign Affairs to enter into communications with other nations with a view to the establishment of a general and permanent system of international arbitration. The usual hackneyed arguments were brought forward in denunciation of war, and it is not intended here to go over them; but some of the illustrations employed by the speakers, and especially by Mr. Richard himself, deserves notice. The latter gentleman remarked that "the greatest difficulty he apprehended in reference to this motion was that of getting statesmen out of the rut of routine. He believed that Mr. Gladstone and Lord Granville were as well disposed as any men living to try and avert the recurrence of war, but the method proposed was contrary to wont and usage." There can be no doubt that this official diplomacy, this moving in long established tracks, is as great an obstacle to progress as Mr. Richard asserts it is—at all events, it is so with European statesmen; and the men who have succeeded best in governing States and founding Empires have been those who have set what is called diplomacy at defiance; such men were Cromwell, Peter the Great, Frederick II., o Prussia, and Napoleon I. But then thes men backed their arguments with the sword and it will not do to cite them when discuss ing peace principles.

There is no good without its attendan evil; "the law is a terror to evil doers," bu the law's delay is their opportunity. Doubt less, international arbitration will come i due time. The domain of settled law has been continually enlarging and banishing brute force further and further back. The old systems of judicial combat, private war and duelling have disappeared, or nearly so buccaneering has been suppressed, and there remains only international war to be dealt with. It is singular that every nation professes to be anxious to avoid war, and yet, by way of preventing it, employs the very means calculated to provoke it. "Those who advocate enormous military establishments," said Mr. Richard, "say they do so for the interests of peace, and quote a musty old Latin proverb, 'If you wish for peace, prepare for war.' This they repeat as though it was invested with all the authority of Holy Writ; indeed, they pay a great deal more respect to it than to many a verse that could be quoted from the Bible on the other side. To say that if we wish for peace, we must prepare for war, is scarcely more reasonable than to say, that if we wish for sobriety, we must prepare for drunkenness." He proposed that the British Government should invite the other governments of the world to select their best jurists, who should meet together, and settle certain doubtful points of international law, so that there might be a code of international law, such as all nations had in their municipal capacity; and, having agreed upon the principles by which to regulate their relations with each other, they should then constitute a high court of appeal, selecting as its members the very best men for learning, integrity and character, and to this tribunal all differences between nations should be referred.

There are probably few persons who would now advocate the resort to war in the first instance. The latest example of such a course brought exile on its proposers and ruin on the people who sustained them in it. But at these Manchester meetings none of the speakers touched upon the difficulty which lies at the root of international arbitration, viz., how to enforce an award, when the party against whom it is given adversely refuses to abide by it. Until some feasible plan shall be devised to obviate that difficulty without ultimately having recourse to war, or, what is almost the same thing, a federal execution, analagous to that of a sheriff,

pon the nation's property, it is superflous to
ilate upon the self-evident evils of war and
keeping a number of idle young fellows
lothed in red coats, doing nothing when they
ught to be earning an honest livelihood."
)ne of the speakers asserted that well-in-
ormed Manchester cotton merchants esti-
nated the loss which England sustained from
he war between France and Germany,
hrough the fall in the price of cotton, the
nds and railway stocks, at $300,000,000.—
*Public Ledger.*

Selected.

## "HE KNOWS."

know not what is before me, God hangs a mist
o'er my eyes,
nd through each step of my onward path, He
makes new scenes to rise,
nd every joy He sends me, comes as a quick and
glad surprise.

see not a step before me, as I tread the days of
the year,
ut the past is still in God's keeping, the future
His mercy shall clear;
nd what looks dark in the distance, shall
brighten as I draw near.

or perhaps the dreaded future has less bitterness
than I think;
he Lord may sweeten the waters, before I stoop
to drink;
, if Marah must be Marah, He will stand be-
side the brink.

may be He has waiting, for the coming of my
feet,
me gift of such rare blessedness, some joy so
strangely sweet,
at my lips can only tremble with the thanks I
cannot speak.

restful, blissful ignorance! 'tis blessed not to
know;
keeps me quiet in the arms that will not let
me go;
nd hushes my soul to rest, on the bosom that
loves me so.

I go on not knowing! I would not if I
might;
would rather walk in the dark with God, than
go alone in the light;
would rather walk with Him by faith, than walk
alone by sight.

y heart shrinks back from trials which the future
may disclose;
t, I never had a sorrow, but what the dear
Lord knows;
, I send the coming tears back with the whis-
pered word—He knows.

## WINTER.

BY MARY S. TEMPLETON.

Oft have we heard the song, until we know
The words and music well—
The leafless trees, the frost, the silver snow,
Of which the poets tell.

The bough which, of its festooned robes bereft,
Seems sighing as it sways,
Like one by change of fortune lonely left
To face the altered days.

With haggard mien the once glad earth demands
A sheltering robe of snow;
The passing clouds, like stranger's pitying hands,
Their hurried boon bestow.

The spangled bushes by the ice-bound stream,
And pine tree's crown of gems,
A gorgeous vision glow, like Eastern dream
Of royal diadems.

But these are fancies that are born of brain,
And old as poetry;
The heart has lyrics of another strain,
And greater potency.

From where all day the hovel fire burned dim,
Now children, through their tears,
In thanks unsung exalt as grand a hymn
As Israel's shepherd hears.

Sad mothers, too, in squalid homes could see
No good-will in the cold,
And felt that "peace on earth" could never be
With wolf so near the fold.

But angels, sent to cheer their gloomy night,
Awake the anthem there;
And, like the host in Bethlehem's skies of light,
Themselves the chorus share.

For then the messengers that thronged the air
As almoners did fly;
And all who God's sweet gifts to others bear,
Hold angel ministry.

And thus the beauty of the winter time
Is best by love displayed,
And finds its source in purer airs sublime,
Whence manna drops were laid.

Thus footsteps that to homes of sorrow go
Brighter than frost work shine;
And deeds of mercy, like the sunlit snow,
Have rays which are divine.

## A RURAL HOME.

BY JOSIAH HOOPES.

There are two requisites in adorning the surroundings of our rural homes, without which failure will be the inevitable result—natural talent and practical experience. The former cannot be learned from books; but may be improved, like all other studies The latter is absolutely essential, and improves one all the time. When a novice undertakes his own planting, without a previous knowledge of trees and their individual requirements, the effect will be similar to a house which he had felt competent to build without the service of an architect. I sometimes think that no one should arrange his own grounds without first consulting an intelligent first-class landscape gardener, under the very same principle that he would engage the services of an architect to prepare a plan for his dwelling. But possibly I am too ultra in this; and I will, therefore, modify it somewhat by stating that there is a class of Americans who really love trees and plants, and, consequently, would derive no small amount of

pleasure in arranging and planting their own yards and gardens.

To these I propose to offer a few hints for guidance, and will take an imaginary section of ground, say an area of about one acre. On the south, east, and north the property is bounded by public streets; and the dwelling is placed 100 feet from the front or south and 40 feet distant from the east or side street. We thus leave sufficient space on the west for another similar dwelling, if desired hereafter. At the southeast corner the entrance should be located, with a gradual curving drive leading to the end of the front porch, then, passing parallel with the side of the dwelling, end at the coach house and stable, on the rear of the lot. Directly in front of the latter should be a circle for a return drive, with a Hemlock Spruce (if there should be sufficient space), or a Siberian Arbor Vitæ (if contracted), planted in the center. These assist in concealing the objectionable features connected with such outbuildings. I should recommend planting the American Ivy (*Ampelopsis*), the New Evergreen Honeysuckle (*Lonicera brachypoda*), and its conspicuous variety, the Golden-veined Honeysuckle (*var. aurea reticulata*) around the carriage-house, so that it will always form a picturesque object, and especially during the autumn months. English Ivy is at all times handsome; but the prevailing fault of our countrymen is impatience, hence we require more rapid-growing vines, such as I have mentioned.

Clustering along the rear of the lawn should stand a belt of low evergreens, which will also assist in screening the homelier portion of the place from view. These should consist of a small-sized tree or two on the extreme background, with the others graduating in hight to the front, whilst low-trailing species must form the outer edge. For instance, commencing at the back, place either a Siberian Arbor Vitæ and Plicate Arbor Vitæ, or a Tree Box. In front of these a *Cephalotaxus*, Erect Yew, Dwarf Pine, Hoopes's Arbor Vitæ, Hovey's Arbor Vitæ, and the new Rollinson's *Elegantissima* Arbor Vitæ; with a yet smaller class in front of them—such as Gregory's Dwarf Spruce, Hudson Bay Dwarf Fir, Dwarf Chinese Arbor Vitæ (*Biota nana*), Canadian Trailing Juniper, Prostrate Juniper, and Savin Juniper. Directly back of the dwelling will be an excellent location for a few standard fruit trees; and, although it is a difficult matter to say what varieties every one should plant—few, very few, being universally first-class—still I should not like to do without say one each of the Bartlett, Seckel, and Lawrence Pears; Gov. Wood, Early Purple Guigne, and Early Richmond Cherries; Early York, Early and Late Crawford, and Ward's Late Free Peaches; and one or two Orange Quince trees.

At each bend of the carriage road should be placed a group of flowering shrubs; and here let me say that shrubbery on a lawn must have two prunings during the season—the first before vegetation starts in the spring, and again during the latter part of summer, always keeping in view a perfect rounded form. Two groups on the eastern side of the drive may be sufficient, and these may be composed of the following: For the larger, *Hydrangea paniculata grandiflora*, *Weigela rosea*, *Forsythia viridissima*, *Cydonia Japonica*, *Weigela hortensis nivea*, Double Rose and Double White Almond. The smaller group, say of three shrubs, may be *Weigela rosea nana variegata*, Purple leaved Berberry and Variegated Indian Currant. Thus we have a showy bed all the season of white, purple, and yellow foliage, in addition to the handsome flowers. At the east side of the residence, facing a bay-window, if possible, should be located one of the grandest features of the place. I allude to a bed of Rhododendrons. These should be distinct in color; and, to create a rich effect, the group must consist of from six to twelve plants. No especial care is necessary in preparing the soil, excepting where heavy clay prevails. In that case the soil must be removed to the depth of two feet, and the excavation filled up one-third with small stones, for drainage.

The soil for refilling is best composed of old surface sods, well-rooted, and leaf-mould from the woods, with a fair proportion of sand. Fill up the bed a few inches higher than the surrounding surface of the lawn. On either side of the entrance-gate I would recommend planting a Magnolia—for instance *M. Soulangiana* and *M. conspicua*; these are always beautiful during summer, and remarkably so when covered with their gorgeous bloom. We now arrive at the front lawn, which is the great stumbling-block to most planters. By all means leave a clear, open vista directly in front of the dwelling to the street, with the exception, perhaps, of three circular flower beds, so placed as to form an equilateral triangle. One of these may be filled with different colored Coleus, in distinct rings, finishing the outer edge with a dwarf Alternanthera. Another bed may be composed of scarlet Geraniums, either General Grant or an equally profuse blooming kind, with an edging of silvery-leaved Artemisia. The third bed, so placed as to form the most distant point of the triangle (the first two being parallel with the dwelling,) should have for a center piece a strong plant of *Abutilon variegata*, and around it circles of Achyran-

hes, variegated Euphorbia, *Coleus Verschaffeltii*, *Cineraria maritima*. A firm gravel walk, about five feet in width, would prove a handsome feature, commencing from the front door, and, after passing westwardly from the house, gracefully curve away in an easy, flowing style, and end at the front of the grounds, near the southwest corner. In the angle formed by the front fence or terrace and the drive, as well as the corresponding angle formed by the aforesaid walk and the front, would be suitable places for groups of three evergreen trees each—one of which might be formed of three Hemlock Spruce, and the other of three White Spruce; or, if expensive species are desired, I would recommend one to select an *Abies nobilis*, *A. picta*, and *A. Nordmanniana;* the other *A Cephalonica*, *A grandis*, and *A. orientalis*.

Passing up the entrance drive, on the left may be located a bed of hardy Belgian Azaleas, of dazzling colors. Near the dwelling, for shade, we must have a silver-leaved Linden, and close by a Kilmarnock Willow. Again shifting our position to the entrance of the gravel walk, on the right, as we approach the dwelling, a bed of Yucca will be very appropriate, and further on may be two or three trees partly for shade. For this purpose the Magnolia Umbrella, Sugar Maple, and Dwarf Weeping Cherry—or in place of the latter the Weeping Great-toothed Poplar—would make a beautiful trio. The western plot, or that portion of the lawn situated between the entrance walk and the western boundary only remains to be planted. At the front we can introduce a group of four evergreens, and the same number of small deciduous trees. The former may be composed of a Norway Spruce, White Spruce, European Silver Fir, and a Cedar of Lebanon; whilst the latter, planted on the outer edge, may be Red Bud, White Flowering Dogwood, Virgilia, and White Fringe. In a curve of the walk a mass of flowering shrubs may be introduced—such as the Fragrant Clethra, Double-flowering Deutzia, *Hypericum Kalmianum*, *Viburnum plicatum*, *Hydrangea quercifolia*, *Ribes aureum*, *Spirea Billardii*, and *Spirea Reevesii*. A little further on a bed of Roses will form a pleasing feature, particularly if set in circles of distinct colors.

At the southwest corner of the dwelling, standing singly, should be the finest specimen about the place—a Norway Maple; not only affording shade, but forming a beautiful picture. On the open lawn, west of the residence, a large circular bed for tropical plants will look well. To create the best effect, in the center set a Large-leaved Ricinus; then a few tall Cannas; next Wigandias and Calocasias; and lastly, hardy Ferns, for an edging. Along the northern boundary of this portion of the lawn must be a dense belt of trees, formed of the following species, judiciously arranged with an easy, flowing outline: Salisburia, Purple leaved and Fern-leaved Beeches, English Cork-barked Maple, European Horse Chestnut, European Larch, Austrian and Scotch Pines, and Siberian Arbor Vitæ. A Weeping Beech should stand alone in front; and one or two groups of three each mainly of the smaller class of trees, can also be judiciously introduced on this side lawn. For this purpose I would suggest the Weeping Cut-leaved Birch, Cut-leaved Alder, and a Double flowering Thorn (where the latter will thrive).

Another pretty group may be composed of the Laburnum, Halesia, and *Magnolia glauca*. So much for the ornamental portion of the grounds. And now a few items in respect to the practical department. Surrounding the latter should be planted either a Hemlock or Arbor Vitæ hedge, to be kept neatly trimmed. The compartment for small fruits—which I prefer to have separated from the culinary garden—may be set as follows: First a few dwarf Pears say one each of *Doyenne d' Ele*, Howell, Seckel, *Beurre d'Anjou*, *Duchesse d'Angouleme*, and Lawrence. One each of the following dwarf Apples: Red Astrachan, Early Joe, Primate, Jefferis, Porter, and Smokehouse. Then of the smaller fruits: 12 Red Dutch Currants (nothing *pays* better than this), 12 White Dutch Currants, 12 each of Kittatinny and Lawton Blackberries. Where flavor and size is concerned, without regard to trouble, I should recommend in Raspberries Hornet and Brinckle's Orange; but for heavy crops, with little care, the Philadelphia heads the list. 25 plants of these will be sufficient; and, in planting, *always set very shallow*, more plants being killed by a deep planting than by all other causes combined. 12 plants of the American Seedling Gooseberry will furnish sufficient tartness to set the teeth of one family on edge for a year. There is nothing better, however, for hardiness and productiveness combined. Strawberries, in rows, with the runners kept off, may be planted between the above; and as to varieties, can we recommend any one beside the Albany? If the soil is clayey, grow *Triomphe de Gand;* but this must be tested. Along the back of the enclosure should be erected a trellis for hardy grapes; and just here the question arises, What varieties can we recommend? In the vicinity of Philadelphia we cannot get very far beyond the Concord, Hartford Prolific, Creveling, Clinton, and Union Village; but with the addition of a narrow roof on the summit of the trellis, I have seen the Delaware, Diana,

Rogers's Seedlings, etc., thrive successfully. Every one with sufficient means (and it is surprising how very little trouble and expense it really is) ought to have a small cold grapery, for at least one each of Black Hamburg, Black Barbarosa, Muscat Hamburg, Bowood Muscat, Muscat Trouvernon, and Golden Hamburg. The vegetable garden should be laid out in rectangular beds, with a supply of Linnæus Rhubarb (the very best) and Asparagus, planted on the borders. The coarser growing varieties—such as Sweet corn, Pole Beans, and perhaps Potatoes—can be grown among the fruits in their enclosure. I would say, in conclusion: It *don't pay* to grow weeds; but it does to stir the ground often, and thereby keep every portion neat and clean.—*The Independent.*

For Friends' Intelligencer.

## THE WEATHER AT THE SANTEE INDIAN AGENCY.

Our correspondent has furnished the following, which may be of interest to compare with the temperature of this locality, as published in our *Review* last week:

| | |
|---|---|
| Mean average of *Second month*, | 26.69 *deg.* |
| Maximum height, 23d inst, | 55.00 " |
| Minimum " 2d " | 14.00 " |
| Am't of rain and melted snow, | 0.35 *inches* |
| Depth of snow, | 1 50 " |
| Number of cloudy days, | 12 |
| Total clear days, | 1 |

J. M. E.

## ITEMS.

At a late sitting of the Academy of Sciences at Paris, M. Thenard communicated, in the name of M. Houzeau, of Rouen, a new process of preparing ozone in large quantity, which promises to be of varied and important application. It is well known that ozone is a peculiar state of oxygen, produced by electricity, and possessed of active properties of great energy. Heretofore it has been obtained only in small amount; but by this new method it may be procured in unlimited quantity. By means of two platinum wires—one within a bent glass tube, employed for the disengagement of the oxygen gas, running its entire length; and another without, spirally coiled, whose free extremity approaches at pleasure the end of the interior wire, brought through the wall of the tube—a current from a little Ruhmkorff coil develops induced electricity upon the walls of the tube, and under the influence of the innumerable discharges the oxygen, as it is disengaged, passes to the state of ozone, according to the rapidity of its liberation or of the working of the *bobine* of the coil.

Ozone thus obtained immediately ignites phosphuretted hydrogen, decomposes benzine, which resists the most energetic oxydizing agents, into two new substances, and at once decolorizes indigo tincture. When breathed copiously it produces violent coughing and extreme irritation of the respiratory passages; but when sufficiently diluted its action is peculiarly vivifying. Set free in an ill-ventilated apartment, it soon removes impurities, and wherever used communicates to the atmosphere the salubrious qualities of country air. It promises to be of great service in hospitals.—*Independent.*

Cost of Fencing.—Fences are costly, and it probable if the intelligence of neighborhoods could be brought together it would be decided that full one-half of them were unnecessary. Indeed, in some portions of the West where they have a no fence law, the voters have refused to return again to the system of fencing. An illustration of this may be found in Livingston County Illinois.

In Germany, France and Holland simple lines of paths divide estates. Illinois is said to have ten times more fence than Germany. Dutchess County New York, has more than all France. Besides the first cost of fences, the annual repairs are equal to ten per cent. of the original cost. Nicholas Biddle said, thirty years ago, that the fences of Pennsylvania had cost $100,000 000. Ohio fences are said to be worth $115,000,000, and those of New York $144,900,000. England is fast discarding her traditionary hedges, and the time is not far distant when, except for roads, or as a protection from winds, they will be discarded in the West.

The large clock at the English Parliament House is the largest one in the world. The four dials of this clock are 22 feet in diameter. Every half minute the point of the minute hand moves nearly 7 inches. The clock will go 8½ days, but it only strikes for 7½, thus indicating any neglect in winding it up. The mere winding up of the striking mechanism takes two hours. The pendulum is 15 feet long; the wheels are of cast-iron; the hour-bell is 8 feet high and 9 feet in diameter, weighing nearly 15 tons, and the hammer alone weighs more than 400 pounds. This clock strikes the quarter-hours, and by its strokes the short hand reporters in the Parliament chambers regulate their labors. At every stroke a new reporter takes the place of the old one, whilst the first retires to write out the notes he has taken during the previous fifteen minutes.

The proposed railroad from Arequipa, Peru, to Puno, on Lake Titicaca, will have to ascend an elevation of 14,000 feet above sea level. This is 7,000 feet higher than the loftiest point on the Sierra Nevada, where the Central Pacific crosses. The new Peruvian railroad is intended to open direct communication between the Pacific and the Atlantic oceans, across the northern part of South America. Lake Titicaca, on which Puno, the eastern terminus of the railroad, is situated, is one of the sources of the river Amazon. It is proposed that at Puno the freight shall be transferred to steamers, and then conveyed to the sea by way of the Madeira and Amazon rivers. This enterprise, it is believed, will have a beneficial effect upon the commerce of Peru, Bolivia and Brazil, and will open to settlement regions in the interior of South America now entirely unknown. The work has been entrusted to prominent engineers of the United States, and the American style of engines and rolling stock will be used.

Frozen Plants.—Let them remain where they were frozen; close the window shutters or drop the curtains, so as to make the room quite dark; then sprinkle the plants with cold water direct from the cistern, and wait the result. Do not allow the room to become warmer than forty-seven degrees for twenty-four hours. If a few drops of spirits of camphor are thrown into the dish of water before sprinkling, it will be all the better. Plants treated in this way, though froze so badly that the water will freeze on when sprinkled, yet by keeping the room dark and cool for an entire day, they will come out unharmed.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
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CONTENTS.

Isolated Friends ..... 49
Letter from Elizabeth Byrd ..... 50
Ethnic Inspiration ..... 51
Jesus and his Friends ..... 54
Curious Phenomenon ..... 54
What is the Remedy? ..... 55
Scraps from unpublished Letters ..... 55
EDITORIAL ..... 56
MARRIAGES ..... 56
OBITUARIES ..... 56
Notices ..... 56
Congelation ..... 56
On the Scientific Study of Human Nature ..... 57
POETRY—"Facibet"—Sea-Weed ..... 60
What a Poor Boy Did ..... 61
Peat-Making in Scotland ..... 62
English Ivy ..... 62
The Religion of Business ..... 63
ITEMS ..... 64

For Friends' Intelligencer.

## ISOLATED FRIENDS.

On my return from the cares of a busy day to the acceptable quiet of my home, I read two letters, renewing in my mind feelings of sympathy with isolated and discouraged Friends as well as with others not of our Society, who hunger for more spiritual food and a purer standard than they find about them. I send herewith an extract from one of the letters, with additional thoughts called forth by them.

"One of thy questions was as to how I found ——— Friends? Few in number, widely scattered, and a good deal discouraged. * * * At A ——— there are but eight or nine members. Some of these are in the town with no convenience to get to the Meeting-house, one and a-half or two miles distant. W. C—— and his wife, aged near seventy, perhaps, often sit alone. The next meeting is about 40 miles southwest, and there five families reside, brothers by the name of B——. The largest, though perhaps most scattered meeting is 75 or 80 miles northwest of A——. Thou wilt no doubt be surprised when I tell thee that there had been no visiting Friend at their meeting in A—— *for ten years.* Ah, my friend, where has been the stream of *Christian* love flowing to the lone parts of our heritage? I have often been dipped in my feeble measure into feeling with such as these, and desires were raised for them, but I fear we too often, in feeling for our scattered Friends, are more disposed to say, "Be ye clothed, fed and grow strong," than to be properly prepared to sit with them amid the desolations of Zion. To be true disciples of Christ, how necessary it is for us to be with him in sickness, in prison and in hunger, in the loving hearts that are His."

As we are probably all aware, the above is not applicable alone to the Friends and neighborhoods alluded to, but in degree is trueof many parts of our country where meetings have gone down or are barely alive, largely because no heed has been given to their cry for help. Few Friends have gone among them, either "with the demonstration of the spirit and with power" in the ministry, or to sit in sympathy with them in secret supplication to the loving Father. Why this has been so others can judge as well as I, but it has seemed to be true, that in the general decline of life in the Society, our ministers have in a great measure participated, few feeling called upon to make personal sacrifices of time, ease and worldly advantages, to enter the baptisms of suffering and humiliation before God, necessary to prepare them for high service in the holy cause of Truth. Not that I would reflect upon ministers more than upon us all, for they, too, are human and weak like the rest; but their calling is a high one indeed, and to fulfill their mission to the humbling and contriting of souls, to implant

the seeds that under the Divine ordering are to spring up and bear fruits of righteousness, they need to pass through greater baptisms and more fully feel the surrender of *all* to the complete guidance of the Divine Light, than those who are called simply to faithfulness amidst the usual daily routine of life in which they are permitted to remain.

While feeling thus regarding our ministers as a class, I also realize that the greatest advances are made in periods when the body of a religious Society is individually concerned to labor in love for the gathering of souls, not failing to recognize the greatness of the gift of true ministry, but equally recognizing the necessity of faithfulness upon the part of the humblest member, to the little openings of duty laid before him. When we fail to remember that our first and only spiritual allegiance is to God, through Christ, and begin to lean upon His servants, trusting to them to do the work belonging to the Society, we begin to separate ourselves from the Head of the Church, and the church militant begins to decline.

As we cannot give to a brother the life and power of Christ, nor effectively say, "Be ye clothed and fed, and grow strong," let us who are not in the ministry try to awaken to *our* duties and opportunities, seeking, that we may find them, asking, that we may receive His call, knocking, that the truths of His gospel may be opened to and through us, all to the advance of our own souls in righteousness and to the comfort and strength one of another. As we do this in humility of heart and singleness and integrity of purpose, not shrinking from the cross that it will bring our human wills under, many will be drawn to visit, in loving desire for their growth in the Truth, these little meetings and neighborhoods of Friends.

Sympathy unto prayer will draw the souls thus gathered in unity of feeling and purpose, into supplication before God and into a realization of the promise, "Where two or three are gathered together in my name, there am I in the midst of them."

Words may or may not be spoken, but hearts will be tendered and contrited and covenants renewed, while the feelings of Christian fellowship will revive and be strengthened and the visitor and visited receive alike the blessing.

Many are called to these little services, and we will not find a safe refuge in the excuse that we did not hear the call, for it is our duty to *ask*, to *seek*, and to *knock*, that we may receive our call and equipments. It is but a fig leaf covering that we seek to cover ourselves with, in filling our minds with the cares of this world, amidst which we strive to walk morally, according to the highest standard of men and the hope God will not call us farther, thus striving to deaden our hearing, that being without law we may be without sin also. But the law is before us all: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and, "Thou shalt love thy neighbor *as* thyself." Obedience to these commandments will necessitate a *desire* to know and to do the will of God in all things, and equally in seeking to gather our brethren as in seeking our own salvation. P.

*Richmond, Ind., 3d mo. 5th,* 1872.

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How different is the peace of God from that of the world! It calms the passions, preserving the purity of the conscience, is inseparable from righteousness, unites us to God and strengthens us against temptations. The peace of the soul consists in an absolute resignation to the will of God.—*Fenelon.*

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For Friends' Intelligencer.

## LETTER FROM ELIZABETH BYRD.

A short time before her death Elizabeth Byrd, of New York, placed in my hands some papers; among them I lately found a letter addressed to dear Elizabeth Coggshell, written I have no doubt about forty years ago, by Elizabeth Byrd. I thought it too good to lie unseen; I should be glad to see it in the *Intelligencer.* R. H.

*Westbury, 3d mo. 10th,* 1872.

*My beloved Friend Elizabeth Coggshell*—In my retired moments, my mind has of late been often unexpectedly turned towards thee, and I believe it is the constraining influence of love that now induces me to address thee, desiring that thou mayst stand fast in that liberty wherein thou hast been made free, and not suffer anything to entangle thee as with a yoke of bondage.

May thy Urim and thy Thummin, thy instruction in righteousness proceed singly from Him whom thou hast proved as at Marah in seasons of trial and temptation, when, with doubting Israel, thou hast been ready to say, "Is the Lord with me or not?" whom thou hast proved to be a God nigh at hand, opening unto thee rivers in dry places and fountains in the midst of the valleys, for whom thou hast been made willing to leave all that nature held dear, that thou mightest obey His words and keep His covenant. Then hath He not commissioned thee to teach Jacob His ways and Israel His law? Then hast thou put incense before Him, and whole burnt-offerings upon His altar, and did He not then multiply His blessings upon thee and

accept the work of thy hands? His goodness and His mercy my beloved friend, are unchangeable. He is still mighty to save and able to deliver, and when our love is perfect towards Him it casteth out the fear of man. May we lean on nothing short of that Almighty arm which hath hitherto helped us, for the best of human supports is frail. Have we not found them as broken reeds at best? Oh, that nothing may take from us the inestimable blessing of peace; this alone renders life desirable and takes away the fear of death. That thy cup may be filled with this is the sincere desire of an affectionate friend, to whom with many others thou hast been a succorer and an encourager in the right path, that by singly hearkening in obedience to Him whom thou hast hitherto found to be the wonderful Counsellor, the mighty God and tender Father, thou mayst experience thy peace to flow as a river and thy righteousness as the waves of the sea.

WAR.—Southey says, "Whence is it that wars still disgrace the self-styled Christian world? It is owing to the doctrine of expediency. If Christians had boldly looked in the face of their duty, as developed in the New Testament, this senseless and infernal system of wholesale butchery must long ago have ceased."

For Friends' Intelligencer.

## ETHNIC INSPIRATION,

BY S. C. COLLINS, A. M.,
Principal of Chappaqua Institute, N. Y.

Πάντες δὲ δεῦν Χατίουσι ἀνδζωποι.
*Odyssey, Book III. l.* 48.

When, in 1858, the present English Premier published the results of his Homeric studies, his work was (all things considsred,) favorably received in *Blackwood's Magazine.* The criticism was almost free from the censorious fault-seeking that is the evidence of partisan bias. But the reviewer (who would hardly be accused, in his own country, of radical tendencies) is disposed to read one theory, to the support of which the author of the work in question devotes many pages, out of the scholarship of the nineteenth century. Gladstone argues for the closest connection between the Hebrew Scriptures and the Greek records; claiming for the Homeric mythology that it is a corruption of the monotheism of Adam, handed down from a remote time, at which a knowledge of the covenant of God with man and of His promise of a Messiah, instead of being confined to the Jews alone, was still an inheritance more or less perfectly shared by the entire human race. No human instinct had evolved it, in his view, nor could it have been inherited as an *entire system* from another people; but where the Theistic and Messianic traditions ceased to be a definite guidance, just there religion ended and the Grecian theomythology began. In tracing, in the beliefs of the heroic age, "the imperfect and deranged counterparts" of these traditions, he discovers in Jupiter a type of the unity and supremacy of the Godhead. The combination of Trinity with Unity re-appears in the brothers Jove, Neptune and Pluto, of like descent but of diverse power. Apollo and his sister represent the traditions respecting the Deliverer and the *Logos* respectively; the brother yielding more to the sister, however, than tradition would seem to suggest as the proper distribution of attributes. To all this the reviewer objects. He admits, indeed, that it is worthy of notice that the early Greek agrees with the early Hebrew in teaching that God executes his entire work upon the earth,—rewarding and punishing *here*, instead of after a transfer to a future existence. As the Hebrew grew so did the Greek grow to a conception of man's immortality. This knowledge, lacking in Homer, appears in Pindar, and gradually developes into the greater confidence of the later philosophers.

But it is regarded as a significant objection to Gladstone's theory, that the ideas of the *eternity* of the Supreme Being and of the *creation* of the world by him,—ideas so much insisted upon by the Hebrew Scriptures—do not appear in Homer. Homer's Leus is not eternal, nor does he create the world. At the discovery in the Kronid brothers of a Trinity in Unity, the critic is disposed to laugh. When our author finds in Apollo and Minerva attributes which are inconsistent with subordination to Jupiter, he accounts them the results of traditional influence. His critic would deem them evidence that Minerva and Apollo had been the chief deities of independent tribes, and did not entirely lay aside that which belonged to them as supreme upon being made by Homer inferior to Jove. In short, our critic is a representative of the opinion (styled by Gladstone himself, "the more common and popular" one) that the Homeric deities are mere personifications of the powers of nature, whose characters are *not* mutilated traditions of a primal revelation, but mere distortions of the characteristics of the men whose imaginations created them. Add to this the very improbable supposition that the religious element in the Homeric poems was derived directly from contemporary Jews, and we shall have, in this summary of Homeric theories, a statement of the views that may be entertained respecting the origin, historically of the various ethnical religions. At the present day, the question to be answered

respecting every ancient people is, "how far was their religion—such as it was,—traditional, and how far a thing which grew with their growth?" This is so, first, because in the religious history of a nation is contained the root of its entire history, the philosophy of its existence, as it were; and, secondly, because we may be sure that we shall succeed in discovering a religion of some kind. To be thoroughly human is to be in some sort religious. Whatever explanation of the origin of religion *philosophically* we may accept, it will appear that a feeling of obligation and of dependence cannot have been reserved for these last and favored days. We walk confidently because of our greater light, where others groped. Without that light we, too, should have insisted upon groping. For we may anticipate with the remark that the evidence in the history of religion, of indebtedness to tradition and to revelation, for historical observances and for renewal of spiritual vitality, does not obscure certain outgrowths of reason and of feeling which have been universal, and without which tradition could not have been understood, and revelation would have been impossible. Something, either in man's nature or in the external circumstances in which he is placed, has invariably led him to worship. Five main theories have been advanced by philosophers and theologians in explanation of this. Of these, the last three we shall mention are, at least, partially truthful. The first and second, conforming facts to themselves rather than themselves to the facts, are mentioned because they are, in all probability, least known to readers of the *Intelligencer*, though much in the mouths of many men. The first of these, dating from Epicurus, received its final development in the writings of Comte. According to the Greek philosopher, religious impressions have their origin in a superstition that results from ignorance of nature; and he attempts to remove all temptation to imagine the existence of supernatural powers in order to account for recondite phenomena, by proving that nature is able to, and does, accomplish all things. With Comte, the development of the mind begins in religious phenomena, the *Theological* being the first of the three successive stages in the evolution of the individual and of humanity. It is subdivided into three periods, during the first of which the mind imagines all things accomplished by living agents no better than human, enshrined one in each natural object; while in the second period it attributes greater power and wider influence to these agents, and, in the third, conceives all power as centred in one supreme influence. This last is monotheism. But, according to Comte, the developed man or nation has speedily passed from the Theological Era, with its fetichism, its polytheism, its monotheism, into the metaphysical stage, and thence into the Scientific or Positive. But although Comte, on having reached the Positive, would claim to have left the Theological, with its monotheism, far behind, he still found the religious sentiment demanding gratification, and driving him to the sorry expedients resorted to in his "*Catechism of Positive Religion.*" The second of the theories of religion, is the pantheistic one, resulting from Hegel's doctrine of "*Absolute Identity*," according to which, subject and object, the perceiving mind and its precept, are one and the same, and the only *reality* the relation between them. The synthesis of the external and the internal results in an *idea* which forms a unit in the series constituting the *Absolute Idea.* This Absolute Idea, evolving itself in nature and history, reaches the fullest conception of itself, and so its fullest expression, in religion, and finally in philosophy. The individual mind uniting with the universal mind (the last being represented in history and in existing society) gives the Absolute Mind. Historical religions must, therefore, have constituted successive stages in the expression of the Absolute or God. Such an Absolute, constituting all things, tolerates no existence outside of itself, and cannot be personal, or separate from our conception of it.

Without space for a fuller statement of these theories, we are without justification for a criticism of them. We should observe, in passing, however, that while, as already indicated, the religious system of Compte is an expansion of that of Epicurus, there is also much that is common to Compte's theory of moral obligation, and that introduced to the to the Chinese by Confucius. With both, that which contributes to secure the happiness of the race is good, that which does not is evil, and moral discipline consists in cherishing an antipathy to the latter.

Of the third hypothesis, as to the origin of religion, they have the best statement who possess the "True, Beautiful, and Good" of Cousin; according to whom, "religion is the relation of absolute truth to absolute Being," and must, therefore, be grounded upon cognition rather than upon feeling. For absolute truth must depend for apprehension upon the *reason;* not, however, upon the reflective reason, which is analytic, voluntary, and begins with questioning its premises; but upon a "pure reason" which is spontaneous and synthetic, and which seizes at once upon the ideas of the perfect, the infinite, the eternal. Upon the reason, as the faculty of knowledge, all conception of God and of

duty must depend. The perception is not, however, immediate. Between the reason and God is *absolute truth*, an attribute of God, built out by the latter as the highway by which the former may approach Him. Of this truth no man can claim exclusive or personal possession, as he can of his volitions and emotions; and in this recognition of the impersonality of rational ideas we have a proof that they are absolute. With Cousin's *proof*, that the reason is actually in possession of this absolute truth, only *Experientialists* will quarrel, and not many readers of the *Intelligencer* are Experientialists. According to our author, the ideas of the true, the good, the infinite, &c., are neither furnished by the senses nor are they the outgrowths of data so contributed; and we are therefore driven to the conviction that these fragments of the absolute are the furnishing of a pure reason which carries us into an outlying reality that the physical senses cannot reach, and which in the greatest vigor of its spontaneous action is *inspiration*.

The fourth theory, respecting the origin of religion, assigns all knowledge of the invisible and the divine to *feeling*. From the Neo-Platonists to the Friends, this theory has never wanted advocates; but the attempts at a philosophical statement of it, are of comparatively recent date. According to Jacobi, we are indebted for our knowledge of God and of immortality to a special sense or *feeling*, whose action is not unlike that of the "five senses," in their revelations of a *material* world. As we infer the existence of an external object through sight or sound, or touch, careless of any process by which the feeling may have been reached, and without questioning the foundation of our faith in it—so, through other feelings, we are acquainted with the supersensuous realities of which they are the representatives. The soul does not demand credentials when it grasps the Eternal and the True. "By means of the religious feeling," says Schleiermacher, "the Primal Cause is revealed in us, as in perception external things are revealed in us;" and he founds the consciousness of a God upon a *feeling of dependence*. To this the late Dean Mansel added *consciousness of moral obligation*, by which we are compelled to assume the existence of a moral Deity, and to regard the absolute standard of right and wrong as constituted by the nature of that Deity." "To these two facts of the inner consciousness (the feeling of dependence, and consciousness of moral obligation) may be traced, as to their sources, the two great outward acts by which religion, in its various forms, has been manifested among men—*Prayer*, by which they seek to win God's blessing upon the future, and *Expiation*, by which they strive to atone for the offences of the past."

A very different solution of these facts is proposed by the fifth and last of the hypothesis that have been advanced in explanation of the religious phenomena of the world. It maintains that we are indebted for our ideas of God, immortality, duty, &c.,—in short, for all knowledge of the supersensuous—to *oral communications*, made directly to the earliest men, and to the additional revelations that have since been offered. Reason and feeling are but passive instruments for the reception of knowledge thus furnished from an external source, the very power to philosophize, being dependent upon a degree of civilization which could have resulted only from information directly communicated, and perpetuated by tradition and by sacred records. Our knowledge of right and wrong is thus reduced to the observance of admonitions given to our ancestors; and whatever forms of worship may *anywhere* exists are but remnants, more or less mutilated, of the primitive religion.

We reserve for another article the application of these theories to Ethnicism.

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The more I see of our present civilization, and of the only remedies for its evils, the more I dread intellectual eminence, when separated from virtue. We are in a sick world, for whose maladies the knowledge of truth, and obedience to it, are the only healing.—*Horace Mann.*

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In this God's world, with its wild whirling eddies and mad foam-oceans, where men and nations perish as if without law, and judgment for an unjust thing is sternly delayed, dost thou think that there is therefore no justice? It is what the fool hath said in his heart. It is what the wise, in all times, were wise because they denied, and knew forever not to be. I tell thee again, there is nothing else but justice. One strong thing I find here below; the just thing, the true thing. My friend, if thou hadst all the artillery of Woolwich trundling at thy back in support of an unjust thing, and infinite bonfires visibly waiting ahead of thee, to blaze centuries long for thy victory on behalf of it,—I would advise thee to call halt, to fling down thy baton, and say, "In God's name, No!" Thy "success?" Poor devil, what will thy success amount to? If the thing is unjust, thou hast not succeeded; no, not though bonfires blazed from north to south, and bells rang, and editors wrote leading articles, and the just thing lay trampled out of sight, to all mortal eyes an abolished and annihilated thing. Success? In a few years thou wilt be dead and dark,—all cold, eyeless, deaf; no blaze of bonfires,

ding-dong of bells, or leading articles, visible or audible to thee again at all forever; what kind of success is that!—*Carlyle.*

THE most precious of all possessions is power over ourselves; power to withstand trial, to bear suffering, to front danger; power over pleasure and pain; power to follow our convictions, however resisted by menace and scorn; the power of calm reliance in scenes of darkness and storms.

JESUS AND HIS FRIENDS.—His intercourse with his disciples illustrates his personal qualities, the tenderness and strength of his affection, in a manner true to moral beauty far beyond my power to describe it. His communion with that little circle is a perfect model of faithful love. He dealt not in eloquent protestations of regard. We observe no sentimentality, no ostentatious condescension, none of the cant of friendship; only as his life drew to its close, his affection for his friends breaks forth with peculiar tenderness. His peace he gave them, but not as the world giveth.

He compared himself and his chosen disciples to a vine and its branches. This similitude we are accustomed to characterize as bold and oriental. But as we dwell upon its meaning, the boldness of the metaphor vanishes, and we perceive that it does but imperfectly express what Jesus designed to say. When you look upon a vine or a tree, pushing forth its thousand branches, adorned with foliage and laden with fruit, you see only an inadequate representation of that unity of spirit which may subsist between human beings, and which did subsist between Jesus and his friends. What life did they draw from him! Before they became acquainted with him, they were obscure individuals, laboring every day at the humblest employments, confined to a narrow sphere. The world knew nothing of them, and they nothing of the world, dwelling upon the shores of an inland sea. But there came One from Nazareth, into whose countenance as they looked, to whose voice as they listened, their spirits began to burn within them. They left their boats and followed him. At every step of the way, their hearts were knit more and more closely to his, and the living truth which fed his existence, and made him the godlike being that he was, was gradually infused into the bosoms of these poor fishermen. He captivated their imaginations. He entered into their very hearts, and was enthroned there. The thought of him became the soul of their life. He dwelt in them. As he thus abode in them, so they abode in him. He received them into himself. By the force of love, more powerful than the embracing arms of an angel he took them to his bosom, and there they were cherished among the most sacred objects of his being. How patiently did he bear with their narrowness! What pains did he take to enlighten and enlarge their views! With what terms of endearment did he address those simple-minded men, calling them his friends, his children, occasionally reproving them, but never breathing a word of contempt!—*W. H. Furness.*

CURIOUS PHENOMENON.

*Editors of Friends' Intelligencer:—*

In response to your late editorial suggestion, I send you the following:

To one whose avocation, during a long life, has led to many a cold and dreary journey, by the glimmering light of "Luna's pale Lamp," a halo of the moon cannot be an extraordinary occurence. But we had one this evening, between the hours of nine and ten o'clock, which so far exceeded anything of the kind which it has been my lot to witness, in brilliancy and beauty, that I have thought it worthy of note.

The moon was near the full, and in the meridian of her glory—the evening mild and clear, with only a few light, fleecy clouds floating in the distance.

I am unable to determine how much of the peculiar appearances may have been produced by some special condition of my visual organs, or by some merely local state of the atmosphere immediately between me and the moon; consequently I do not know how it may have appeared to others.

As we unconsciously measure distant objects (however vaguely) by the visual angle which they seem to subtend, I can only note the dimensions of the halo in accordance with that rule.

The disc, inside the ring, was large, say thirty feet in apparent diameter, with one brilliant star near the moon. The great beauty of the picture depended upon the strongly defined contrast between the sombre hue of the disc, and the fleecy whiteness of the gossamer halo, and on the bold relief or prominence of its inner margin.

The color of the disc was dark umber, verging strongly to black, with a soft, velvety surface. It appeared as if sunken or depressed below the level of the ring.

The halo itself was spread out in breadth about equal to the radius of the disc, say fifteen feet. Its inner margin, next the moon, appeared to be about two feet thick, with the outer angle smoothly rounded off, giving it prominent relief, and causing the apparent depression of the disc. The thickness of the

halo diminished rapidly from the inner to the outer margin, where its filmy lines were insensibly lost in the blue expanse of the heavens.

In appearance, the halo was a pure white, as delicate, as soft, as gossamer-like, as the finest conception of virgin wool or cotton fibres. A few minutes after, it faded to an ordinary halo. E. M.

*New Garden, 2d mo. 20th*, 1872.

For Friends' Intelligencer.

## WHAT IS THE REMEDY?

Sorry am I to differ from the wise, good and hopeful ones of the present day, who believe there is a steady advancement in religion and morals. True there has been a steady advance in science, in mechanics, in agriculture and manufactures. The microscope and telescope have opened to our view new fields, unseen in by-gone ages. Modern machinery has been so perfected that one man can do the work of hundreds; the improvements of agricultural implements, and chemical analysis of soils have pointed out the proper fertilizers to increase its productiveness, and raw materials, both mineral and vegetable, have assumed shape, form and character more in accordance with the wants of man.

Benevolent institutions too have been on the increase, and there are many true and earnest workers throughout the world laboring for the good of the human race. But go into the political world. Look from the highest place of political power, down through all its ramifications to the lowest,—through Congress, State Legislatures, city and railroad corporations down to the pettiest office in the gift of the people. Go with me into the mercantile world; look at the countenance put on to *deceive*, hear the extravagant praise of perhaps worthless wares and goods. Look with me into the mazes of the legal profession. Observe our courts of justice as they are called, and note the workings of trial by jury! Is *right* always triumphant? Are juries always impartial and unbiased, and are verdicts always given according to evidence? Are witnesses careful to make only truthful representations? Are lawyers *pure* and *truthful* in pleading their cases? Are judges incorruptible? Is not *money* the *all powerful* lever that moves the world? To obtain this lever, corruption, secret if it can be secret, open if it must reveal itself, flows through all the avenues of life! To be an heir of millions, live in a palatial mansion, furnished with all the modern luxuries, and to wear the costliest fabrics of our own or foreign looms, (even if the possessor is wanting in intellectual and moral worth) is too often a passport to the proudest places in social life. Is it not to be feared that in the midst of light and knowledge we are drifting backward into political and social immorality? What then is the remedy? Will not those who stand in the higher moral atmosphere take this important subject into consideration, and see if there can be found a remedy? And will not those too of the enlightened, who feel the necessity, yet cling to *fancied pleasures* in the downward path, lend their aid and efforts to redeem mankind from impending danger? We all know how much better our condition would be if we were all honest and upright, and had the love of our fellow-creatures at heart, and would do them good instead of evil. We all know that great wealth, however acquired, does not bring that *peace* and rest we seek for, and departure from the path of right in its acquisition only adds thorns that pierce us. What is there for the earnest reformer to do. NATHAN HAINES.

*Baltimore, 3d mo. 10th*, 1872.

## Scraps

### FROM UNPUBLISHED LETTERS.

I have to thank thee for thy letter giving an account of thy brother's sad loss—a loss the greatest we have to bear in life. Such things make us think and wonder, but the veil is closely drawn, and we cannot pierce it. We feel very much for you all. I find a consolation in life and in death I never experienced under the sad *old faith*—the thick darkness is gone, and something even more real than *hope* is in its place,—absolute *trust* that life and death are both good, and just as they ought to be. We feel lonely when we are left by dearest friends, and we go reluctantly from those we love dearly, but just as we are able to rise to the full conception of the Divine which surrounds us, do we feel that we need not grieve as they who have no hope, and stretch out as it were into the dwelling-place of the departed.

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My love flows warmly toward ——— and ——— and ———. Precious, pure spirits are they all, and I believe there are many more such than are generally supposed to be. Still there are others of us who, I fear, do not enough keep in mind the magnitude and extent of our accountability, in reference to the influence on others of our steppings, our every-day words, our manners, and our actions, yes, and even the expression of our countenances, all doubtless making an impression on eye-witnesses. Nor does their influence stop with these; but it extends in a greater or less degree indefinitely, or, at least

so it appears to me. Hence the query, Why do we not "double our diligence," and be more earnest in watching unto prayer, that so each one of us may, through a pure and earnest life, throw out an influence which will gather others to the same dependence upon the immediate manifestations of Divine Power and Love, from which we have derived our strength? These manifestations are unspeakably precious to us, and it is but a meager return for this rich gift to do all we can to gather others to a like realization of the treasure they also have in their earthen vessels. This is most efficiently done by suffering this blessed gift to shine forth through our every-day actions.

It is a beautiful enunciation, and so simple that even a child may understand its deep significance: "By their fruits ye shall know them." Do men gather grapes of thorns, or figs of thistles? So, if our actions spring from the root of Divine life, they must be vitalizing, and if heavenly Love actuates us, our doings must be in accordance with its own blessed nature.

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 23, 1872.

A MANUAL OF ENGLISH LITERATURE, BY JOHN S. HART, L. L. D.—This work is intended to serve the purpose of a Text book and a book of reference. It is a brief, interesting and judicious series of biographical and critical notices of all the notable authors in English Literature, from the earliest times to the present day. The classification is peculiar. Leading authors are selected as the representative of the ages in which they lived, and the lesser lights of their times are presented as cotemporaries.

This method divides the work into fourteen chapters. First, we have English before Chaucer, and last, Tennyson and his cotemporaries.

Under the head of "Dryden and his cotemporaries" we find just and appreciative notices of the writings of the early Friends.

The book is published by Eldredge and Brother, Philadelphia.

### MARRIED.

MEREDITH—GARRIGUES.—On the 22d of 2d mo., 1872, with the approbation of Horsham Monthly Meeting, John Meredith to Ellen, daughter of Benjamin and Anne Garrigues, all members of the Monthly Meeting aforesaid.

### DIED.

DICKINSON.—At his residence in Sadsbury, Lancaster County, Pa, on the 30th of 3d month, 1870, James P. Dickinson; a member of Sadsbury Monthly Meeting.

HAINES.—On the 25th of 11th mo., 1870 in Altoona, Pa., Joshua Haines; a member of Bradford Monthly Meeting.

DAVIS.—On the 31st of 7th month, 1871, after a long and severe illness, which she bore with Christian meekness, Elizabeth, wife of Dr. W. A. Davis, in the 77th year of her age; a member of Philadelphia Monthly Meeting.

PICKERING.—On the 23d of 2d month, 1872, at the residence of her son-in-law, James W. Frasier, in Barnesville, Ohio, Susannah, widow of Levi Pickering, of Belmont County, in the 87th year of her age; sixty-four years a member of Plainfield Monthly Meeting. In calm resignation, and with humble trust in that loving Father who is ever near, she passed away in quietness and peace.

CLARK.—On the morning of the 20th of 2d mo., 1872, after a long illness, which he bore with much patience and resignation, Robert Clark, aged nearly 80 years; an Elder of Short Creek Monthly Meeting, Ohio.

MICHENER.—On the 7th of 1st mo., 1872, at the residence of her son in-law, Levi Harkins, Morgan Co., Ohio, Margaret Michener, widow of James Michener, in the 77th year of her age; a member of Deerfield Monthly Meeting, Ohio. She was of a meek and quiet spirit, never speaking evil of anyone. She bore her sufferings with Christian patience and resignation.

TROTH.—On the 5th of 3d mo., 1872, at the residence of his son-in-law, Ezra B. Robbins, Bordentown, N. J., James Troth, in the 86th year of his age.

SLADE.—At Meudon, on the 22d of 1st mo., 1872, Martha E., wife of Henry Slade, and daughter of Thomas Hayard, aged 21 years; a member of Rochester Monthly Meeting. This dear friend, though called early in life, has furnished another evidence of the truth of the adage, "That life is long that answers life's great end." When she became conscious that she was nearing the end of time, she remarked to her attendants, "I am not afraid to die."

STRATTON.—At Richmond, Ind., on the 1st of 3d mo., 1872, Joseph M. Stratton, aged about 26 years. He was the youngest son of Joseph P. and Martha W. Stratton. The deceased, while painting the roof of the depot, fell a distance of 25 feet, and was almost instantly killed. The remains were buried from Friends' Meeting House on Eighth St., where a meeting was held at 2 o'clock on First-day afternoon. The occasion was one of unusual interest and solemnity.

LUPTON.—At the residence of her son-in-law, Joseph S. Jackson, near Winchester, Va., on the 25th of 2d month, Ann Lupton, in the 85th year of her age; a member of Hopewell Meeting.

### MUTUAL AID ASSOCIATION OF FRIENDS.

Meeting on 2d day evening next, 25th inst., in the Monthly Meeting Room at Race Street. Essays by Wm. Nicholson, Jr., and James Gaskill. Declamation by Wilmer W. Marshall. A general invitation is given. ALFRED MOORE, *Secretary*.

For Friends' Intelligencer.

### CONGELATION.

In perusing the copy of *Friends' Intelligencer* of Second month 17th, my interest in the

ubject of congelation was awakened by J. M. E's quotations from Geo. S. Truman's tatement of phenomena attending the low emperature experienced at the Santee agency, iz : The opening of ice and earth in wide issures.

He asks is this contraction or expansion ?

Ice after its formation at 32° will ontract in bulk by continued reduction of emperature, as other solid substances do. Local circumstances, such as the original for- nation of the crystals about certain points or ines, &c., uneven pressure of water upward, urrents of wind, give course and direction to he fissures, which commence on the upper sur- ace of the ice, and continue to deepen as the ow temperature continues and ice thickens, ut will not extend to the water below.

It may be asked, if it is contraction, why oes not the whole mass contract *from* the hore ? Answer : contraction follows the orig- nal arrangement of the foundation of conge- ation. As the shoal water freezes first, con- raction among the particles commences at he same place. The fissures are most likely o occur where two sheets of ice, started from ifferent bases, meet.

The formation of ice is a beautiful provis- on for the protection of the inhabitants of he water, and for our comfort during the ummer. And it is possible that, in the econ- my of Nature, a still more important duty is ntended to be performed by ice than either f these blessings. Our friend at the Santee gency has the opportunity of giving infor- nation in connection with the formation and issolution of ice which cannot be obtained so ell in the vicinity of Philadelphia, and I ope he will gratify us with more informa- on.

Evaporation may have some influence in he phenomena in question, as that occurs at very temperature

By experiment it has been ascertained that he capacity of air for moisture is doubled at ach rise in temperature of twenty-one (21°) egrees very nearly, from zero to 90° Faren- eit. Barometer at 30 inches.

The reverse is true. For one cubic foot of aturated air at 90°, weighs 7.04 grains less han one cubic foot of dry air at 90°. At ero, one cubic foot saturated air weighs only .45 grain less than the same bulk of dry air. t the temperature—20° mentioned by G. S. ., the capacity of the air for humid vapor, y this rule must be extremely small, not more han 0.23 grains.

From this we may conclude that evapora- ion is not sufficiently active to cause the phe- omena. He particularly mentions that the ssures on the surface of the ground are greater n " our dry uplands."

This is in accordance with the facts known in congelation. There is less water present in any given number of cubic feet of earth in upland, than in the same number of cubic feet of low land.

The degree of temperature is generally lower in upland than lowland, caused by more frequent currents of air and diminished amount of water to give off heat as it changes from the liquid to the solid state. Dr. Hope's experiment perhaps will best illustrate this.

He placed a thermometer on the bottom of a deep glass jar, then nearly filled the glass with water at 50°, immersed another thermometer just below the surface, and then placed the apparatus in a cold room. As the cooling proceeded the thermometer at the surface indicated a temperature several degrees *higher* than the one below, till the temperature of 40° was indicated by both. As the cooling proceeded, the upper thermometer indicated the *lowest* temperature until ice was formed over the surface.

I tried an experiment with two jars arranged as Dr. Hope had his, one of half the capacity of the other. The same changes took place, but much more quickly in the small jar than in the large one.

From these and similar experiments we gain an index of the operations the All-wise Being is conducting around us. And though our investigations may be puerile, they constantly remind us of our own insignificance, and increase our reverence for his Omniscience.

G. A. N.

*Camden, N. J., 3d month 10th,* 1872.

## ON THE SCIENTIFIC STUDY OF HUMAN NATURE.

BY EDWARD L. YOUMANS, M. D.

(Continued from page 41.)

We live in an age of intense mental activity and ever-increasing cerebral strain. Steam and electricity are tasked to bring daily tidings of what is happening all over the world, and impressions pour in upon the brain at a rate with which nothing in the past is comparable. The fierce competitions of business, fashion, study, and political ambition, are at work to sap the vigor and rack the integrity of the mental fabric, and there can be no doubt that there is, in consequence, an immense amount of latent brain disease, productive of much secret suffering and slight aberrations of conduct, and which is liable, in any sudden stress of circumstances, to break out into permanent mental derangement. The price we pay for our high-pressure civilization is a fearful increase of cerebral exhaustion and disorder, and an augmenting ratio of shattered intellects. We

are startled when some conspicuous mind, strained beyond endurance, as in the cases of Hugh Miller, or Admiral Fitzroy, crashes into insanity or suicide, yet these are but symptoms of the prevailing tendencies of modern life.

And here I call attention to the deep defects of that predominant scheme of culture which not only ignores the human brain, and the sciences which illustrate it, as objects of earnest systematic study, but explodes upon it all the traditional contempt which it cherishes for material nature. "This hasty pudding within the skull," said Frederick Robertson, as he epitomized, in a single expression, the stupid prejudice of the prevailing "scholarship." Poor Robertson! smitten down in the midst of a noble career, by the consequences of over-tasking, dying of brain disease in the prime of manhood:—how cruelly did Nature avenge the insult!

Men admire the steam-engine of Watt and the calculating engine of Babbage; but how little do they care for the thinking engine of the Infinite Artificer! They venerate days, and dogmas, and ceremonials; but where is the reverence that is due to that most sacred of the things of time, the organism of the soul! We speak of the glories of the stellar universe; but is not the miniature duplicate of that universe in the living brain a more transcendent marvel? We admire the vast fabric of society and government, and that complicated scheme of duties, responsibilities, usages, and laws which constitutes social order; but how few remember that all this has its deep foundation in the measured march of cerebral transformations. We point to the inventions, arts, sciences, and literatures, which form the swelling tide of civilization; but were they not all originated in that laboratory of wonders, the human brain? Geological revelations carry us back through durations so boundless, that imagination is bewildered, and reason reels under the grandeur of the demonstration; but through the measureless series of advancing periods, we discover a stupendous plan. Infinite Power, working through infinite time, converges the mighty lines of causality to the fulfillment of an eternal design,—the birth of an intellectual and moral era through the development of the brain of man, which thus appears as the final term of an unfolding world.

The ultimate and decisive bearing of the foregoing views upon plans and processes of instruction, can hardly fail to have been perceived. The scientific method of studying human nature, important as may be its relation to the management of the insane and feble-minded, and valuable as is its service in establishing the limits of mental effort, must find its fullest application to the broad subject of education. For, whatever questions of the proper subjects to be taught, their relative claims, or the true methods of teaching may arise, there is a prior and fundamental inquiry into the nature, capabilities, and requirements of the being to be taught, upon the elucidation of which all other questions immediately depend. A knowledge of the being to be trained, as it is the basis of all intelligent culture, must be the first necessity of the teacher.

Education is an art, like Locomotion, Mining, or Bleaching, which may be pursued empirically or rationally, as a blind habit or under intelligent guidance; and the relations of science to it are precisely the same as to all the other arts—to ascertain their conditions, and give law to their processes. What it has done for Navigation, Telegraphy and War, it will also do for Culture. The true method of proceeding may be regarded as established, and many important results are already reached, though its systematic application is hardly yet entered upon. Although there is undoubtedly a growing interest in the scientific aspects of the subject yet what Mr. Wise wrote twenty-five years ago remains still but too true. He says, "it is, unquestionably, a singular circumstance that, of all problems, the problem of Education is that to which by far the smallest share of persevering and vigorous attention has yet been applied. The same empiricism which once reigned supreme in the domains of chemistry, astronomy, and medicine still retains possession, in many instances, of those of education. No journal is kept of the phenomena of infancy and childhood; no parent has yet registered, day after day, with the attention of an astronomer who prepares his ephemerides, the marvellous developments of his child. Until this is done, there can be no solid basis for reasoning; we must still deal with conjecture." And why has nothing been done? Because, in the prevailing system of culture, the art of observation, which is the beginning of all true science, the basis of all intellectual discrimination, and the kind of knowledge which is necessary to interpret these observations, are universally neglected. Our teachers mostly belong to the old dispensation. Their preparation is chiefly literary; if they obtain a little scientific knowledge, it is for the purpose of *communicating* it, and not as a means of tutorial guidance. Their art is a mechanical routine, and hence, very naturally, while admitting the importance of advancing views, they really cannot see what is to be done about it. When we say that education is

an affair of the laws of our being, involving a wide range of considerations,—an affair of the air respired, its moisture, temperature, density, purity, and electrical state; an affair of food, digestion, and nutrition; of the quantity, quality, and speed of the blood sent to the brain; of clothing and exercise, fatigue and repose, health and disease; of variable volition, and automatic nerve action; of fluctuating feeling, redundancy and exhaustion of nerve-power; an affair of light, color, sound, resistance; of sensuous impressibility, temperament, family history, constitutional predisposition, and unconscious influence; of material surroundings, and a host of agencies which stamp themselves upon the plastic organism, and reappear in character; in short, that it involves that complete acquaintance with corporeal conditions which science alone can give,—when we hint of these things, we seem to be talking in an unknown tongue, or, if intelligible, then very irrelevant and unpractical.

That our general education is in a deplorably chaotic state, presenting a medley of debased ideals, conflicting systems, discordant practices, and unsatisfactory results, no observing person will question; that this state of things is to last forever, we all feel to be impossible; and that its future removal can only come through that powerful instrumentality to which we owe advancement in other departments of social activity, is equally clear to the reflecting. The imminent question is, how may the child and youth be developed healthfully and vigorously, bodily, mentally and morally; and science alone can answer it by a statement of the laws upon which that development depends. Ignorance of these laws must inevitably involve mismanagement. That there is a large amount of mental perversion, and absolute stupidity, as well as of bodily disease, produced in school, by measures which operate to the prejudice of the growing brain, is not to be doubted; that dullness, indocility, and viciousness, are frequently aggravated by teachers, incapable of discriminating betwaen their mental and bodily causes, is also undeniable; while, that teachers often miserably fail to improve their pupils, and then report the result of their own incompetency as *failures of nature*, all may have seen, although it is now proved that the lowest imbeciles are not sunk beneath the possibility of elevation.

The purpose of the foregoing remarks has been to bring forward an aspect of man which cannot fail to have an important influence upon processes of instruction. I have endeavored to illustrate the extent to which Nature works out her own results in the organism of man. The numerous instances of self-made men, who, with no external assistance, have risen to intellectual eminence, and the still more marked instances where students have forced their way to success in spite of the hindrances of an irrational culture, testify to the power of the spontaneous and self-determining tendencies of human character, while the general overlooking of this fact has unquestionably led to an erroneous exaggeration of the potency of existing educational methods. In establishing this view, science both limits and modifies the function of the instructor. It limits it by showing that mental operations are corporeally conditioned, that large regions of our nature are beyond direct control, and that mental attainment depends in a great degree upon inherited capacity and organic growth. It limits it by showing that ancestral influences come down upon us as we enter the world, like the hand of Fate; that we are born well, or born badly, and that whoever is ushered into existence at the bottom of the scale, can never rise to the top because the weight of the universe is upon him. It shows how not to mistake the surface effects of an ostentatious system for a thorough informing of character; how not to mistake the current smattering of languages, the cramming for examinations, the glossing of accomplishments, the showy and superficial pedantries of literature, and the labelling of degrees, for true education.

The office of the teacher is thus narrowed but not denied. If inherited organization is a factor never to be cancelled, there is another factor in that culture which rests upon a knowledge of the laws of life and character. Science modifies the tutorial offices by disclosing the direction of its real work, and guarding against waste of effort, and specious and spurious results—by showing that education does not consist in the acquisition of knowledge to be siphoned into the intellectual receivers of the school-room, but is rather to direct the working of a mechanism over which neither its owner nor his teacher is omnipotent—a mechanism in which effects follow causes, and which always operates according to law. It shows the Instructor that he must take his pupil as he finds him; not a mental abstraction, to be classed with other "minds" and worked by a universal formula, but a personal reality—a part of the order of nature which never repeats itself in a single case; a being with individual attributes which are inexorably bound within the limits of his organization. It therefore demands of him to leave the lore which is glorified by tradition until he has thoroughly grounded himself in the elements

of that knowledge of human nature—of the springs of action aud the conditions and possibilities of real improvement, which alone can confer the highest skill in quickening the intellect, and moulding the character.

I have thus attempted to prove that only by inverting the rule of the past, which exalted the mind at the expense of the body, and bringing the resources of modern induction to the study of the corporeal organism, can we arrive at that higher and clearer knowledge of man, which will make possible anything like a true Science of Human Nature. I have pointed out the salutary results which have already flowed from this method in the crucial test of the treatment of the insane; and the vast benefits which society cannot fail to reap from that clearer perception of the laws of vital and mental limitations which recent research has so decisively established; and I have also endeavored to unfold the bearing of this view upon the subject of education. But the results enumerated are far from exhausting the broad applicability of the method. The grand characteristic of science is its universality; what is it, indeed, but the latest report of the human mind on the order of nature? Its principles are far-reaching and all-inclusive, so that when a knowledge of the true constitution of man is once attained, it confers insight into all the multidudinous phases of human manifestation. The same economy of power which science confers in the material world, and by which we obtain a maximum of effect from a maximum of force, she confers also in the world of mind. When we have mastered the laws of physical education we have the essential data for dealing with questions of mental education, and these steps are the indispensable preparation for an enlightened moral education. And the same knowledge of the organism which shows how it may be best developed, gives also the clue to the understanding of its aberrant phenomena. That mysterious ground which has hitherto been the hot-bed of noxious superstitions and dangerous quackeries, is reclaimed to rational investigation, and the remarkable effects of reverie, ecstasy, hysteria, hallucinations, spectral illusions, dreaming, somnambulism, mesmerism, religious epidemics, and other kindred displays of nervous morbidity, find adequate explanation in the ascertained laws of our being. This kind of knowledge is, furthermore, not only of the highest value to all classes for practical guidance, but the philosophical students of man, whether viewing him in the moral, religious, social, æsthetic, ethnological, or historic aspects, must find their equal and indispensable preparation in the mastery of the biological and psychological laws which can alone explain the nature of the subject of their research.

After what has been said, it will not be supposed that I entertain any very extravagant expectations of the immediate results to be obtained from improved methods of dealing with human nature. On the contrary, one of the most impressive lessons of science is that permanent growths are slow, and that there are limits which cannot be overpassed. Dealing largely with causes which only work out their results in the fulness of time, it teaches patience, hope, and labor; and not the least of its salutary influences will be, through wholesome discipline of the imagination, and a rational control of the sympathies, to check the waste of power upon impossible projects, and restrain those enthusiasms which are born of the feelings rather than of the judgment. Nor do I believe that the perfectibility of the human race is at hand through the teaching of a little more physiology in schools, or that science is to apply a calculus to human actions, and thus supersede the common sense and practical judgments of mankind. That there is a vast body of valid knowledge concerning the nature of man, which is reduced to application, and serves for the management of conduct, is shown in all the multifarious aspects of social activity: I simply hold that this knowledge, valuable as it is, is yet imperfect—in many respects deplorably imperfect—and must grow to a higher state and a more scientific character; and that the organized culture of the present age is bound to help and not to hinder this tendency. The time, I think, has come for demanding that the curriculum of modern liberal education be so reconstructed that its courses of study shall have a more direct and positive bearing upon that most desirable end—a clearer understanding of the Laws of Human Nature.

## "FACIEBAT."

BY HENRY ABBEY.

[The old masters, painters and sculptors, placed the imperfect Latin tense, not the perfect, on their works, as if to indicate that they were not equal to the idea—"Faciebat"—he was working on it, but he did not think it complete. It is only the stone-cutter or the conceited fool who is so far satisfied with his work as to say, "Fecit," as if it were finished.]

As thoughts possess the fashion of the mood
That gives them birth, so every deed we do
Partakes of our unborn disquietude,
That spurns the old and reaches toward the new.
The noblest work of human art and pride
Show that their makers were not satisfied.

For, gazing down the ladder of our deeds,
The rounds seem slender. All past work appears

Unto the doer faulty. The heart bleeds,
And pale regret turns weltering in tears
To think how poor our best has been, how vain,
Beside the excellence we would attain.

—*Old and New.*

SEA-WEED.

Not always unimpeded can I pray,
Nor, pitying saint, thine intercession claim;
Too closely clings the burden of the day,
And all the mint and anise that I pay
But swells my debt and deepens my self-blame.

Shall I less patience have than Thou, who know
That Thou revisitest all who wait for Thee,
Nor only fill'st the unsounded deeps below,
But dost refresh with punctual overflow
The rifts where unregarded mosses be?

The drooping sea-weed hears, in night abyssed,
Far and more far the wave's receding shocks,
Nor doubts, for all the darkness and the mist,
That the pale shepherdess will keep her tryst,
And shoreward lead again her foam-fleeced flocks.

For the same wave that rims the Carib shore
With momentary braid of pearl and gold,
Goes hurrying thence to gladden with its roar
Lorn weeds bound fast on rocks of Labrador,
By love divine on one sweet errand rolled.

And, though Thy healing waters far withdraw,
I, too, can wait and feed on hope of Thee
And of the dear recurrence of Thy law,
Sure that the parting grace that morning saw
Abides its time to come in search of me.

J. R. Lowell.

FOR THE BOYS.

WHAT A POOR BOY DID.

Years ago, when we were younger than now, a poor earnest faced boy came to work with us at the printer's trade. His early life had been spent at hard work on a farm. One day his father said he might quit farm work and go to learn a trade. He came to our office. He began with us as an apprentice, at thirty dollars a year in addition to his board.

We remember him very well—a bright-eyed, honest-hearted lad, who seemed willing to be taught and anxious to learn. When he worked it was with a will. When he played it was with a zest and relish. Whatever work there was for him to do was done without a grumble or murmur.

On Saturday night he told us he would try to be a perfect workman. Then we sat by the open window of the office, looking out upon the broad river, and talked of perfect workmen—of those who work within themselves to gain strength and mastery over themselves. Of the necessity of keeping the office in order, of keeping the heart—the great office—in order, with the brain at even and proper temperature.

He told us he would never drink intoxicating liquors; would never indulge in profane language or conversation unfit for a mother or sister to hear; would never forget to be a man. Time passed on. The poor boy became a man. Oft and oft far into the night have we set type into lines, sentences and paragraphs, while working side by side—oft have we together wondered where the money to pay for life's necessary article was to come from. But this much, we never stopped work to lose time in argument.

In time he became a skilled workman—foreman of the office—then superintendent—then a publisher to look after the business given into his keeping and to watch the interests confided to his charge.

When others played he worked. When others dissipated he saved. In time he had money to loan in little sums to those whose imaginary wants were more than their real ones. He was not selfish, close-fisted or miserly. He had kind words and charity of heart, speech and purse for all.

The office associates learned to look upon him first with respect then with friendship; then with a kindlier feeling. Business men with whom he had occasion to associate noticed his attention to business—his desire to please by honest and honorable endeavor and his willingness to battle with life rather than shirk its duties and labors.

Then women began to speak well of him; —Of good character, living a correct, manly life, the girls looked upon him with favor and oft mentioned his worth. He worked on. He attended to the business of his employer, and thus to his own. His wages were advanced as his worth was developed. Content to do his duty, to perform his work well, and to be true to his friendship, he had more and more responsibility put upon his shoulders as he proved his worthiness to bear the same.

One day he told us something.

He was to be married.

To a good, pure, earnest, home-loving girl. Never did we say, "God bless you" more earnestly. We saw them married. They gave their hearts to each other, united in soul.

We saw them in their beautiful home. He had earned it! No rich father had left him a fortune. He had grown rich, not by speculation, but by labor and economy. A few years ago he purchased, partly for cash, and partly on credit, a little home in a growing young city of the West.

Oft and oft have we seen him in the summer time when others were idling, working to beautify his home, setting out shrubbery, making fence, repairing and adding conveniences to the little property he was making his own. Not all at once did it become the beautiful, home-like place we found it now, but little by little, as snow melts or fruit ripens, did it grow to beauty and attractiveness. Little by little he added to his beauties and attractions within.—*Pomeroy's Democrat.*

PEAT-MAKING IN SCOTLAND.

One of the most frequent incidents of the moorland, about the beginning of June, is peat-making, the most picturesque of Highland outdoor occupations. In those basin-shaped hollows which give the scenery an undulating aspect, there are large deposits of peat, formed by the decay of numberless generations of those plants which delight in cool climates and moist soils. The history of this accumulation of carbonaceous matter is exceedingly interesting to the geologist. It furnishes a plausible solution of the difficulties involved in the question of the formation of of coal; it provides data by which recent geological changes may be determined with some degree of accuracy; and frequently, owing to its antiseptic qualities, it becomes an archæological cabinet, preserving the relics of former generations. In none of these aspects, however, are the peat bogs of the Highland moors so interesting as in their connexion with the habits and customs of the peasantry. It is no easy task to thread one's way among the bogs and marshes where the peat is found, the danger being somewhat imminent of falling plump over the yielding edge into some open pool of inky water, or sinking up to the waist in some treacherous spot veiled over with a deceitful covering of the greenest moss. In the outskirts of this wilderness of bogs the peat makers are hard at work. One man, with a peculiarly shaped spade, cuts the peats from the wall of turf before him and throws them up to the edge of the bog, where a woman dexterously receives and places them on a wheelbarrow, another woman rolling away the load and spreading it out carefully on some elevated hillock, exposed to the sunshine, in order to dry and harden. And thus the process goes on from sunrise to sunset, with an hours' rest for each meal. Though looked forward to, especially by the younger laborers with much pleasure, as a delightful contrast to the monotony of their ordinary work about the farm, and as affording peculiar facilities for carrying on the mysteries of rustic courtship, peat-making is most fatiguing work; and when, as is often the case, they have to walk a distance of five or six miles to and from the spot, and to carry on their labors under the scorching glare of the sun, exposed without shelter to torrents of rain or piercing winds, it must be confessed that they pay dearly for the materials which in the long cheerless winter of the North affords them both fire and light. In remote, inaccessible districts, where wood is scarce and coal almost unknown on account of its enormous price, averaging from 30*s.* to 4*l.* a ton, peat is the sole fuel used by the inhabitants. The whole of a peat-bog, covering in many places an area of several acres, and occupying what was once evidently the bed of a lake, is parcelled out into several portions, which are generally annexed by the proprietor to the holdings of the tenants on his estate who are the nearest to the spot. These parcels of peat-bog are usually given free of rent; and the whole expense connected with peats is thus only the labor involved in their manufacture and carriage. So rough are the roads, however, and so long the distances to which they have in most cases to be carried, that peat is not so cheap and economical a fuel as might be supposed. The selling price is usually three shillings a cart, and six carts are understood to last as long as a ton of coal. Peat-making is not nearly so common in the Highlands as it used to be. The facilities of carriage to almost every part of the country, by sea and land, are now numerous, and coal in consequence is so reduced in price, as to be more within reach of the poorer classes; while the use of that fuel saves time and labor which can be more profitably employed.—*Holidays on High Lands.*

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It cannot be too deeply impressed upon the mind that application is the price to be paid for mental acquisitions, and that it is as absurd to expect them without it, as to hope for a harvest where we have not sown the seed.

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English Ivy.—The use of English ivies for the purpose of decorating living-rooms, is more extensive every year, and cannot be too highly commended. Being very strong, they will live through almost any treatment; but study their peculiarities, and manifest willingness to gratify them, and they will grow without stint. Most houses are too hot for them, as indeed they are for their owners. Neither plants nor people should have the average temperature over sixty-five degrees Fahrenheit. Take care and not enfeeble your ivies by undue heat or excessive watering, and you will find they will not seem to mind whether the sun shines on them or not, or in what position or direction you train them. Indeed, so much will they do of themselves to render a room charming, that we would rather have an unlimited number of them to draw upon than anything else in nature or art. Do you wish the ugly, plain doors that shut off your tiny entry from your parlor to be arched or curved, like those in the drawing-rooms of your richer neighbor? Buy a couple of brackets, such as lamps for the burning of kerosene are sometimes placed in, and screw them on the sides of the door. Put in each a plant of English ivy, the longer the better; then train the plants over the top, against the

des, indeed, any way your fancy dictates. ou need not buy the beautiful but costly ots the flower-dealer will advise; common lazed ones will answer every purpose, for by lacing in each two or three sprays of Colise- m ivy, in a month's time no vestige of the ot itself can be discerned through their thick reen.—*Journal of Horticulture.*

"ZEAL is commendable; but words of love re better than words of fire. What Paul said Timothy might advantageously be en- raved in letters of gold: 'The servant of the ord must not strive; but be gentle unto all en; apt to teach, patient.'"

THE RELIGION OF BUSINESS.

The sentiment that religion is something sentially distinct and separate from life's very-day pursuits, although scarcely now de- ared or taught, still maintains a strong hold on the minds of many. It is commonly felt at while it is possible to attain a virtuous haracter, and live a religious life in the idst of life's toils and pleasures, it must be ther in spite of them than by means of em; that they have nothing in their own ature calculated to inspire the heart to spirit- l good, but that their tendency on the con- ary leads rather in an opposite direction. is assumed that daily occupations, except- g a very few, such as those of the religious acher or author, must bring into exercise a t of powers and faculties wholly distinct om those by which we cultivate the religi- s principle; and that we thus live, as it ere, two lives, one of business and one of re- gion, each of which prospers best by being pt apart from the other. It is admitted at the practical pursuits of life are not only cessary and useful, but are the natural re- lts of the laws by which the world is gov- ned, and yet with singular inconsistency ey are thought to have no bearing upon the blest designs of Providence.

The truth is, that every pursuit which is ghtful and honest is also calculated to de- lope the best human qualities, and its ten- ncy is rather to strengthen and expand the irit of religion than to weaken or contract

That this is not always the case is due, t to the nature of the tasks themselves, but the violation of the laws which should gov- n their exercise, and the spirit which should ter into them. All toil has its own grand eaning, though it may be hidden below the rface. We see the laborious effort, the onotonous process, the weary frame, but we nnot see the spirit of love that animates the iler, as he thinks of the wife and children at will be sustained and gladdened by the sults of his patient labor; we cannot dis- cern those sweet home affections which, though they may be mingled with much imperfection, are yet sacred and dear to every heart, and are at once the mainspring and the reward of much that might otherwise be unmeaning drudgery.

Other occupations, united with this ele- ment, add additional sources of improvement to the higher nature of man. The scientific discoverer, who is constantly exploring new wonders of nature, the physician who studies the intricacies of the human frame, the phil- osopher who deals with the profoundest depths of the mind—these and many others, from the special nature of their employments, as far as they appreciate and obey the true spirit of their vocations, will be led by them to the cultivation of those principles which lie at the foundation of a religious character. The business of the lawyer is often considered es- pecially calculated to dull his moral sense, and to mar the purity of his mind. But rightly considered, the great duty of the legal profession is the establishment of justice in the world, and the maintenance of right be- tween man and man. If the lawyer does this, he is contributing to the righteousness of man- kind and developing his own, and while sift- ing evidence, and aiding the law to form just conclusions, if his heart be on the side of equity and truth, he is so far leading a religi- ous life as surely as justice and rectitude are a part of religion. The same is true of poli- tics. That many lawyers and many poli- ticians become corrupt, is not the fault of their vocations, but because they fail to recognize the high and noble duties which their posi- tions require, and fall below the true spirit of their labors. It is they who degrade their callings, not their callings that debase them. Literature and art, the channels through which much of the genius of the world is re- vealed, are in their own nature pure and en- nobling. The highest spiritual idea of excel- lence that any age possesses is embodied in its paintings, its sculpture, its books. Even in their lighter forms, where only innocent recre- ation is sought, there is nothing irreligious, but much that draws men away from coarser pleasures to those more pure and refining. The moral defects that we lament are foreign elements introduced, not native to the soil. Whatever teaches the beauty of goodness, or touches the heart with pure emotion, is religi- ous in its tendency, and only needs embrac- ing in its true spirit to be religious in its re- sults.

Such views will not lead us to revere religi- on less, but rather to appreciate its expan- siveness, and to welcome agencies in its de- velopment perhaps hitherto unknown. What- ever in any pursuit we find hostile to religion,

that let us purge out, and thus purify and ennoble it. But there is so much that is good and inspiring and elevating in every honest calling, that it is our own fault if we do not find it out, and let it improve and develop our characters. It matters less the employment we are engaged in than the spirit we carry into it. If we each study our own vocation we shall find in it elements of moral good, of spiritual benefit, of religious tendency, which, if we but recognize and are loyal to, will ennoble our own characters, and enable us to benefit others. But no career, however noble or exalted it may seem in itself, will truly bless him who follows it, unless he carry into it the spirit of truth, justice and love. Then, all business is sacred and all life is religion.—*Public Ledger.*

"To recognize clear obligations and promise to fulfill them is a solemn thing. But to refuse to recognize them, to ignore them, to reject them, is a much more solemn thing."

"Unless there is some inward urgency there will not be much outward efficiency. How shall he kindle others who has not a spark in himself?"

## ITEMS.

Few people really realize how many acres are unoccupied in the great West. There are eleven Territories, two or three of which are twice or three times as large as all New England; and it is a small territory that is not at least ten times as large as Massachusetts. Colorado is thirteen times as large as Massachusetts, while Dakota and Arizona are half as large again as Colorado. The eleven Territories contain over one billion and a quarter acres, exceeding by nearly two hundred thousand square miles the aggregate territory of all the present admitted States of the Union. The Territory of Alaska contains 365,529,700 acres.—*Exchange.*

Diminution of Crime through Increase of Good Education and Training.—The returns of the Inspectors of Prisons showed that in 1843, when the population was 6,300,000, the criminals sentenced to penal servitude or transportation amounted to 4,498, and that in 1869, when transportation was at an end, and when the population was 21,900,000, the criminals sentenced to penal servitude amounted to 2,006. That certainly must be reassuring to those who had an idea that crime was increasing in this country. He believed that the facilities for the detection of crime, increased education, and the charitable institutions in which the noble earl opposite (Shaftesbury) took so much interest, had, to an immense extent, repressed crime in this country.—*Speech of Lord Morley in the House of Lords.*

Dissolving Bones.—My mode of doing this is very simple and very effective. I have a large water-tight hogshead standing out-doors, near the kitchen. In the Spring I cover the bottom about six inches deep with dry soil. On this I put a layer of bones of about the same depth, and cover them entirely with unleached ashes. On these another layer of bones, then ashes, and so on till the hogshead is full. I leave it then exposed to the rains of Summer and Winter, until the next Spring. Then on removing the contents of the hogshead, I find nearly all the bones so soft that they will crumble to powder under a very slight pressure, and mixed with the ashes and the soil, they give me a nice little pile of most valuable manure, ready for immediate use. Any of the bones not sufficiently subdued I return to the hogshead again for another twelve month's slumber. In this way I have had no difficulty in transforming all the bones I can get into bone-meal. I buy them directly from the butcher at a dollar a hundred pounds, for the purpose of turning them thus into manure, and consider them the cheapest fertilizer I can obtain.—*W. H. W., in Horticulturist.*

The Contrasts of Animal and Plant Life.—In animals there is more variety of motion, but in plants there is more real power. A horse is certainly far stronger than a man, yet a small vine can not only support but can raise a column of fluid five times higher than a horse can. Indeed, the power which a plant exercises of holding a leaf erect during an entire day without pause and without fatigue is an effort of astonishing vigor, and is one of many proofs that a principle of compensation is at work, so that the same energy, which in the animal world is weakened by being directed to many objects, is in the vegetable world strengthened by being concentrated on a few.—*Buckler.*

The supply of India rubber is said to be inexhaustible. Each tree can be tapped for twenty successive years, and yields on an average three tablespoonsful a day; 43,000 of these trees have been counted on a tract of land thirty miles long by eight wide.

Although spectacles did not come into use in Europe till the year 1300, they are, it is stated, often unfathomable antiquity in China, being made, not of glass, but of rock crystal. The Esquimaux also, although ignorant of the manufacture of glass, or even of pottery, have devised an instrument of wood and bone, with a narrow slit, which assists the visual power of the eyes.

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VOL. XXIX. PHILADELPHIA, THIRD MONTH 30, 1872. No. 5.

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CONTENTS.

Francis Daniel Pastorius ..... 65
Account of a Visit to the Western Country in 1820–21 ..... 68
Prayer ..... 70
Extract from the Proceedings of Baltimore Yearly Meeting, 1826 ..... 71
A Certificate of Removal, Dated 1688 ..... 71
Scraps from unpublished Letters ..... 71
MARRIAGES ..... 72
OBITUARIES ..... 72
Notices ..... 73
Lengthy Obituaries ..... 73
Extracts from Desultory Thoughts on the Subject of Prison Discipline ..... 73
POETRY—A Child's Thought of God—A Winter Lily ..... 78
Natural History Pursuits in Winter ..... 78
True Liberality ..... 80
ITEMS ..... 80

From the Penn Monthly.

## FRANCIS DANIEL PASTORIUS.

BY OSWALD SEIDENSTICKER.

When William Penn, in the course of his missionary tour through Germany, during the summer of 1677, came to Frankfort-on-the-Main, he formed the acquaintance of several persons, whose religious tenets and fervent piety seemed to chime in with his own ideas of Christianity. Of these, two only are mentioned by name in his diary, viz.: Eleonora Johanna von Merlau, subsequently married to the famous Chiliast, Dr. J. W. Peterson, and Van de Wallee, a merchant. From other sources we know that these German friends of Wm. Penn belonged to the circle of Dr. Spener, the famous founder of Pietism, holding their meetings in the Saalhof of Frankfort. Again, we learn by a casual remark which occurs in Pastorius' manuscripts, that the project of forming a German settlement in Pennsylvania was first entertained by the pious men and women who gathered around Dr. Spener at the Saalhof, and that thus originated what is called the Frankfort Land Company. This association bought of Benjamin Furly, Penn's agent in Amsterdam, five full shares, amounting to 25,000 acres of land.

The beginning of German emigration to America may thus be traced to Wm. Penn's direct and personal influence with a class of pious enthusiasts, who became interested in his reformatory schemes. Now, whatever may have been the first design of the members of the Frankfort Company they themselves did not emigrate. The real settlers on the company's property came from Griesheim (Krisheim, as it is spelled in olden documents), Mühlheim, Crefeld, and various cities or villages of the Palatinate, where Wm. Ames, George Rolfe and Wm. Penn had gained adherents to the doctrine of the Quakers. The first settlers were then originally tenants, paying a certain ground rent to the owners of the land, the members of the Frankfort Company. Under these circumstances it was indispensable for the latter to accredit a capable and trustworthy agent in Pennsylvania to transact their business and to represent their interests.

Now, it happened quite opportunely that at the very time when their plans were maturing (1682) a young lawyer of their acquaintance, who had been traveling for the last two years, returned to Frankfort, a man eminently fitted for the responsible position, if he could only be induced to accept it.

This was Francis Daniel Pastorius. The scheme had hardly been mentioned to him when he was all aglow with it. "To lead a quiet, godly life in a howling wilderness," as he expresses himself, was much more attractive to a man of his earnest convictions than to remain in contact with the "European vanities that he had seen and tasted to surfeit."

Of Pastorius' previous life we are enabled to give a succinct account drawn from an autobiographical memoir. He was born at Sommerhausen, in Frankenland, on the 26th of September, 1651. His father, Melchior Adam Pastorius, must have stood very high in the esteem of the people of Windsheim, which he had chosen for his residence, as he was elected to numerous offices of trust and responsibility. After having been superintendent of schools, mayor and judge of the highest court, he retired at the advanced age of 78 years from public life, and enjoyed in a villa, near Nuremberg, *otium cum dignitate* during the rest of his life.

His son, Francis Daniel, the subject of this sketch, received an excellent classical education at the Gymnasium of Windsheim. The head master, Tobias Schumberg, a Hungarian, could not speak German fluently, and insisted on the boys conversing with him in Latin. At the age of 17, young Pastorius entered the University of Altorf (discontinued since 1809), where, in the year 1600, the famous Wallenstein had attended law lectures and sown his wild oats. From Altorf, Pastorius went 1670 to Strasburg, there to continue the study of law ; and with a like purpose he visited, during the following years, Basle and Jena. At Ratisbon, the seat of the Imperial Diet, he obtained a practical knowledge of public law. Thus imbued with all the lore of a learned jurist, he successfully passed his examinations, and after a public disputation "*pro gradu doctorali*," he received the degree of *doctor utriusque juris* at Nuremberg, November 23, 1676.

Between the time of his graduation and the spring of 1679, Pastorius stayed at Windsheim, where his father lived. As William Penn, during his journey through Germany, in 1677, did not stop at Windsheim, the acquaintance of these two men does not seem to date so far back.

In 1679, Pastorius removed to Frankfort-on-the-Main, there to practice law. In addition to his ordinary duties, he also delivered lectures to some young Patricians on topics connected with his profession.

It was at this time that Pietism began to attract considerable attention. Dr. Spener, the originator of the movement, was minister at the main church of Frankfort. To awaken a deeper interest in religion he began to hold meetings of laymen for prayer and edification —the famous *Collegia pietatis*. Pastorius, sincerely yearning after a religion that would reach his heart, and disappointed at the cold lip-service of most churchmen, readily gravitated toward Spener's earnest and impressive reform.

But their pleasant intercourse was not to continue long. "In 1680," he relates in English version of the incidents of his li "upon the recommendation of Dr. Spe (that brave patriarch of the Pietists) I und took to be a guide to a noble young spa called Johannes Bonaventura von Rode in his travels through Ireland, Engla France, Switzerland, &c. This occupied t years, and on my return to Frankfort, in 16 I was glad to enjoy the company of my form acquaintances and Christian Friends, rat than to be with von Rodeck, feasting, dancin &c. There assembled together in a ho called the Saalhof, Dr. Spener, Dr. Schü Notarius Fenda, Jacobus Vandewalle, Ma imilian (by-named the Pious) Lerfner, E onora Von Merlau, Maria Juliana Baur &c., who sometimes made mention of W Penn, of Pennsylvania, and showed me l ters from Benj. Furly, also a printed relati concerning said Province.*

Finally the secret could not be withh from me that they had purchased 25,0 acres of land in this remote part of t world.

Pastorius then continues to relate th after having obtained the consent of his ther (and with it a present of 250 rixthaler he paid a parting visit to his friends in Gri heim, Cologne, Crefeld, &c. In Cologn certain Docenius, mentioned also in W Penn's travels, expressed a desire to acco pany Pastorius to America. But his w would not consent, saying that there ( home) they were carried in a coach from o door to another, but she was afraid if s should come hither (to Pennsylvania) s must look after the cattle and milk her co The friends whom he saw in Griesheim, Pe Shoemaker, Gerhard Hendricks and Arn Cassel, and those of Crefeld, D. Kunders a the three Op de Graeffs, followed him America in the same year. He embarked London about the beginning of June, 16 on the *America*, Capt. Wasey, and arrived Philadelphia, after a somewhat ventureso journey, on the 20th of August.

There came by the same trip of the *Am ica*, another man of note, the Welshma Thomas Lloyd, subsequently President of t Provincial Council. The two congen spirits were soon in close communion wi each other, carrying on their coversation Latin, which as Pastorius remarks, Llo pronounced in the German way. The frie ship thus formed during their protracted p sage, continued through life and so deep a abiding was Pastorius' veneration for l friend, that twenty years after Lloyd's dea

*Perhaps the German pamphlet concerning Pe sylvania, published at Amsterdam, 1681, of wh there is a copy in the Loganian Library.

e wrote to his three daughters, Rachel reston, Hannah Hill, and Mary Norris, a emorial letter in glowing words of eloquent ffection and gratitude.*

Soon after his arrival in Philadelphia, astorius called upon Wm. Penn, by whom e was very kindly received. "The Gover-or," he relates (in the *Description of Penn-ylvania*, p, 37), "frequently invites me to inner, and entertains me with his edifying iscourses. Recently, when I had not seen im for a week, he came himself to pay me a isit, and insisted that I must dine with him wice every week. He assured his counsel-rs that he liked me and the Germans very uch, and urged them to do the same." Vith Wm. Penn's Secretary, Phillipp Theo-ore Lehnmann (erroneously called in the *escription of Pennsylvania*, Johann Lehen-ann), he became quite intimate.†

Watson, in his *Annals of Philadelphia*, lls of the rude dwellings called "caves," in hich many of the first emigrants sought ref-ge till better accommodations could be pro-ured. Pastorius took the change from his nvenient quarters in old Frankfort to such primitive structure, quite good humoredly. be sure, his "house" was only 30 by 15 et, and as glass was very scarce, the light day was admitted through oiled paper, but wrote cheerfully over his door : "*Parva mus sed amica bonis ; proculeste prophani,*" sentiment which Wm. Penn appreciated th a hearty laugh.

The original thireeen families who came m Germany and Holland, intending to set-on the land of the Frankfort Company d of a similar one formed at Crefeld, rived at Philadelphia, on the 6th of Octo-r, 1683. Their names were the following : rck op den Graeff, Herman op den Graeff, raham op den Graeff, Lenert Arets, nes Kunders (Conrads), Reinert Tisen yson), William Strepers, Jan Lensen, Pe-Keurlis, Jan Simens, Johannes Bleick-, Abraham Tunes and Jan Lückens, ukens).

Immediately after their arrival, the loca-n of a portion of the land, to which the ve named companies were entitled, was en in hand. There appears to have been an understanding, that this land should be situated on a navigable stream. At first a tract above Schuylkill Falls was offered to the immigrants, but as, upon investigation, this proved to be too "mountainous," a warrant for the ground where Germantown now stands, was accepted. Pastorius states that their land, as first surveyed, extended to the Schuylkill, but that upon a subsequent survey by Thomas Fairman, about 1,000 acres, giving them a border on the river, were, in spite of their remonstrance, cut off. When the "German township" was again surveyed on the 29th of December, 1687, it was found to contain 5,700 acres, and these were divided into 55 lots. Of these 5,700 acres, only 2,675 belonged to the Frankfort Company, 2,675 belonged to the Crefeld land association, 200 to Pastorius and 150 to Jurian Hartzfelder, a gentleman who had been in the land before Penn. The whole of the land forming the "German township" was laid out in four villages, viz.: Germantown, Crisheim, Sommerhausen (Chestnut Hill) and Crefeld, containing respectively 2,750, 884, 900 and 1,166 acres of land.

Many of the foregoing facts have been culled from a memorial, written by Pastorius himself, in German, on the first leaves of the Real Estate Records (Grund und Lagerbuch) of Germantown, now in the Recorder's Office at Philadelphia. The paper contains much other valuable information on the first settlement of Germantown. For our present purpose, however, it will suffice to quote the introduction to that document, as it is eminently characteristic of Pastorius' warm feelings, and a curious relic of olden times. Opening the large folio blank-book, which was to show the real estate transactions of his countrymen in their new settlement on this side of the ocean, he was so overcome by the solemnity of the moment, that after transcribing a number of appropriate Scripture passages (Prov. xx., 26 ; Deut. v. 21, etc.), he unburthened himself by a pathetic apostrophe, addressed to generations yet unborn, and written—as might be expected of him when emotionally excited—in Latin.

The trial and disappointments of pioneer life were quite severe. Not only were many of the colonists of Germantown so discouraged that it required William Penn's personal efforts and kind advice to induce them to stay, Pastorius himself appears to have at first somewhat faltered in purpose, for he says, in verses that allude to Lloyd :

"'Twas he and William Penn that caused me to stay
In this then uncouth land and howling wilderness,
Wherein I saw that I but little should possess ;
And, if I would return home to my father's house,
Perhaps great riches and preferments would espouse."

It contains the following passage : "Thanks to Almighty for his innumerable blessings, above for that instant wherein I resolved to exile my-in Pennsylvania. He, the greatest Jehovah, not y preserving me in my last journey, but also by singular good Providence allotting your ever ved father to be my ship-mate, a blessing and r of Heaven, which I know myself incapable iciently to acknowledge.

The name is variously misspelled in the Colo-Records, *e. g.* Philip Thomas Lenmar and Ph. man.

"Turn wherever you please," he remarks in a letter written home, the word is: Itur in antiquam sylvam—everything is overgrown with woods. I often wished I had some dozen of stout Tyrolese, to knock down the big oak trees. But all this we have been compelled gradually to do ourselves."

The letter containing this passage, is printed in the "Description of Pennsylvania, situate on the confines of the West World," Frankfort and Leipsig, 1700; a book which bears Pastorius' name on the title page, but which is merely a collection of letters and other papers, given in print by Pastorius' father. News from America were then scarce and eagerly sought after; even the printer shares in the excitement, and assures the kind reader that the writer of those letters, "the son *Melchioris Adami Pastorii* is yet actually living in Pennsylvania.

The book supplies fewer tangible facts than we might expect to find, but it is quite attractive from the *naiveté* of its statements. Very much is made of the Indians. Of course everybody in Germany wanted to know about the savages, how they live, how they eat, how they pray, how they dress and how they marry.

Pastorius was, on the whole, very favorably impressed by the Indians. He states the remarkable fact, that they worked for wages. "Meantime we use the wild men as day laborers, gradually acquire their language and make them acquainted with the teachings of Christ."

The following, written in 1684 with charming unconcern, must have caused among his friends what we now call a sensation: "I was the other day at the table of our Governor, Wm. Penn, and met there a wild king. Wm. Penn told him that I am a High German, coming from parts most distant from them. A few days afterwards, he came with his queen to Germantown to pay me a visit. I treated him and his people to the best of my power with food and drink, whereupon they evinced considerable attachment towards me and called me 'Carissimo,' which means brother."

In another letter he informs his friends that the little Indians are born with a light complexion, but being greased by their parents, and exposed to the sun, turn brown; a, notion which, even before Pastorius, was promulgated to the world by Gabriel Thomas in his Account of Pennsylvania, p. 46.

But what is most striking in P's delineation of Indian character, is the often repeated eulogy of the Indian's natural piety. Again and again he dwells upon the fact that the Indian shames the "mouth-Christian" by the sincerity of his religious belief and the co rectness of his moral conduct. Describin the frugal meal that satisfies them, pumpkir without butter or spice, the bare ground for table, shells for spoons and leaves of the fo est for plates, he winds up by exclaiming "And these wild men, who never in their li heard Christ's teachings about temperan and contentment, herein far surpass th Christians."

And ten years after his arrival he sti praises the "gentle savage" for all kinds moral graces. "They live far more contente and unconcerned for the morrow than v Christians. They do not overreach in trad They know nothing of our everlasting pom and stylishness. They neither curse n swear, are temperate in food and drin and if any of them get drunk, the mout Christians are at fault, who for the sake accursed lucre, sell them strong drink."

Again, he wrote in 1698 to his father, th he finds the Indians reasonable people, wi ing to accept good teaching and manner evincing an inward piety toward God, a more eager, in fact, to understand thin divine, than many among you who on th pulpit teach Christ in word, but by your u godly life deny Him.

It is evident Pastorius holds up the In an as Nature's unspoiled child to the eyes the "European Babel," somewhat after t same manner in which tacitus used the b barian *Germani* to shame his degenera countrymen.

There is little doubt but that his admi tion of the gentle savage, the almost Chr tian of the woods, was somewhat enhanced polemical feeling toward the orthodox of u regenerate heart. There was no love lost tween the Pietists and the Regulars, a though Pastorius since, or soon after, arrival in America, was identified with t Quakers, this consummation of apostasy on widened the gap between him and the o school Protestants. Hence a fling at t latter in assigning to them a place below t Indian in the scale of actual piety, was bu fair return for the unsparing abuse wh the dissenters received, though at the sa time it was, without doubt, the frank avo of honest opinion.

(To be Continued.)

For Friends' Intelligencer.

## ACCOUNT OF A VISIT TO THE WESTERN COUNTRY IN 1820–21.

BY AMOS PEASLEE.

(Continued from page 35.)

Sixth-day at New Hope. Seventh-day Moremen's meeting of a few Friends others, to satisfaction; dined at Sam

Johnson's. First-day at Green Plain, the meeting larger than ever had been known in that place. Matter and utterance were mercifully furnished to minister to nearly every condition. Second-day at Plomegrove, where sin was rebuked in the gate; lodged at William Thorn's, with whose dear family we had a precious opportunity at parting. Third-day rode to Rocky Spring. Fourth-day attended their meeting, had some service, but I was rather low in body and mind. Fifth-day at Randolph, where I sat down in meeting in a poor, low, dependent state of mind. Yet, after a time of humble waiting, the word of Life arose in this language, "Love is the fulfilling of the Law," and I was led to illustrate how that Christ, the love of God to man, came not to destroy the law and the prophets, but to fulfil them, to magnify the law and make it honorable; that, as He is received in spirit into the heart, as He is the Antitype and eternal Substance to which all the figures, ceremonies, types and shadows of the law bore testimony, pointing directly to Christ the blessed Emmanuel, which is God present with us, whose Divine love extends to His enemies, operating as it did upon Jacob the blessed of the Lord, who, by his mildness and kindness, so overcame his brother Esau that he fell on Jacob's neck and kissed him, how the lion-like and the lamb-like brothers lay down together. In like manner, the love of Christ enables the true believer to keep His command, saying, "If thy enemy hunger, feed him, and if he thirst, give him drink, for in so-doing thou shalt heap coals of fire on his head." This is the new and living way of overcoming enemies brought in by Christ, whose love is as melting coals of fire on the head of the transgressing, rebellious and warlike disposition in the heart of man, killing the wrathful dispositions of man's fallen nature, that he may henceforth live unto God by the redeeming power of His love. Sixth-day at Lower Concord, the meeting small, yet owned by the great Shepherd of Israel. Seventh-day we attended Mill Creek Monthly Meeting, and we had to believe that Truth was at a low ebb among them through the unfaithfulness of many under our name, yet Divine Goodness was near, and graciously disposed to open the Springs of Life, and to enable me to sound forth the glad-tidings of the everlasting Gospel. First-day we attended Union meeting, and Second-day West Branch, both of which the careless sons and daughters of Zion were awakened with the invitation to arise and shake themselves from the earth and all its cumbering things. Third-day rode thirty-seven miles to Robert Hill's, in the state of Indiana. Fourth-day attended White Water meeting, which was large and mercifully favored with the Holy presence of Israel's Shepherd; lodged at James Pegg's. Fifth-day at Dover. Sixth-day at Chester. Seventh-day at Woodberry. First of the week and 4th of the Third month at New Garden and New Hope. Second-day at Arba. Third-day at Cherry Grove and Centre. Fourth-day attended Springfield Monthly Meeting. Through all of these meetings the Holy Helper was graciously near, furnishing ability from day to day to labor in the field of the Gospel, to the encouragement, I humbly hope, of the weary travellers, and the awakening of the careless, and warning the slothful and disobedient to flee from the wrath to come, and the Monthly Meeting, in particular, was mercifully overshadowed by the presence of Him who has the key of David, who opens and none can shut, and when He shuts none can open, who was then pleased to open the book of the mystery of true Godliness, and we saw that the vision was written in golden characters and made plain, so that he that runs may read. We lodged at our beloved friend Charles Osborne's, thence Fifth-day to Jesse Bend's, and had a little meeting to good satisfaction. Sixth-day, Milford. Seventh-day, West Union Monthly Meeting. First-day at White Water, in all of which the day spring of Gospel light and life was made to know his place, in the love of which the pure mind was stirred up, but more especially at White Water, where there was a little more strength in Zion, to bring forth a Heavenly birth; and we realized a little foretaste of that glorious victory that is exclusively given to the Lamb and his followers, and we rejoiced in the blessed Truth that reigned over all. Second-day we attended the Ridge meeting, where the subject given was a pressing invitation to arise early in the spirit of prayer, that we might live unto God, redeeming the time that is passed unimproved, showing that we no more live unto God than as we live in the spirit of prayer. Third-day the 13th of Third month we attended Orange meeting, to which belongs our beloved Friend William Williams, when the example of Christ was held forth as a perfect pattern in all the meek, patient, lovely and heavenly dispositions and tempers of mind, alluding to the Apostle's exhortation, "Let this mind be in you that was also in Christ Jesus, who, though He was a Son, humbled Himself as a servant, and became obedient unto death, even the death of the Cross. Fourth-day at Salem. Fifth-day at Silver Creek. Sixth-day, Fourmile. Seventh-day at Westfield. First-day at Elk, in all of which we were bound gratefully to acknowledge, "Hitherto the Lord hath helped us," and more especially at Elk meeting, where the Word arose with

power in this language, "God is love, and they that dwell in love, dwell in Him and God in them," showing that God first manifests His love to us, or in us, and as we embrace it, and dwell in it, it becomes all-powerful, or Almighty God dwelling in us, qualifying us for every good word and work whereunto He is pleased to call us. We lodged at our friend, Jonathan Roberts', and Second-day morning, in a heart-tendering opportunity, we took our leave of the family, and our beloved friend, Horton Howard, who, having been agreeably with us about six weeks and now feeling dear to us, returned to his family, and we rode to Cincinnati, thirty miles, and lodged at Benjamin Hobkins', and had a meeting on Third-day to good satisfaction. Fourth-day we rode to Robert Whitecar's, about thirty miles. Fifth-day had a meeting at Hopewell. Sixth-day at Springfield. Seventh-day at Little Creek; lodged at our beloved friend Jacob Carpenter's, and attended Centre meeting on First-day, which was large and crowded, and rather hurt by an over anxiety for words from the poor instrument, instead of centering down at the feet of Him who alone hath the words of Eternal Life. This often shuts up the springs of the Gospel; yet, after a time of deep wading, my way was opened to call the attention of Friends and others to a more deep, humble, and awful silence before God, that they might not miss of the blessings that Divine goodness intends, in condescending to teach His people Himself, and the meeting ended to solid satisfaction. Second-day at Dover, when the doctrines of the Gospel were freely opened suitable to the states of Friends and others. Third-day at Newbsy. Fourth-day at East Fork. Fifth-day at Clear Creek. Sixth-day at Fall Creek, all favored meetings, especially that at Fall Creek, when the language revived, "Glorious things are spoken of Thee, O City of God, and mountains of holiness," describing the Bride and the Lamb's Wife, the true Church, decked and adorned with costly jewels, and clothed upon with that pure, fine linen, which is the Righteousness of Saints, calling on Zion to arise and shake herself from the dust of the earth or dregs of nature, and put on this glorious apparel, that she might shine forth in the beauty of holiness. Many hearts were deeply contrited before the Lord, from whom alone the blessing came, and who remains to be the God of all consolation.

For Friends' Intelligencer.

## PRAYER.

This is one of the gravest subjects that can engage the attention of a rational soul, and yet how lightly it is entered into by many Christian professors, and how coldly and lifelessly performed. The advice of the Divine Master, not to use vain repetitions as the heathens do, thinking to be heard for much speaking, seems to have been overlooked by many, and the beautiful truth, that "The Father knoweth what things we have need of before we ask him," is lost sight of, in multiplicity of words. True prayer is the earnest breathing of a soul that feels its own emptiness, its own want, and, at the same time, has faith in the Father's fullness,—it knoweth not what to pray for as it ought but the Spirit helpeth its infirmities with breathings that cannot be uttered. The intellect cannot pray—no amount of scholastic divinity can qualify for this solemn act—the heart alone can approach the Divine Father in prayer. While we are in the condition of the Laodiceans, full of ourselves and have need of nothing, and know not that we are poor, and miserable and blind and naked it is impossible for us to approach him acceptably, however full we may be of beautiful words and pious ejaculations. The soul must really hunger and thirst after His righteousness before it can be filled. Here we may understand the words of Jesus, "Whatsoever ye shall ask the Father in my name He will give it unto you." The will of the creature must be subject to the Divine will if we would know a qualification to approach the Father of mercies acceptably. And although the fervent prayers of the righteous may avail much, yet nevertheless each soul must do its own praying—we must individually approach the throne, each for himself; hence our Great Pattern exhorted His disciples to enter into the closet, and when they had closed the door, to pray unto Him who seeth in secret. Many were his exhortations in this direction. "Watch and pray, lest ye enter into temptation;" "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you," but never did He exhort them to pray one for another this He wisely left in the hands of His Divine Father, who is the close qualifying power. May *we*, then, as a religious people be more and more concerned to abide the Master's time—to live day by day in that humble dependence which can alone qualify for every good word and work. I have long felt that there is a danger of the Society of Friends falling into formality in regard to vocal prayer. Already many claiming to be Friends, though not in fellowship with us, open or close almost all their assemblies in this manner. With these I seek no controversy, I leave them in *His* hands who alone has the right to judge. Though the blessed Jesus *frequently* retired to the garden and

e mountain, and other solitary places, to ek for spiritual strength and to supplicate s heavenly Father, yet we have no record frequent vocal supplication. Vocality is essential element of true prayer, and ither is the position of the body of any oment where the heart stands in perfect ncerity. The soul that is clothed with aven-born charity, and delights, when assembled for religious worship, to dwell in the cret house of prayer, will not be disturbed ring vocal supplication whether a brother sister stands up or remains seated; these such a mind are matters of little moment, whole desire is to feel the bubbling up of e divine life within. W. M. Way.

*Fulton, 3d mo. 17th, 1872.*

For Friends' Intelligencer.

Remembering the interest I felt on hearing e following epistle read in our Yearly Meetg in 1826, I venture to forward it for pubation, if you should think well of it, beving it might be interesting to many readers the *Intelligencer*. Rebecca Turner.

*Baltimore, 3d mo. 20, 1872.*

*tract from the Proceedings of Baltimore Yearly Meeting held Tenth mo. 30th, 1826.*

The minds of Friends were also further ited to a close consideration of the wide parture of many of our members in this pect (ancient simplicity) by a communican now received through the epistle from brethren of Indiana Yearly Meeting, from Shawnee Indians, heretofore under the e of Friends, an extract from which it elieved to be right to transmit down to subordinate meetings, to wit:

"We have recently received a solemn ssage from our Indian neighbors of the wnee nation, informing that during a ncil lately held amongst them, whilst they e under a deep concern on account of ny deviations from their ancient simplicity and were laboring to reform their people, y likewise felt a concern for us. Stating t, in former days, they knew us from the ple of the world, by the simplicity of our pearance, which in times of war had been reservation to us, but that now they have ament that they know us not (or many us) by reason of our departure from our ient plainness; and that they earnestly re we would labor with our deviating mbers in order, if possible, to bring them k to that simplicity which will again disuish us as the children of the "Great rit."

Philip E. Thomas, Clerk.

For Friends' Intelligencer.

A CERTIFICATE OF REMOVAL, DATED 1688.

*Dear Friends, Editors:*—I send the within for publication, provided you should think it worthy a place in your paper. It was found amongst the papers of my grand father, who died in the year 1836.

"Whereas the bearer hereof, Alphonsus Kirk, having an intention to transport himself into the Province of Pennsylvania, in America. At the request of the said Alphonsus, we think it our duty thus to certify concerning him, that he has lived with his father from his infancy until now, and for ought we know hath been subject and obsequious to his parents; and since his convincement he hath belonged to our Meeting, and hath behaved himself quiet and honest in his deportment and dealings here, and for anything we know, or do now understand, we having made inquiry concerning him, and as he saith of himself, he is free and clear from all women here on account of, or concerning marriage, or anything relating thereto. We leave him and advise him to the measure of the Grace of God in his own heart, to which, if he does submit, it will teach him to deny all ungodliness.

From our meeting at John Robson's, the Ninth-day of the 10th month, 1688.

Robt. Hoops, Jno. Robson, William Porter, Timothy Kirk, Jno. Hoop, Robt. Kirk, Mark Wright, William Crook, Thos. Wainwright, Jno. Webb, James Webb, William Williams, Jacob Robson, Thomas Walker."

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This is to certify that we are willing our son above named should take this journey herein mentioned—desiring the Lord to be his preserver; and doth leave him to the disposal of the Almighty. And if it be his portion to marry, we do give our consent, provided it be with a Friend, and in unity with Friends, according to the order of truth.

Roger Kirk,
Elizabeth Kirk.

Extracted from the record in our ancient family Bible, 1835, by Caleb Kirk.

## Scraps

### FROM UNPUBLISHED LETTERS.

Your letter was interesting and encouraging; both the views presented and the spirit in which they were given. I have nothing to give in return, save an acknowledgement of thankfulness that we continue to be remembered by those whom we love, and that we unite in desire for each others welfare and

faithfulness to the known will of our heavenly Father, remembering we each have our own work to do.

"No greater love hath any man than this, that he lay down his life for his friend." That is *self*—our own views or desires for the sake of our friend; or, rather than wound or lose a friend. In this way we become disciples of the most perfect pattern of godliness ever set before or given to the children of men. He called upon those who were with him to love one another, saying, "as I have loved you" (by sacrificing all that is dear to me in this life for your sakes,) "so also ye ought to love one another." The same great exemplar bore this encouraging testimony, "Be of good cheer, I have overcome the world," surely then, amid all our tribulations, we may take courage and believe that as he overcame, we also may overcome all that would militate against the soul's peace. It was after the blessed Jesus had resisted temptation with the language, "Get thee behind me, Satan," that "angels came and ministered unto him."

In a late season of strippedness, seeing nothing provided for future sustenance, nothing either for present wants, the query came to me, "Canst thou tell whence cometh good? Who gave thee life and the power to enjoy it?" This query was followed by the language, "*He* alone can renew that life and sustain it," and I saw or remembered that we know not whence the wind comes, neither whither it goes, but we feel it. So it is with the spirit or breath of divine life by which the soul is sustained. We feel it—we know it to be a blessed reality, and then it seems to be gone, we know not whither, leaving us lifeless and helpless, and so great is the sense of nothingness that we almost lose our remembrance of former visitations of its life-giving presence, and are almost ready to doubt the promise that our heavenly Father "will not forsake those who put their trust in Him." Here it is my beloved friends, in such seasons as this, that we are to be helpful to each other; yes, when the knees smite together through very weakness, so that we fall, we may then help one another up, with the language, "Come brother, come sister, let us go up together to the mountain of the Lord, to the house of the God of Jacob, there He will teach us of His ways, and we will walk in His paths." Truly His ways are ways of pleasantness, and His paths are paths of peace. I am glad in knowing I am one of a little band of pilgrims who for years have been trudging on together through this scene of probation, amid its varied trials and its many blessings, —sometimes one sticking in the mire, sometimes another, and all trying to help along the one who faltered or was nigh giving out by the way. Let us still keep one another in remembrance during the remainder of our pilgrimage, heeding the apostolic injunction "Be kindly affectioned one to another with brotherly love, in honor preferring one another."

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The world to day does not realize that it is controlled by the law of love, because of the barriers which theology has interposed to obstruct human vision. But when released from the thraldom of man-made dogmas, we open the windows of the soul to the divine inshining,—the seeds sown germinate, and the garden of the heart becomes rich with the aroma of heavenly love. I know such people, and when in their presence, feel the magnetism their lives impart. Love lives by reciprocity. The loving Father showers His benedictions alike upon sinner and saint. He chastens to save, and saves to bless. He follows the wanderer through devious ways with the endearing language, "My son, my daughter, give me thy heart." He hastens to meet the returning prodigal with the kiss of reconciliation, and assures us that the courts of heaven resound with joy at the repentance of even one sinner. That joy can never be complete until the last prodigal shall return to the Father's house. Let humanity but be touched with a consciousness that "God is love," (a short but all-comprehensive declaration,) and the kingdoms of this world will become the kingdoms of our Lord and of His Christ. I am a believer in the promise, that this day will yet dawn upon the world. As of old, the spirit of God is moving upon the face of the troubled waters, and eventually will be heard the summons "*Let there be light.*"

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# FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 30, 1872.


## MARRIED.

WATSON—MALONE.—On the 15th of 2d mo. 1872, at the residence of the bride's parents, in Buckingham, according to the order of the Society of Friends, Joseph C. Watson, of Lower Makefield, to Sallie Malone, of Buckingham, Bucks County, Pa.

WORSTALL—CROASDALE.—On the 14th of 2d mo., 1872, at the house of Isaac Eyre, with the approbation of Middletown Monthly Meeting of Friends, Willis G Worstall, of Newtown, to Lydia Croasdale, of the former place.

ADAMS—BRINTON.—On the 20th of 2d month, 1872, under the care of the Monthly Meeting of Friends of Philadelphia, of which the bride is a member, Wm. J., son of Andrew and Mary Ann Adams, and Elizabeth L., daughter of George J. and Mary E. L. Brinton.

## DIED.

CORLIES.—On the 30th of First month, 1872,

oughkeepsie, Dutches county, N. Y., Elizabeth, ife of George Corlies, in the 67th year of her age.

"Blessed are the pure in heart, for they shall see od."

"Then shall the righteous answer Him, saying, ord, when saw we Thee a hungered, and fed Thee? r thirsty, and gave Thee drink? When saw we hee a stranger, and took Thee in? or naked, and othed Thee? Or when saw we Thee sick, or in rison, and came unto Thee?"

And the King shall answer and say unto them, verily I say unto you, inasmuch as ye have done it nto one of the least of these my brethren, ye ave done it unto me."

LLOYD.—Suddenly, on the 17th of 3d mo., Benjain Lloyd, of Philadelphia, formerly of Bucks Co., a., age 53 years.

TAYLOR.—On 22d of 3d mo., Mercy Ann, wife David B. Taylor, aged 65 years; a member of reen Street Meeting.

BUNTING.—Suddenly on the 11th of 3d month, 872, of membranous croup, in the 3d year of her e, Mary S., youngest child of Joseph S. and Hannah Bunting, members of the Monthly Meeting of riends of Philadelphia.

HANCE.—At Fallsington, at the residence of Dr. E. Case, on the 15th of the 3d mo., Isaiah P., lest son of Timothy and Anne P. Hance, in the st year of his age; a member of the same Month- Meeting.

HANCE.—On the 20th of the 3d month, at his sidence in Philadelphia, Timothy Hance, in the th year of his age; belonging to the same Month- Meeting.

GILLINGHAM.—On the 19th of the 3d month, ter a short illness of pleuro-pneumonia, Alice A., idow of John W. Gillingham, in the 47th year of r age; a member of Green Street Monthly Meeting.

BAKER.—At Camden, N. J., on the 20th of the month, 1872, Newsom Baker, in his 82d year, rmerly of Minersville, Pennsylvania; a member Malden Creek Monthly Meeting.

REID.—On the 4th of the 3d month, 1872, after lingering illness, at West Chester, John H. Reid, the 33d year of his age, formerly of Reading, ; a member of Birmingham Monthly Meeting.

WARRINGTON.—On the 15th of the 3d month, muel Warrington, in the 55th year of his age; a ember of Green Street Monthly Meeting, Philalphia.

CIRCULAR MEETINGS

Have been appointed within Baltimore Quarterly eeting as follows:

h mo. 7th. Mt. Washington, 11 A. M.
h " 14th. Diamond Ridge, 11 A. M.

CIRCULAR MEETINGS.

mo. 31st. Octorara, Md., 3 P. M.
h " 7th. Frankford, Philad., 3 P. M.
" " Richland, Pa., 3 P. M.
" " Providence, Pa., 3 P. M.
" " Camden, N. J., 3 P. M.
" " Jericho, L. I., 11 A. M.
" " Oyster Bay, 3½ P. M.

For Friends' Intelligencer.

## LENGTHY OBITUARIES.

The writer, while disclaiming the wish or tention to wound the feelings of any, knows is about to touch a tender spot, but as thing of the character of that to which he is outto refer has recently appeared in the columns of the *Intelligencer*, he feels that he can *now* speak freely without the appearance of *personality*. Indeed, under any circumstances, these remarks could not be personal,—they are *general*, and arise from a long-settled conviction that a change is demanded.

While acknowledging the truth of the oft-repeated phrase, "the memory of the just is blessed," and also believing that there have been numerous instances wherein bright and shining lights have passed from amongst us without a word to "stir up the pure mind by way of remembrance," and others too, where the *life* infused into a brief obituary, has been as "a brook by the way-side," he cannot close his eyes to the fact which must have been apparent to every careful observer, that the opposite extreme has too often been indulged in.

When family circles are thus broken, the departed ones are naturally very dear to survivors, and their memory should be tenderly cherished, but it ought to be borne in mind, that, as a rule, the especial interest ceases *there;* that the general public can have but little feeling in common with these, and as a consequence are only wearied with the minute details (though every word may be true), which are, and ever should remain, precious and even sacred to the immediate relatives of the departed.

Let us look at the practical bearings of this matter. The *Intelligencer* of last week (3d mo. 16th,) contained notices of the death of *ten* individuals—the memory of each one, no doubt, twining affectionately around the family altar, and to the bereaved a public record of the virtues of the departed would have been grateful. It is scarcely worth while to query what would have been the result of such an attempt.

Such productions have occasionally been entrusted by the family of the deceased, to the writer of this article for his correction, and though considerably curtailed by him, when they have appeared in print, he has been surprised to find in them so little of *general* interest. All have not the power of concentration in the expression of their feelings, but on such occasions let our "words be few and savory." J. M. E.

*Phila.*, 3*d mo.* 19*th*, 1872.

For Friends' Intelligencer.

In making the following extracts there was a consciousness that the argument for the "Separate System" of Prison Discipline, was weakened by omissions necessarily made, in order to reduce the essay to a suitable length for the pages of the *Intelligencer*. Enough, however, has been retained, it is

believed, to interest those who have given thought and attention to the subject of Prison Discipline:

*Extracts from Desultory Thoughts on the Subject of Prison Discipline.*

We have often expressed our high gratification at the new hold which the subject of prison discipline in its broadest sense, has taken upon the public mind; or, perhaps it would be better to say, upon the minds of those who influence public opinion; and we may as well add that our complacency has been a little enlarged in the consciousness that the "Society for Alleviating the Miseries of Public Prisons" was early in the field, with suggestions as to the advantages to be derived from a proper investigation of the subject, and a full understanding of the capabilities of improvement on existing systems. * * For the last ten years the question of prison disciplne has been largely discussed—less comprehended. Almost all admit the importance of the subject; very few comprehend all its bearings. Humanity mourns over the moral evil of unregulated imprisonment. Cold morality comforts itself with the conclusion that the convict suffers no more than his offences have deserved. Prisons have always existed, say the latter, and prisoners are little better for the kindness that has relieved their incarceration from a portion of its bitterness.

Kindness, says the philanthropist, has not only lessened the misery of the convicts, but it has often sent them forth improved in their morals.

"Society," says the rigid moralist, "is at least saved from the depredations of the bad while they are in prison, and steady severity will excite those terrors which deter from easily detected and severely punishable offenses."

"But society," says the philanthropist, "is not more concerned in the punishment of the guilty than in the improvement of the criminal. And society derives greater and more permanent security from the restoration of the repentant offender than from the graduate of the penitentiary that lurks around to make his freedom an occasion for mischief."

That the philanthropist is right a large part of the community will admit; that he is right, those who have had experience really know. * * * * *

The questions as to the safety of society seem to connect themselves with some others. We answer generally that the mere seclusion of the culprit, even if he have a plenty of work, cannot be regarded as much of a means to insure society against his depredations after the close of his term of imprisonment. Solitude is good for a good man, and sometimes is a means of producing good resolves and devising means for their fulfilment, if there is much moral principle uncontaminated. Men get into prison sometimes and work out long sentences, when apparently their moral powers are uninjured beyond the mere offence for which they are suffering. Such persons are benefited by solitude, and often, too, benefit others with whom they may be associated. But absolute solitude, solitude unbroken by friendly call and good advice, is not always a means of improving the bad; it hardens dislike into hatred. Solitary prisoners feel shut out from all mankind, and hence they naturally cultivate and fix a hatred for all their kind, a hatred not likely to be diminished, excepting towards those who may, on their release, be associated with them in the work of mischief for which solitude has sharpened their intellects and matured their plans. And *social* confinement is even worse; it is likely, as all experience teaches, to weaken the good resolves of the good and to perfect the destruction of the morals of those who have been only partially tainted.

For the bad, the confirmed bad, associate imprisonment enables the utterly depraved to deprave his half-depraved companion, and more plans of house-breaking, and felonies of like character, have been proposed, considered, debated and perfected in a congregate prison than were ever matured in any club or conclave of *free*, professed rogues. And what is more, schemes of felonies concocted in prisons are much more successful than those planned abroad. In prison there is time to think of the movement, to compare experiences, to weigh well the chances of success, and to consider the best means and instruments, and the mode of securing safety if successful, or of covering the retreat if defeated.

Other people find their way into prisons and penitentiaries for small offences, which seem very small, very inefficient exponents of the utter corruption of their morals. We cannot always judge of the man by the particular crime for which, as a convict, he is suffering. * * * *

For a system of prison discipline, we know of none ever practicsd or proposed that can be favorably compared with what is called "the Pennsylvania system," that of "separate confinement" of the prisoner, his utter exclusion from intercourse with and even the sight of, any other convict in the same prison. This is the system adopted and practised in the Eastern Penitentiary of this State.

We are careful to note here that this Penn-

lvania system is that of SEPARATE not SOLITARY confinement. The criminal law of e State has in it the word "solitary" 'separate and solitary") confinement, and ch was, perhaps, the intention of those who ggested that law, but the intention of the ourt, when it sentences a convict to the enitentiary, is now not solitary confinement, e exclusion of all persons from intercourse ith the sentenced, but *separate* confinement, at is, the entire, perfect separation, during is whole confinement, of the convict from tercourse with and the sight of his fellow-isoner, but his frequent intercourse with e proper members of his own family, his nversation with his keepers, his enjoyment the lessons of the "moral instructor," and e weekly, or, if convenient to *them*, then e daily ministrations of the benevolent embers and representatives of the "Society r Alleviating the Miseries of Public Prisons." That kind of imprisonment (the exact nd at the Eastern Penitentiary) cannot rtainly be regarded as "SOLITARY *confinement.*" * * * *

When a person eminently qualified to judge , and speak for, the order and discipline of e Eastern Penitentiary, mentioned to a incipal officer of one of the New York ate prisons the most gratifying fact of the orough reformation of great numbers of ose who had served a time in that institu-on, he received for a reply, "Oh, yes, that natural; but then you go in for *improvement* in the Eastern Penitentiary—we go for *aking money.* Our success then must be ry different from yours." And he might ve added, their State Prison, which "goes " to make money, produces another most litic end, viz: they ensure the means of rpetuating their money-making, by securing e return of their graduates. In that spect the New York prisons are *self-supporting*—with regard to the *personel*, while the nnsylvania system, not having any interest the profit of felon labor, fulfils its office by ying successfully to diminish the number of lons.

The friends of the "Pennsylvania system" e often met by the bold statement that the isons in some States (Massachusetts is, rhaps, the most frequently mentioned) are lf-supporting. Indeed, they are money-aking, it is said. The statement made by e authorities of Massachusetts does not ow a single jail or House of Correction in at State that comes anywhere near paying s expenses. The average cost of maintain-g the prisoners is more than two dollars 2) a week. It is true, however, that by e contract system, the State prison in harlestown is said to do even more than pay its expenses. We congratulate Massachusetts upon the fiscal triumph. We congratulate Pennsylvania that she makes no money out of compromises of that kind. New York State has, for some years, been trying to make her Penitentiaries profitable by what is called the "contract system," in which, as we quoted above, she hoped to make money, and not to improve prisoners; that plan, so far as it regards money-making, has failed, but not as it regards the *non*-improvement of prisoners. Now, the friends of humanity who are active in the measure of prison discipline, are anxious to abolish the contract system, because it is cruel and morally injurious to the prisoner, and not so profitable to the State as it was expected to be. We do not know that New York will adopt and carry out any better system than that which is about to be condemned and abolished. But it is a consolation, in looking at the changes proposed, to know that the one to be adopted, whatever it may be, cannot well be much worse than that which has been condemned. It is something to feel that the worst has been experienced. * * *

If any one wants to know how much of human affection and sound morals may remain uncontaminated in a convicted—a righteously convicted felon, let him go to the cell of such a prisoner, and see the meeting and watch the interview between the convict and his loving wife, his humiliated relatives, and his former friends. The good comes up then, and the moral teacher has often found such a visitation the point from which he may date the commencement of improvement—the beginning of a good end. * * *

In separate confinement prisoners may think—they may err—but they may be improved. What they need is a friend, a belief that some one cares for them beyond the mere interest of a keeper in their safety. "That prisoner," said a keeper, in one of our great penal institutions, "that convict deserves a dark cell, and every other punishment that is permissible here." "Why, what has he done or said?" asked the chief. 'He has behaved badly—he violated the rules, and when I remonstrated with him, he used the most offensive and abusive epithets that ever one man applied to another. He ought to be punished."

"You do well," said the chief, "to report him, as, of course, you could take no other order upon his misconduct. I will relieve you from any further responsibility with regard to the offence, and I will deal with the offender."

The chief went to the cell of the misbehaving convict, and found him full of wrath and bitterness. He talked to the offender, spoke to

him kindly, while he dwelt with earnestness on his misconduct. In a little while the poor fellow softened down. "I was wrong," he said, "I was wrong, but I did not then see or feel how wrong I was. How should I? My father and mother were both drunkards, and seemed to have no interest in me, unless to keep me out of their sight. They never concerned themselves as to the way in which I got my food, only so I did not ask them for it. I grew up a 'Schuylkill Ranger,' with most of the bad qualities that made me useful in that company and dangerous to other people. No human being had a word of kindness for me; no person ever praised me for anything but crime, and when I got into this place nobody here would praise for crime, and there was apparently nothing else in me. I will try to do better now that I see that doing better will please somebody, and your advice and kindness will not, I hope, be in vain. Only continue to have patience and to forbear with my many faults for the sake of the good which your patience and forbearance may produce, and I shall try to remember that your voice was the only one I ever heard in kindness when it meant reproof."

"He that hath rule over his own spirit is greater than he that taketh a city," says Solomon, and we may add that he that hath not rule over his own spirit is wholly unfit to rule the spirit or flesh of others. * * *

Have readers and writers of essays on prison discipline ever given attention to the psychological advantages of "separate confinement" as promoting *thought*, leading to the process of thinking? Have they given sufficient attention to the importance of '*thinking?*' Perhaps not, and the importance of that mental process is properly considered in this part of the subject of prison discipline.

What fills the prison and the almshouse—what makes vice, poverty and crime is the want of *thinking*, the neglect of the great powers that exist in various degrees in all, and which may be almost indefinitely extended by instruction and practice. That same power of thinking has conferred immortality on men who exercised it to public good, and in their number and influence has been placed the greatness of nations. The distinction between the permanent true greatness of one nation and the littleness and subserviency of another lies in the exercise of thought. The nation that is really great is only a thinking nation. Smitten with the miseries of his own country, and with the obvious causes, the prophet exclaims: "With desolation is the land made desolate, because there is none that THINKETH in his heart."

What is true of nations is eminently true of individuals, especially as national greatness is nothing but the aggregate of individual distinction. And the man who is said to be a victim of vice and of folly, and the child of misfortune, is only the non-thinker. Victim, indeed—victim of his own *thoughtlessness*—Child of misfortune!

Dr. Young justly says:

"Look into those you call unfortunate,
And closer viewed, you'll find they were unwise."

Children of crime, children of neglect, are those who look up from the court-house dock and are punished for vices which their parents practised, and which they have unthinkingly incorporated into their moral system.

Folly, vice, crime, and their repetition after punishment are the consequences of a want of thought. Teach your convicts to think and as you give them food suited to their physical circumstances, so measure out to them mental pabulum upon which their thoughts are to be founded. Give them rest, quiet, repose—that the food of the mind may assimilate, digest, and nourish the soul into thought. * * *

Parents, teachers, friends will prevent crime by teaching the young to think; but when age has settled the habit of *unthought* and consequent crime is being "purged away" in the prison cell, then some kind discipline must withdraw the offender from bad associations, and in the silence and *solitude* of his cell he must be taught to think. There the great distinction of man and brute must be illustrated, and the powers which neglect deadened must be vivified by the breath of instructed and instructive kindness and the victim, *dead* in thoughtlessness and crime, be made a living, thinking soul.

We will not argue the point of separate dealing. We know its power—and we know the inefficiency of the other course. Men may be made to talk in classes and under discipline or they may be made to keep an enforced silence, while nursing evil designs—but it is only in a separate and quiet position that the voice of good instruction avails. * * The gentle voice of persuasion, that is mingled with the wholesome, quiet insinuation of wrong committed, alarms no personal pride and awakens no hostility, it gently lures to repentance and fixes the resolve. The tempestuous preacher, "who mounts the storm and rides upon the wind," gives no proof to the degraded offender of a divine commission. It is the small, still voice that converts the convict, because it intimates the prisoner's good.

And now, we come to one other requisite of prison discipline. * *

It is not positive virtue, only relative, the

arks the keeper; it is not positive criminality, only relative, that distinguishes the *ept.* From a distant position there might ot be discernible so much difference between he two (between any two) as is apparent when losely compared—just as the twin stars, which re millions and millions of miles apart, seem, hen looked at from the standpoint of earth, be in close proximity, if not in contact with ach other. But they are distant, and so, in ality, are those who live by virtue and ose who suffer for crime. We must never onfound virtue and vice, simply because the icious man has some latent virtues, and the irtuous man may have to contend against me vices. The desirable point is, that as e virtuous are always on the road to improvement, so also to place the vicious on the me track. The latter may not appear to ave approached very near the goal—but oes any one know how distant was his starting point—how far he has already come? hese considerations should influence the one ho is seeking the reformation of prisoners. he convict should feel—feel in every part, at his keeper sympathizes in his condition, at he is not one of those perfect ones who me to a cell to gratify a morbid curiosity, r to discharge a hastily assumed duty—a uty that too often seems to be fully discharged by the visit—and not by that which e visit permits and the law enjoins. * *

Men for all duties of humanity are always bout. It requires some discernment to dect the capabilities of certain persons, and takes some *art* to bring out their talents nd adapt them to immediate wants, but they o exist. They *may* be discovered—and they *an* be, as they *have* been, *educed*—and applied, just as the artist knows that in the lock of marble before him there lies enveloped a splendid form of beauty or force, emale loveliness or manly strength, and it is is business to bring it forth. The block ight have served for the step of some comon door; it is made to adorn the galleries f wealth and art. The man might have sat or years at the door of a cell, and whispered onsolation and monition into the ear of the epentant convict—the necessity for higher ervice leads others to discern in him the cabilities of raising the place of punishment nto the home of reformation.

We repeat it, whenever it shall be admitted that the great end of human punishment s to make better the punished, then, and, erhaps, not till then, will the *man* be found who can lead the discipline of the prison by ffectionate firmness. He will be the man who loves his fellow-men, and who evinces is faith in the gentle government of his kind by practising self-control. * * *

Having procured a principal, such as we have supposed in the preceding paragraph, we find that we have begun at the right end. A full knowledge of, and a proper disposition towards, the *governing* of prisoners, suppose in the principal another very important qualification in that officer, viz., the selection and direction of subordinates. That is vastly important. Hundreds who are able and willing, often anxious, to discharge all the duties of the position of assistants, or keepers, have not the ability to govern their own tempers; have, indeed, never been informed that such a government was proper; never attempted any such control, unless under the powerful application of a stronger man's blows; never heard, and, therefore, never attempted to put into practice, the wise man's instruction, his hint as to the power of him "who hath control over his own spirit."

The law allows the keepers to punish prisoners, and, in some instances, the permission is useful, and the keeper properly avails himself of the liberty. But the wise superior will carefully hold in his own hands the means and instruments of punishment, because he intends to make that punishment, or a recognition of the deserving of the punishment, a means of improvement. * * * *

Let the warden punish in love—let the keeper learn to keep himself. The high and holy office of appealing, of *chastising*, is the duty of the superior. The subordinate may punish—the master must chasten and improve.

When the prophet learned from the Shunamite mother that she had left at her distant home her only child, dead upon his bed, he pitied the anguish of the afflicted parent and sent his servant to the house of mourning, with instructions to lay the master's staff upon the dead boy.

The servant obeyed—he went and applied the staff. The dead one gave no signs of life. But the master entered into the chamber, and shut the door and prayed, and stretched himself upon the child, hands to his hands, and mouth to his mouth, and eyes to his eyes. the cold flesh grew warm—and when, after giving time for the operation of his first application, the prophet returned to the chamber and, separated from all others, he renewed his efforts, the child was restored to life.

Cannot a lesson be learned from that beautiful Scriptural anecdote?

Let the warden undertake the work of correction himself. Let him keep back his servant and the staff, subordination and infliction, from the offending convict. Let him shut himself alone in the cell, and, after prayer, let him deal affectionately, sympathetically, with his client; let him, when no

human eye sees, no ear but God's hears, show himself a man like the prisoner, and hand to hand, and breast to breast, and with eye to eye, let him breathe into him the spirit of affection that shall make him a living soul. The physician of the prison may cure the diseased flesh, and the keeper of the cells may punish the thoughtless or wicked offence till the prisoner ceases to do wrong for the time. These are great works, but the mighty work, the great miracle of the public prison is when the chief or the visitor speaks to the convict the word of affection, and when, with assurances of sympathy, assurances stronger than the chains that are on the offender's limbs, he makes him understand that the difference of their condition is only the consequence of regulated or of disorderly passion. Then the power of love manifests itself, and the weakened, useless emblems of anger and revenge show their impotency—and though the convict may have lain in prison till his memory has become affected, the spirit of love stands at the door of that sepulchre of the fallen, living one, and bids him "come forth." And the spirit of true philanthropy says "Loose him and let him go."—*Journal of Prison Discipline.*

A CHILD'S THOUGHT OF GOD.

They say that God lives very high!
But if you look above the pines
You cannot see our God. And why?

And if you dig down in the mines,
You never see him in the gold,
Though from him all that's glory shines.

God is so good, he wears a fold
Of heaven and earth across his face—
Like secrets kept, for love untold.

But still I feel that his embrace
Slides down by thrills, through all things made.
Through sight and sound of every place:

As if my tender mother laid
On my shut lids her kisses' pressure,
Half waking me at night and said:
"Who kissed you through the dark, dear guesser?"

—*Elizabeth Barrett Browning.*

Selected.

A WINTER LILY.

The bitter days are here,
And all the snow world stretches wide and drear—
No bird songs thrill the air,
For Winter reigns relentless everywhere.

Without are storms and woe,
Within are summer's warmth, and joy, and glow,
Without are want and dearths
Snow-drifts, and leafless stems, and frozen earth.

Within all creamy white,
A royal lily opens to the light—
Lovely beyond compare,
And sending up a perfume like a prayer.

White robed evangel! lo,
Thy shining raiment shames the pallid snow,
But thou art meek and fair,
Thou hast not murmured at the bitter air—

Nor lost the time of snows,
In weak regrets or indolent repose—
Nor grieved because thy bloom
Has come to thee in Winter's chilliest gloom—

Nor pined unthankfully
Because thy life has known a tenderer sky—
Nor yearned unsatisfied
That no sweet kindred blossomed at thy side.

More wise alas than I,
Who have not smiled into the wintry sky—
But wept that frowning fate
Made my soul's flowering time so cold and late.

No loving faith like thine
Makes my life blossom and my garments shine—
No fragrant flower of praise
Blooms up to Heaven, out of my barren days.

But thy unfaltering trust—
It bids me lay my forehead in the dust,
And learn, thy white life through,
To be more brave, more patient, and more true.

*Florence Percy.*

I REMEMBER watching, last summer, spiders that burrowed in the crevices of a trellis where the wind had borne much dust. I noticed that the hole where they lay lurking looked dark and ugly. I also noticed, as I sat one day watching, a vagrant spider take a morning-glory in full blossom, and spin her web over the mouth of it. And there never was a prettier nest in this world—a nest more richly gemmed with beauty—than his was. But after all it was the same spider, whether he lay in the dark hole at the corner of the trellis, or in the blossom of that exquisite flower. Now, selfishness may weave its web in the dusky places, or in the hideous-looking recesses of a man's disposition, or about the mouths of graces and sweet affections; but it is the same selfishness after all. The place is changed, and the appearance of the surroundings is changed, but the spider is not changed.—*H. W. Beecher.*

NATURAL HISTORY PURSUITS IN WINTER.

The winter season of short days and scant sunlight might seem but a sorry time for the field naturalist—the rambling botanist, geologist, or hunter of microscopical specimens—to pursue his wonted pleasure. He has bidden, one might think, a long farewell to the woodland, the quarry, or the pond. Now that

"Days are dark and ways are mire."

or we look through the frosted pane at the icy fringe depending from the eaves, he must solace himself perchance with the fireside study of Nature till the spring once more brings back the humble-bee to the fragrant catkins of the willow, and the starlings again

eturn to their nest on the housetop. And
ho is there among all the heirs of early
losing and the Saturday half holiday that
an better supply himself with indoor recrea-
on than the fireside naturalist who posses-
s a microscope, and who has made good use
f the summer months at the hedgerow, the
ond, or the forest? The excursions of the
mmer Saturdays have yielded to him recre-
on for the gas-light season, and perhaps the
leasures of collecting in the field are now to
e matched or excelled in a study of the va-
ous specimens. The winter is the season
r the weekly meetings of those populous and
riving societies of naturalists and micro-
opists that have sprung up in city and town
d village during the last few years like the
ngi they investigate, except that they seem
flourish in evergreen vigor. At these
easant gatherings, mysterious "specimens"
e exhibited and papers are read, perchance,
on new *microzoa*, or methods of mounting
r the microscope.

But how far does Nature, in these our lati-
des of deciduous vegetation, really become
us as a sealed book when the winter sea-
n is upon us? Is there nothing by the
ook or the rural highway to reward the
e that is wont to look reverently for signs
life, and to recognize the great Lifegiver
the hyssop and the cedar alike—in the
iniature forest on the old mossy wall and
e lichen encrusting the tree that towers
oft in the air?

This subject of winter excursions for natu-
l history pursuits has been suggested to us
the announcement, at the beginning of the
nter, that a series of prizes is offered to the
mpetition of the London field naturalists'
d microscopists' clubs, and the amateur
turalists of London generally. In order to
courage field excursions on Saturday after-
ons for botanical, microscopical, and geo-
gical purposes, and believing that the pro-
t would commend the Saturday half-holiday
further adoption among employers, three
ll-known and distinguished friends of the
rly closing movement, the Duchess of Su-
erland, the Countess of Ducie, and the
arquis of Westminster, have come forward
prize-givers for these objects. The sub-
ts for the competition are mosses, pond
crozoa, and open geological sections, the
quirements being the best collection of the
sses, the best list of the pond microzoa
nd in each month of the year and the
st list of open geological sections accessible
field excursionists. Let us see how far
ese subjecs are available for winter recrea-
n in the field.

Unlike the study of deciduous vegetation,
of entomology, our moss flora and pond microzoa are things which flourish all the year round. Look, for instance, at the mosses! It is not until the more showy vegetation of the summer has disappeared, that the mosses and hepaticæ can fairly show themselves. But here in this wintry wayside walk we see them all around us—"full of pity," as Mr. Ruskin says, "*covering the scarred ruin and the old wall with a strange and tender honor.*" Their minute flowers and urn-like capsules are elevated on long and erect stalks as fine as hair. Take out your pocket lens and look into their luscious green. "It seems the entanglement of a deep forest, with its recesses of gloom and shade." Here is an outhouse, from the red tiles of which we may lift up a thick carpet of moss full half a yard across. But we will only take enough for our immediate wants, and leave the remainder still sending up its little flowers in search of the sunlight. The study of mosses is a specially interesting one, and we shall lose many opportunities of acquaintance with them if we restrict our observation to the summer months. They supply good and wholesome recreation for a long winter's night.

Then what of our microscopic friends in those ponds in which we have so often dipped our bottle in the summer months? What pleasures by the pond-side we have had with our cheap pocket-magnifier (furnished with three or four lenses of different powers) which did us good service before we acquired our three-guinea microscope, or had the occasional use of one that cost ten pounds. (By the way, in some of the large houses of business in London, young men have the use of a fifty-guinea microscope, bought by the firm for their use during the winter evenings.) Well, if we go to the pond in the park or the suburb, this winter Saturday afternoon, we shall find our microscopic acquaintance still there. Let us break the ice to get at the bright green vegetation that lies below. We hook up some of the water-plants, and place them in a wide-mouthed vial. With our pocket-lens we discern that beautiful polyp, *hydra viridis*. This alone will reward us for our pains. A year's experience in pond-hunting will show us that the collections obtained in the winter as against the warmer portions of the year differ rather in abundance than variety, and that representatives of the principal classes of *microzoa* can always be obtained.

One or two practical recommendations to beginners in microscopy and the study of mosses may be acceptable. For cheap elementary books, Slack's "Marvels of Pond Life," and Stark's "British Mosses," should be procured. If the student is a member of a library, he should get the committee to add

to their stock those more copious works on the same subjects, the "Micrograpical Dictionary" and Wilson's "Bryologia Britannica." But above all, the beginner should join a microscopical club. In such a society, every department of nature comes under review, in some form or other. The members will soon astonish the new-comer with revelations of nature's unsuspected stores. They will show him—

"That not alone in trees and flowers,
The spirit bright of beauty dwells,
That not alone in lofty bowers
The mighty hand of God is seen,
But more triumphant still in things men count as mean;"

and the winter months, hardly less than the summer, will teach this truth to the genuine naturalist. H. W.

—*The Leisure Hour.*

TRUE LIBERALITY.—How liberal, generous, confiding, are Nature, Providence and Christianity in their dealings with men! And when will men learn to exercise towards one another the same liberal and confiding spirit?

In good men of opposing denominations, a real agreement may subsist as to their vital principles of faith: and amidst the division of tongues, there may be unity of soul and the same internal worship of God.

I see in Christianity nothing narrowing or depressing, nothing of the littleness of the systems which human craft, fear and ambition have engendered. I meet there no minute legislation, no descending to precise details, no arbitrary injunctions, no yoke of ceremonies, no outward religion. Every thing breathes freedom, liberality, enlargement.—*W. E. Channing.*

THE only way to meet affliction is to pass through it solemnly, slowly, with humanity and faith, as the Israelites passed through the sea. Then its very waves of misery will divide, and become to us a wall on the right side and on the left, until the gulf narrows and narrows before our eyes, and we land safe on the opposite shore.

## ITEMS.

TEN HOURS FACTORY ACT.—When we attained our great victory, I think the factory operatives of England, Ireland, and Scotland exhibited a magnanimity and a greatness of mind and heart that could not have been expected from any people whatever. There was no exultation, no over-rejoicing. There was great and deep thankfulness; there was joyful acceptance of the great boon; but no attempt to triumph over the employers—no saying, "In this struggle we have gained the victory." Both made concessions, both showed a desire for harmony, and see what is the result. Great was the opposition I encountered in the work I undertook, but I do not believe that in the whole range of the three kingdoms there will be found at this moment one employer, one occupier of a mill, who will not say that the Ten Hours Act was the greatest boon that ever was conferred, not only upon the operatives, but upon the proprietors and capitalists of the country.—*Lord Shaftesburg at Glasgow.*

COLORED POPULATION IN THE UNITED STATES.—In 1860 the colored population of the United States was 4,441,830, of which 3,953,760 were slave and 488,070 were free. In 1870 the colored population is 4,880,009, being an increase since 1860 of 438,179, or about ten per cent. The aggregate increase in the entire population of the United States in 1870 over 1860 was about seventeen per cent., showing an increase of the negroes of more than one-half the aggregate rate of increase of all colors. When we take into consideration the circumstances attending the emancipation of the slaves of the South, how it left them without homes, and utterly without experience in the management of their own business, ignorant of the details of the work to which they had been raised and liable to be imposed upon by employers who envied them their newly acquired freedom, and who would do all they could to make them long for a return to slavery, is it to be wondered at that they have not increased in a greater proportion? It is more a subject of wonder that they have not actually decreased in number when we consider all their unfavorable surroundings. About three fourths of the increase of the negro population is found in the late Slave States.—*Cincinnati Commercial.*

THE black varnish of Japan is the product of a tree which is cultivated with great care. When the plants are seven or eight years old, the bark is cut and the sap flows into shells inserted to catch it, but only flows at night. A single night's work will bring about a pound of varnish from fifty trees.

SOME of the changes which have affected the wild animals of the prairies in consequence of advancing civilization are reviewed by M. J. A. Allen, in the Naturalist. Bats require wooded shelters or caverns, and do not flourish in prairie districts; but as settlements increase they begin to multiply, making use of out-buildings for shelter. Of carnivora, lynxes, panthers, and bears do not find themselves at home away from woods; while wolves and foxes are very much at home. The elk and bufialo have been driven beyond the Missouri. Various species of birds follow the opening of settlements, but the belts of wood which occur here and there are comparatively tenantless. The prairie hen is left thoroughly at home. Reptiles—including turtles, snakes, and lizards, together with land mollusca—are scarce. The frequent fires which sweep the large districts are particularly destructive to the creatures of this kind. Grasshoppers have an unfortunate pre-eminence in numbers, both of species and individuals. Hogs, however, find these excellent eating though they are equally fond of mischief which they root up and destroy in large numbers when the streams are low. Mosquitoes and blood sucking flies are abundant; while wasps and bees are strangely wanting where flowers are so plenty. As farmers advance, the buffalo, elk, bear, wolf, and deer retreat; but smaller creatures find better fare. Ground squirrels, field mice, and the troublesome pouched gopher find advantage in the increased number of granaries. Birds of many kinds show much greater confidence and familiarity than at the East, as though the people treated them better; it is recorded that chimney swallows have but a small chance, owing to the fact that stovepipes and other make-shifts take the place of chimneys where brick and mortar are dear.—*The Independent.*

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# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXIX. PHILADELPHIA, FOURTH MONTH 6, 1872. No. 6.

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CONTENTS.

| | |
|---|---|
| Francis Daniel Pastorius | 81 |
| Desultory Reflections | 85 |
| Studies in Nature and Art | 86 |
| Scraps from unpublished Letters | 87 |
| EDITORIAL | 88 |
| OBITUARIES | 89 |
| Notices | 89 |
| Christ the Saviour | 90 |
| Local Information | 92 |
| From New York to Canada in the year 1800 | 93 |
| The Royal Institution | 93 |
| POETRY—De Profundis | 94 |
| Joseph Neef | 95 |
| Annual Report of the Female Association of Philadelphia, for the Relief of the Sick and Infirm Poor | 96 |
| ITEMS | 96 |

From the Penn Monthly.

## FRANCIS DANIEL PASTORIUS.

BY OSWALD SEIDENSTICKER.

(Continued from page 68.)

There appears to be no data for determining what precise period Pastorius became a uaker. Was it in Germany? Nearly all of s friends who arrived in 1683, and many of ose who followed, had espoused the Quaker ith in their old Fatherland. For the *riends* of those days, inspired with the ar-or of neophytes, and bent upon summoning l Christendom to listen to their testimony, d not, without some success, disseminated eir doctrine in Holland and Germany. illiam Ames, Stephen Crisp, William Ca-n, George Rolfe, and the three great pillars Quakerdom, George Fox, Robert Barclay d William Penn, had visited these coun-ies, and found many "earnest seekers," who cepted the new dispensation of truth. Wil-am Penn in looking back upon his own labors the Continent, piously remarks, "God's essed work increaseth and prospereth in ese lands; magnified be His everlasting me." But the German converts to the uaker faith were in a really pitiful plight. enounced by the clergy as abominable here-s, jeered at by the rabble, and cruelly dealt th by those in authority, they tasted all the tterness of unpopularity and persecution. hough it may be true of all German Qua-rs what Stephen Crisp reports of those in Lübeck, "these innocent, harmless lambs bore all with great patience and quietness, and were not dismayed at these cruelties," no sooner was Pennsylvania opened as a place of refuge, than the harassed Friends of Griesheim, Mühlheim, Crefeld and other towns, flocked to America, to seek shelter under Penn's benign laws. Some of the very persons (*e. g.*, Peter Shoemaker, named by Besse in the *Persecutions of the Quakers*, turn up as companions of Pastorius among the settlers of Germantown.

But withal there is no proof that Pastorius himself while in Europe, was in any way connected with the converts to the new sect. No allusion to Quakers occurs in his autobiographical notes, and the only passage in the *Description of Pennsylvania*, that might be construed as referring to his intercourse with Quakers, is the following: "There is no want of mouth-Christians who strut about puffed up with worldly science and are in love with carnality, gaudiness and pride, his *trifolium diaboli.* But of those who would work out their salvation with fear and trembling, who live without deceit, and commune with God, the center of their life, there supreme good with the whole strength of their heart, of these there is *rare avis in terris.* I found, however, at the University of Cambridge, and in the city of Ghent, some men who, hiding from the world, are entirely devoted and resigned to the Lord.

They enlightened me, when they found I was an earnest inquirer, with many good doctrines, and strengthen me in my purpose." It would be difficult now to determine whether those persons, absorbed in the contemplation of the divine essence were Quakers, other dissenters, or perhaps members of the Philadelphian sect, at that time established by Jane Leade, with whose writings Pastorius at a later time was familiar.

It is not unlikely that Thomas Lloyd, during the long passage of the *America*, gained a powerful hold on Pastorius' mind which was, through Spener's teachings, to some extent prepared for the Quaker doctrine.

At all events, it was not long after his arrival in America that he is found in full unison with the Friends, and quite a zealous member of the "meeting." In Germantown a Quaker meeting was organized, if Proud's information was correct, when the rude huts of the settlers (who it will be remembered, arrived October 16, 1683) could hardly be under roof—namely, before the close of that same year.

"Among the first *Germantown* settlers from Krisheim was *Dennis Conrad*. The first religious meeting of the Quakers of that place was held at his house, in 1683. He was an hospitable, well-disposed man, of an inoffensive life and good character. He died in the year 1729." (*Proud's History of Pennsylvania*, I. p, 220).*

The first meeting house was put up in 1686. It was replaced by a more suitable one in 1705, for the erection of which the Friends in Philadelphia, Frankford, Abington and Byberry contributed liberally.

Pastorius' superior education and self-denying zeal made him the leading member of the Germantown Quaker flock. He had charge of the preparative meeting, was often sent as delegate to the quarterly meeting in Philadelphia and entrusted with business that required literary habits and fidelity. His library was stocked with the standard works of the Quaker faith, and, according to his own declaration, there was no book written by Fox, Penn and Naylor that he had not read. Whenever he speaks of his religious brethren he does so with affectionate warmth; even the dry propriety of the "cash book" is gracefully overruled by crediting the Quaker Society "in the first place with love," before he comes to the pounds and shillings. About one of the most esteemed Quaker authors he expressed himself forcibly, thus: "*Barclay* has a vein of gold, and his Apology I would compare to pure pearls, to rubies and diamonds, against the gates of Hell, who stands as a witness for the mystery of godliness and piety."

When the great feud broke out which culminated in disowning George Keith and his doctrines, Pastorius staunchly sided with the great body of the faithful, and at the General Yearly Meeting at Burlington (Oct. 7th 1692), he approved by his signature the testimony hurled against the Keithian schism. (S. Smith's *History of Penn'a*, in *Hazzard's Register*, vol. vi., p. 302). How strongly he felt on the subject we see very plainly by his remark in the *Beehive* (a folio manuscript) "Mr. Bugg and Mr. Keith are persons who were not so much deserters as cashiered men for their immoralities; for they did not come to the English church, but were thrust out from among the Quakers."

It is much to be regretted that no memoirs exist, which would throw more light on Pastorius' dealings with prominent men of his times. *Richard Townsend*, the fellow-passenger of *Wm. Penn* on the *Welcome*, who lived about a mile from Germantown, was his steady friend, and took an active interest in the rise of Germantown. His last will was drawn up by Pastorius. Another person mentioned by the latter in the most kindly manner was *Dr. Griffith Owen*, whose worth he commemorated, after death had removed his friend, in the form of an epitaph:

> "What here of Griffith Owen lies,
> Is only what of all men dies;
> His soul and spirit live above,
> With God in pure and perfect love."

Of Pastorius' attachment to Th. Lloyd, which did not die with the death of his friend, mention has been made heretofore; so also of his friendly intercourse with William Penn. The cloud that darkened the political career of the founder of our Commonwealth, threw its shade on Pastorius' sympathizing heart, and his restoration was hailed with corresponding joy. When it was believed that Penn would for a third time visit his colony, Pastorius was ready with a salutatory poem, which still exists in manuscript. That this high esteem was reciprocated is shown by a bit of correspondence, which occurred between Penn and Pastorius' father in the year 1698–9. The latter, who had not heard of his son for some time, made bold to approach Penn himself in a Latin letter (which went to England), inquiring "*de statu ac vitæ genere*," of his distant Francis Daniel.

To this Penn replied very politely: *Nuper adhuc in vivis fuit filius tuus et jam nunc Philadelphiæ agit. Irenarcha* hoc anno est aut*

*By the records of the Abington Meeting, and other documents, it appears that the person alluded to was Tunes Kunders, who came from Crefeld. His daughter Anna, born July 4, 1684, was probably the first child born in Germantown.

*Justice of the Peace.

*nuperrime fuit, alias vir sobrius, probus, prudens et pius, spectatæ inter omnes inculpatæque famæ.*"

Turning again to the little Quaker meeting of Germantown, we shall now notice the declaration put forth under its authority, which has deservedly acquired historical notoriety, and which will be forever gratefully remembered by all lovers of human freedom. To use the words of Edward Bettle (*Notices of Negro Slavery*): "To this body of humble, unpretending, and almost unnoticed philanthropists (viz: the Quakers of Germantown) belongs the honor of having been the *first association* who ever remonstrated against negro slavery."

The protest against keeping human beings in slavery was adopted at Germantown, on the 18th of April, 1688, and as the Germantown meeting was attached to the Dublin monthly meeting, it was addressed to the latter and presented on the 30th of the same month.

The matter being held too weighty for a monthly meeting to meddle with, it was submitted to the consideration of the quarterly meeting, and from there for the same reason recommended to the attention of the yearly meeting. Here the question could not so conveniently be got rid of, and the yearly meeting took the responsibility to smother the irksome intruder gently by a resolution, which is thus reported:

"1688. A paper being here presented by some German Friends concerning the lawfulness and unlawfulness of buying and keeping negroes, it was ajudged not to be so proper for this meeting to give a positive judgment in the case, it having so general a relation to many other facts, and therefore at present they forbear it."

This forbearance lasted long. Though the leaven of anti slavery sentiment did not cease to work in the councils of the Friends, it took eighty-eight years after the passage of the just quoted resolution, ere the Quakers reported the last measure of discipline against slave-holding members of their Society, by denying them the rights of Christian fellowship, and finally, in 1780, provision was made for the gradual emancipation of slaves in Pennsylvania.

The original document containing the protest was for a long time supposed to be lost. J. Bettle who wrote his essay in 1826, tried in vain to discover it. It was not till 1844 that the pains-taking antiquarian Nathan Kite could announce that the original had been found,* publishing at the same time a verbatim copy of it in *The Friend* (vol. xvii. No. 16). The remonstrance, which is notable for its boldness and its direct appeal to the best instincts of human nature, is too long to be reproduced here.* Some passages, however may indicate the line of argument it follows:

"Is there any that would be done or handled at this manner? viz.: To be sold or made a slave for all the time of his life! Now, though they are black, we cannot conceive there is more liberty to have them slaves than it is to have other white ones. There is a saying, 'that we shall do to all men like as we will be done to ourselves;' making no difference of what generation, descent or color they are. In Europe there are many suppressed for conscience sake, and here there are those oppressed which are of black color. This makes an ill report in all those countries of Europe where they hear that the Quakers do here handel men as they handel there the cattle. And for that reason some have no mind or inclination to come hither." "Have these negroes not as much right to fight for their freedom as you have to keep them slaves?"

The paper is signed by Garret Henderick, Dirck op den Graeff, Francis D. Pastorius, and Abraham op den Graeff.

Considering that Pastorius, in literary ability, far outstripped all other residents of Germantown, it is fair to presume that he penned it undeterred by the difficulties which the foreign idiom still presented to the expression of his ideas. As a corollary to the sentiments of his protest, some of his verses, which are not less telling than his prose, may be introduced here:

"If in Christ's doctrine we abide,
Then God is surely on our side;
But if we Christ's precepts transgress,
Negroes by slavery oppress,
And white ones grieve by usury,
(Two evils which to Heaven cry),
We've neither God nor Christ his Son,
But straightways travel hellwards on."

In the meantime the honest labor of the industrious pioneers of Germantown was rewarded with reasonable success. With pleasure Pastorius saw the little settlement, which with his learned humor he occasionally dubbed Germanopolis, emerge from the difficulties of its early struggles and become more and more dotted with happy homes. The inhabitants were nearly all tradesmen, mostly weavers, who varied their in-door work by clearing the land and cultivating their fifty acre farms. Their manufactures, such as they were, found a ready market in Philadelphia, where the Frankford company

*Where is it now?

*Bowden's *History of the Society of Friends in America* (vol. ii, p. 143, etc.) and Michener *Retrospect of Early Quakerism* (p. 332 give the document unabridged.

had a depot for the storage and sale of goods. The very year after their arrival, in 1684, specimens of their industry were exposed for sale, and this is the account which Pastorius gave of the first *season* :

"There was a fair at Philadelphia, on the 16th of November, but in the company's storehouse little over 10 thalers were realized owing to the said scarcity of money, and because the fresh immigrants from Germany and England, generally bring clothes enough to last them for several years."

In the year 1692, Richard Frame wrote, and William Bradford printed, *A Short Description of Pennsylvania* in doggerel rhymes which takes due notice of Germantown, referring to its industry in the following lines :

"The German town of which I spoke before,
Which is at least in length one mile or more,
Where lives High German people and Low Dutch,
Whose trade in weaving linen cloth is much,
There grows the flax, as also you may know,
That from the same they do divide the tow.
Their trade suits well their habitation—
We find convenience for their occupation."

Nor does Gabriel Thomas, writing in the year 1698, overlook this early promise of American industry in Germantown. His remark is : "All sorts of very good paper are made in the German town, as also very fine German linen, such as no person of quality need be ashamed to wear."

Viewing the results of well applied labor, and observing how the brawny arm of the workman, the skillful hand of the artisan, were gradually transforming the "howling wilderness" into the pleasant features of a German village, Pastorius advised all his friends, who might wish to send their children to America, by all means to teach them a trade, and then, perhaps for a moment forgetting that intellectual culture, soaring above grovelling necessity, has rights and rewards which are incommensurable with the wants of the hour, he gave vent, somewhat crestfallen, to this ejaculation : "As for myself, I would now give one hundred rix thalers and more, had I spent the precious time consumed in studying Sperling's physics, metaphysics, and other useless sophistic *argumentationes* and *arguitiones*, upon learning engineering and the printers's art. This would serve me better now, would be more useful and agreeable both to my self and my fellow-Christians, than the said *physica* and *metaphysica*, the Aristotelian *elenchi* and *syllogismi*, through which no savage and no unchristian man can be brought to God, and which much less will help to earn a crust of bread."

But in spite of such repining Pastorius never become an utilitarian, in the baser meaning of the term ; through all his life he retained the tastes and industrial pursuits o a scholar. In fact, as a bookworm he ha probably not his equal in the Province. A regards his children, he was, however, as goo as his word. It could not have been witho his approval that both his sons became m chanics.

In this connection, a few words will b *àpropos* concerning his domestic affairs, which very little is known. He was a singl man when he came to Pennsylvania, whil most, if not all, of his first friends and com panions immigrated with families. On th 26th of November, 1686, he married Ennek (Anna) Klostermann, daughter of D Johann Klostermann of Mühlheim, by whom he had two sons, John Samuel, born Marc 30th, 1690, and Henry, born April 1st, 169 Through these the blood and name of Pa torius have descended in a double line to th present day.

That interesting episode in the history Germantown, which is connected with its o ganization as an independent municipality, so well known, through *Watson's Annals* an other accessible books, that little space onl need be devoted to it here. It was just on hundred years before Germantown came wonderfully near being chosen the capital the United States* that, by virtue of a cha ter granted by William Penn (Aug 12, 1689 it was vested with all the rights and privileg of a municipal town. The patent receiv the royal sanction, under the great seal, Ma 3d, 1691, and in the same year Germanto entered upon its proud but brief career of se government, by choosing, for the first time city corporation, which consisted of a baili three burgesses, a recorder, a clerk and sheriff. The officers for the first yearly ter were F. D. Pastorius, bailiff; Dirck op d Graeff, Herman op den Graeff and Jacob Te ner, burgesses ; Jacob Isaac von Bebber, recor er; Paul Wulff, clerk, and Andress Soupl sheriff. Jan Lucken became constable, t only one required.

Pastorius, with that reverence which grac every important step of his life, selected number of suitable scripture passages inculc ting justice, the fear of the Lord and chari as mottoes for the book destined to conta the court records. The corporation se adopted upon his suggestion, had for its d vice a trefoil exhibiting upon its three leav a grape, a flaxblossom and a spool with t legend : *Vinum, Linum et Textrinum.* A cording to his own interpretation, he th wished emblematically to forshadow the m sion of the Germans in the land of the adoption, grape-culture, farming and indu

*See *Independent Gazette* of October 3, 1789.

rial pursuits. The sessions of the court ere held in the Friends' meeting house. To idge by an abstract of the proceedings printed with innumerable misspellings of the ames, in *Collection of the Historical Society*, ov. 1852), Pastorius might as well have osen for the device of his seal an *Astræa edux*, so harmless and halcyonic must have assed the days of old Germantown. There ere two court sessions every three months, d quite frequently it happened that the urt was adjourned for the want of business, because the magistrates wished to attend to me religious meeting. Once a trial was stponed upon the defendant reminding the urt that it was the day on which Herod ew the Innocents. The liquor law of Gerantown, in a manner not known in later ys, contrived to harmonize the claims of mperance and human nature by forbidding to sell more than a gill of rum or a quart of er *every half day* to each individual." An fender against the law, who must have own the maxim of Protagoras, that man is e measure of things, tried to justify his viotion of the statute by submitting that one an can stand more than another, but "the iliff told him : henceforth thou shalt sell more drink." (*Coll. Hist. Soc. l. c.*) The counts of the annual elections show that ere was considerable rotation in office; this s due, however, not to an excessive supply candidates, but rather to an unwillingness the incumbents to bear the public burden a long period. Pastorius was bailif in 91 and 1692. After that time he held most uninterruptedly the office of clerk, for ose duties probably no one could be found well qualified as he.

(To be Continued)

For Friends' Intelligencer.

## DESULTORY REFLECTIONS.

True politeness does not consist in complintary phrases, but in genuine kindness and rdial greetings in our social minglings, one h another. As understood by me, it is a term for the exercise of Christian coury, which ever leads to a due regard for the lings of others It ensures for its possessor open door, not only to the intellectual cle, but it gives access to the varied grades conditions of which society is composed. will prevent a *partial* manifestation of inest for the companionship of such as are ctly suited to the taste, and cause a kindly sideration for those who may be regarded occupying inconspicuous places among ir fellows.

f those who have advantages for mental ture and general improvement are willing mingle with the less favored, it may prove useful to both classes. Blessings increase by being shared with others, and even the *feeble* effort to do good to any portion of the great brotherhood of man, will meet with its reward.

By entering into a work of this kind and contrasting their situations with those who lack kindred opportunities, persons of reflection would naturally be led to consider how much they owe to surrounding circumstances for their positions in life; and also to remember the great truth that "where much is given, much will be required."

This consideration might happily induce the earnest desire to use what they possess, I mean every faculty of the mind, in the best possible manner for the good of their fellowbeings, and thus channels would be opened for the development of talents in conformity with the view of the great apostle Paul—"By reason of use the senses are exercised to discern both good and evil;" Heb. v., 14. Without use the brightest gifts may become dim and comparatively valueless. When from the mine of thought, rich material is brought forth after having been refined as the pure gold which has been separated from dross, and is formed into words, how sweetly do these words fall upon the ear, even as gently as the dew-drops of the morning descend and rest upon the petals of the opening flower! There is naught in them to hurt "the oil or the wine"—no expression to shock the tenderest feeling. Oh! that the beautiful gift of speech was never used to magnify faults or to stir up strife! but rather to comfort the mourner, to cheer the disconsolate, to encourage the weary and way-worn, to refresh and strengthen the good and the pure *everywhere!* Was such care exercised in our daily intercourse, one with another, a charm, a sweetness would attend existence, even though but few of what are called luxuries might be at our command.

God has wisely instituted the family to be the nursery of the most exalted virtues—the place for untiring tender and delicate ministrations, and where order may be so established as to command obedience and respect. Under such discipline, submission becomes a pleasure; and from such homes, sons would go out into the world so firmly settled in the principle of right, as to maintain amid their varied business relations, as well as their pleasurable pursuits, a fixed purpose, that would give a check to licentiousness in whatever form it might be presented.

Daughters, too, with elevated desires and refined tastes would do much toward arresting dissipation and closing the flood-gates of intemperance through which so many are passing into the vortex of ruin. May discretion

and judgment bear rule! May all give preference to the "one thing needful," for where this is not the chosen part, "that which is lacking cannot be numbered."

I long to see American women rise superior to the indulgence of foreign fashions, and an inclination to foster a taste for trimmings which neither ornament nor beautify, but which are a fruitful source of needless expenditure and embarrassment. Let them exercise an independence in their attire, having regard to that which is neat and becoming.

My heart is often saddened when I look upon the dear little children made so conspicuous by superfluous trimmings—the seeds of vanity and pride having been sown from the very cradle; what will satisfy them when a little older?

What shall mothers answer to the solemn query, What hast thou done with the lambs I gave thee in charge in the wilderness? May they remember that every infant placed in the arms is a plant for immortality, and that the training should be in accordance with the accountability. May the aim be to keep the precious charge pure, so that the response will be, when summoned home, "Lord, there am I, and the children Thou hast given me." SARAH HUNT.

*26th of 3d mo.*, 1872.

For Friends' Intelligencer.

## STUDIES IN NATURE AND ART.

### A LEAF FROM MY DIARY.

*Third Mo. 12th.*—Fresh, and fragrant as the breath of early summer, comes the smell of flowers from my conservatory—radiant in beauty, redolent with perfume, it is a constant *living* joy, akin to that which springs from the companionship of little children.

It is so small, that it would scarcely be worth the naming, were it not for the gems of floral beauty that daily greet me with their graceful unfoldings, and contribute so largely to the real enjoyment of this country home.

Outside, a leaden canopy draws closely over the earth, shutting out every sparkling, shining sunbeam.

The north wind holds its breath and is silent—moist snow falls fast and noiselessly—it clings to the bare, outstretched arms of the apple trees—it hangs heavy folds of ermine over the courtly evergreens—it descends gently upon every unsightly object, covering the rugged earth with a garment of purity like the holy mantle of charity, which in the darkest hour of human abandonment and sorrow, throws around the stricken, the everlasting robes of patience and love.

This blending of the seasons in our home-life, helps to maintain summer in our hearts, and to keep alive a love for the beautiful, and a solicitude for the helpless. It does more—for as, by an invisible alchemy which assimilates and absorbs, substances unlike in nature when brought in contact, are fused and blended in one homogeneous entity, so our gross and earthly appetites, through the innocent pleasures of sense, are lifted out of the narrow bounds of animal delights into the realm of higher and nobler aspiration, and the soul is moulded into a finer susceptibility.

Flowers and little children are the poetry bound up with the prose in the volume of every-day life. Both require the rhythm of gentle, loving sympathy, to give it inspiration—the exercise of patient, persistent effort, of unslumbering vigilance, to preserve its harmony.

The soul that has once found the key-note of its melody, walks amid the glories of the upper sanctuary, and listens to the music of the spheres.

"Except ye become as little children," was the lesson of Him who spoke as man never did. "Behold the lilies of the field," said He, to the proud and ambitious, who gathered near Him, and would fain invest Him with earthly dignity, that they themselves might share its royal honors and emoluments.

That kingdom of heaven, too, of which He spoke, lies all around us—more glorious than the throne of Solomon—so free, that the poorest and most despised may enter and find rest; yet, guarded by so exacting a warder, that the gems and gold of a hundred coronets are not sufficient to *buy* admittance. The pomp and circumstance of the most imposing procession finds there no thronging crowd of admiring beholders—aye, even sacred rites performed on most reverend altars, with solemn chant and robes of saintly dignity—prayers and bowings, and pronouncing of holy names, cannot move one bar of its shining portal. *Through* all these, the single-hearted, satisfied only with an awakening in His likeness, hear the voice of the Beloved, press forward, and are welcomed in.

"Come unto me, all ye who labor and are heavy laden," is the exhortation. "I am the way. Through the narrow path of obedience in which I have walked, may ye also travel, and find green pastures and flowing streams, and with me, sit down in mansions of eternal blessedness."

Every loving act, every humble charity dispensed for Christ's sake, brings us to the border-land of that heavenly kingdom. The life-current of the disciple flowing through, and purified by the heart of the master, as the tide of existence by which the unborn

child is nourished, flows through the vital organism of the mother, until perfected, he comes forth in the image of the Heavenly, as does the child in the image of the earthly parent. RURAL.

For Friends' Intelligencer.

"He who has a Truth, and keeps it, keeps what not to him belongs."

It belongs to humanity, and should not be withheld through timidity or fear of consequences. So did not our worthy predecessors, but with zeal and courage they gave utterance to their inspirations, and thus became pioneers of civil and religious liberty. While we cherish and revere their memories, let us not be content to walk in the paths made smooth by their feet, but rather, animated by the same Love which inspired their hearts, seek to apply the testimonies transmitted to our care to the evils of the present day. Thus they cease to be mere traditions, but become living Principles—branches of the "Tree of Life, whose leaves shall be for the healing of the nations." R. H.

*Alloways Creek, N. J.*, 3d mo. 24th, 1872.

## Scraps

### FROM UNPUBLISHED LETTERS.

My mind has been much with thee the past few days, and I have wanted to be seated by thy side, that we might feel with each other, let it be in the heights or depths. How this feeling of holy fellowship binds us together, when we are permitted to come under its cementing influence, and thereby we are strengthened in our spiritual journey. How is it faring with thee? Well, the Master is near to keep and to help us too, in our infirmities. The cold blasts are screaming round my windows as if seeking for entrance, and listening to no denial; but there is a barrier over which they cannot come. As I have sat listening to their shrill sweepings, my mind has been turned to my own state, and I have asked, How is it within the *inner chamber?* Is all well there? Do I hear the voice of Divine love there, and is all sweet and clean? Then a calm and peaceful feeling spread as a canopy over my spirit, as if the answer was, in *thy watchings there is safety.*

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ALAMEDA, 3d mo., 1872.—My time has indeed been passed very differently from thine this winter. My life has been one of entire ease, enjoying myself, and gathering what I can of this wonderful country. I must call it such, for in its products and aspects it is so. In its social life it must make many strides, before it could be satisfying to one accustomed to our ways at home.

To be sure, this country is but recently settled—only twenty-three years since the tide of emigration turned to this coast. I wish thou could peep in upon our little room. From its windows we enjoy the bright green grass, the freshly-leafing oaks, which are losing the dark leaves they have had all winter, and in the distance the glistening of the water in San Francisco Bay. Upon my table beside me is a bunch of the Eschcholzia, which will soon brighten all the hills around us. I enclose thee a flower; its bright orange tint may fade before reaching thee. The wild flowers here are very attractive; the fields about us are blue with the specimen I send of the Nemophyla. In a week or two we shall have a greater variety.

I wish I could convey to thee the beauty and luxuriance of the rose-*trees*, for I cannot call them bushes. Yesterday, when driving out, we passed gardens full of rose-trees, quite fourteen feet high; heliotropes and geraniums ten feet high, and the fuschias almost equal in size. The currant bushes and fruit-trees are in blossom, but the locust and willow trees are as in early May with us.

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Last First-day we spent in Savannah, and both then and to-day have been attending the colored peoples' church, which interested us much, and showed out their characteristics very strongly. I am sure that you too would have lost your hearts with some of those clean, black, shining faces, and nice turbans, with such earnest, bright eyes shining out. I have been even more touched and attracted than I expected to be, and we find them in better condition;—thought the sermons to-day were good Quaker ones, and this afternoon he gave them a very good little talk, to which they warmly responded. There is something pathetic about their singing, in its quaint simplicity, to which head, body, and feet keep time. But I think it must have been heart-rending to see them when we felt they could be bought and sold.

Savannah was the first southern city we passed through that attracted us, and we were charmed with that and its splendid drive out to Buenaventura, over the shell road, to see the grand old live oaks hung with garlands of moss. On our return we hope to visit Aiken, M. S. and her school. We arrived at Pilatka a few days ago. It is right opposite one of the largest orange groves on the river. Think of the delight of sitting under the beautiful glassy trees, and eating the luscious fruit until one is satisfied. We had a special

treat of strawberries for desert to-day (St. Patrick's day). Thermometer 79°. Yesterday we took the trip on the St. John's river to Enterprise, 125 miles, and back, staying on the boat one night. The scenery was charming and picturesque. Fresh June foliage in all its beautiful variety, from pale red maple buds, to the dark green palmettos, bright, sparkling water, blue sky, invigorating air, and alligators until they are no novelty; and orange groves laden with golden fruit, though it is just now the end of the season. The stream is very winding, now very narrow, then widening out into broad lakes, the largest of which is fifteen miles wide. But I cannot attempt to describe it; words fail to do it justice.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 6th, 1872.

"WHAT IS THE REMEDY."—In a late number, a correspondent speaks feelingly of the evils of the day, the corruption in the political world, and the uncertainty of courts, and asks if it is not to be feared that we are drifting backward into political and social immorality. What is the remedy?

We do not agree with our friend in regard to the fear that we are falling backward in Christian civilization. Great evils there are, and great crimes, which seem for a time to pass almost unrebuked; but there is a strong current in human affairs which tends quite in the opposite direction. We believe that far the greater part of our fellow-citizens are endeavoring to perform their social and political duties faithfully, and that they are seeking to discover the true and the right in all things. There is still much darkness and error among us, no doubt, but when we remember that the Eternal Father is all powerful to accomplish the conquest of evil, and to bring His creatures into the divine harmony, we may take courage, and trust that all will be well.

Carlyle has said that the one strong thing he finds here below is, the just thing and the true thing. Error and injustice are radically weak, and must ultimately perish beneath the ploughshare of truth and right.

In the meantime, asks our friend, what must *we* do?

In the days of old when in the land of Israel "judgment was turned away backward and justice stood afar off, and truth was fallen in the street," the prophet heard a divine voice commanding him to "Cry aloud and spare not; to lift up his voice like a trumpet, and show Israel their transgressions, and the house of Jacob their sins."

"EARLY LOCAL POEMS."—"*The Penn Monthly*" for last month has an article by the late Isaac Comly, of Byberry, concerning "Some of the Early Poets of Pennsylvania."

Perhaps very few if any of our readers have ever heard the name of Geo. Webb, who wrote, in 1728, some lines in praise of our city, in which he says:

"Rome shall lament her ancient fame declined,
And Philadelphia be the Athens of mankind."

Next we are introduced to Thomas Makin, as teacher in the Friends' public grammar school. This poet seems to have loved rural life. He thus pictures the farmer of 1729.

"He scorns exotic food and gaudy dress—
Content to live on homely fare in peace;
Sweet to his taste his unbought dainties are,
And his own homespun he delights to wear.
His lowly dwelling views his large domain,
Improved in part, where peace and plenty reign;
Plain furniture, but useful, he doth choose,
And wisely values every thing for use.
In these blest shades may I delight to be—
Here, little is enough, with peace, for me."

Jacob Taylor, of Chester County, the almanac maker, endeavored by his verses to expose the absurdities of ignorant pretenders to medical skill, and of the professors of judicial astrology. He thus denounces the ignorance and superstition of his day, (1746.)

"A cheating knave would find a starving trade,
Were there no fools where markets might be made.
Astrologers some reputation gain,
Where ignorance and superstition reign;
When useful learning and good sense prevail,
There they in vain may hoist the spreading sail.
* * * * * * * * *
Serenely bright the art of physic shines,
And superstition every day declines;
Physicians now explore the deepest part,
The dark recesses of their healing art.
Peruse their works, read each instructive line,
You never find the fable of the sign."

William Sattertwait, of Bucks County, was cotemporary with Jacob Taylor. He was the writer of several poems, and we are told

that the author, being a great admirer of the Latin and Greek poets, endeavored in his verses to imitate their lofty and strong figures and sonorous numbers. His poem entitled "Providence," commences thus:

"O Gracious power, divinely just and great,
Who rules the volumes of eternal fate;
Thou guard of thought, inspirer of my song,
My thanks to Thee, kind Providence belong;
Thou wingest my genius and inspirest my soul,
To sing thy praise, great Ruler of the whole."

In 1772, Nathaniel Evans, A. M., published a volume of poems rural, pious, patriotic or historical. The following lines are in commemoration of Theophilus Grew, an eminent teacher of that day:

"'Tis Grew descends unheeded to the grave,
With no libation to Castalia's wave."

"To enlarge the soul, and clear the dubious mind,
To unfold celestial wonders to mankind,
To stamp bright knowledge on thy youthful care,
With sweet persuasion and endearing air,
With gentle manners to entice the heart,
Was once thy happy and peculiar art.
Oh! may my soul, by thy example warmed,
With virtue's rules and virtue's sons be charmed,
Regard them tho' they shine in humble state,
Far from the glitter of the wealthy great.
Blest man, in counsel as in sense profound,
True to thy trust, and ever blameless found."

"Peaceful thou walked this wild of "weeds and flowers,"
Where envy hisses and blind fortune showers,
Where systems endless frantic zeal inspire,
Warm youth they madden, and old age they fire.
Led by no mode, thou followed nature's laws,
And trusted in the one unerring cause."

## DIED.

GILLINGHAM.—At Woodlawn, Fairfax Co., Virginia, on the evening of the 13th of 3d mo., 1872, of typhoid pneumonia, Kezia, wife of Chalkley Gillingham, in the 65th year of her age; an Elder of Woodlawn Particular and Alexandria Monthly Meetings.

The law of Love and maternal kindness pervaded her being, and governed her actions throughout her useful life; and her removal will be deeply felt, not only in her own family circle, but by all with whom she was wont to mingle. S.

ROBINSON.—At the residence of her nephew, Joseph R. Walker, on the 13th of 3d mo., 1872, after a brief illness, Sarah Robinson, in the 85th year of her age; an esteemed Elder of Valley Preparative Meeting.

Blessed are the pure in heart, for they shall see God, seems to be applicable unto this our beloved friend. Her meek and quiet spirit endeared her unto us; and the desire is felt that her example may stimulate us to endeavor to live near the Divine fountain. M. M. T.

FROST.—On 3d mo. 21st, 1872, at the residence of her father, near Medusa, Albany Co., N. Y., Sarah H., daughter of Caleb and the late Miriam Frost, aged 39 years; a member of Rensselaerville Monthly Meeting.

SMITH.—On 3d mo. 21st, 1872, at Pilatka, Florida, George Smith, Jr., in his 26th year, son of Dr. George Smith, of Upper Darby, Pa.

HILL.—On 3d mo. 26th, 1872, at the residence of his son-in-law, Jacob Jones, Kingsessing, Philada., suddenly of pneumonia, Wm. Hill, in his 75th year.

GILLINGHAM.—On the 28th of 3d mo., 1872, after a lingering illness, at his residence in Chicago, Ill., Lucas Gillingham, late of this city; a member of Maple Grove Monthly Meeting, Indiana.

GILLINGHAM.—On 3d mo. 30th, 1872, Jonathan Gillingham, in his 84th year; a member of Green Street Monthly Meeting, Philadelphia.

## FIRST-DAY SCHOOL MEETING.

The Annual Meeting of the "Association of Friends for the Promotion of First-day Schools within the limits of Philadelphia Yearly Meeting," will be held in the Meeting-house at Norristown, Pa., on Seventh-day, 4th mo. 20th, at 10½ o'clock, A. M. Reports are desired from all schools, &c., within our limits, (including those suspended during the winter) giving their progress during the past year, and full statistical statements, as recommended by the last meeting. As far as way opens, it is requested that not exceeding four delegates from each be appointed; likewise that one or two names be forwarded as members of the Executive Committee. Essays relative to the movement will be acceptable, and should (as well as reports) be sent prior to the meeting to the Clerk, at 717 Willow St., Philada. All who feel interested are invited to be present. Cars leave Ninth and Green Sts., Philada., at 7½ and 9 o'clock A. M., returning at 3½, 4½, 6, 6¼ P.M., &c. Excursion tickets, good for two days, 60 cents.

JOS. M. TRUMAN; JR., } *Clerks.*
EMMA WORRELL, }

The Executive Committee will meet at 9 o'clock, A. M., same day and place.

DEBORAH COMLY, *Clerk.*

## LIBRARY ASSOCIATION.

Committee of management will meet in the Library-room, Race St., on Fourth-day evening, Fourth month 10th, at 8 o'clock.

JACOB M, ELLIS, *Clerk.*

## CIRCULAR MEETINGS.

| | | |
|---|---|---|
| 4th mo. | 7th. | Frankford, Philad., 3 P. M. |
| " | " | Richland, Pa., 3 P. M. |
| " | " | Providence, Pa., 3 P. M. |
| " | " | Camden, N. J., 3 P. M. |
| " | " | Jericho, L. I., 11 A. M. |
| " | " | Oyster Bay, 3½ P. M. |
| " | " | Mt. Washington, near Baltimore, Md., 11 A. M. |
| " | 14th. | Diamond Ridge, Md., 11 A. M. |
| " | 21st. | Merion, Pa., 3 P. M. |
| " | " | Byberry, Pa., 3 P. M. |
| " | " | Roaring Creek, Pa., 10 A. M. |
| " | " | Catawissa, Pa., 3 P. M. |
| " | " | Bethpage, L. I., 11 A. M. |
| " | " | Jerusalem, L. I., 3½ P. M. |

WOULDEST thou that thy flesh obey thy spirit? Then let thy spirit obey thy God. Thou must be governed, that thou mayest govern.—*St. Augustin.*

For Friends' Intelligencer.

## CHRIST THE SAVIOUR.

BY H. W. RIDGWAY.

The following was submitted by me to the Representative Committee or Meeting for Sufferings, in 1846, not knowing they had just consented that *Gibbons' Review* might be published, containing much more of the same character. Liberty was given me to publish mine.

To this essay extracts from said *Review* are now added, confirming my views:

"*What think ye of Christ? Whose Son is He?*" *Matt. xxii.*, 42.

Believing it to be no small part of the mission of Friends to hold and promulgate clear and plain views, respecting religious truth, I wish to offer for consideration, some views in connection with the above text; believing that an honest comparison of sentiment, upon seemingly abstruse points of faith, may be advantageous.

Who or what, then, is Christ? the Saviour of men. I shall endeavor to show, by Scripture, that it was not Jesus.

(In using the term Jesus, in this essay, I mean the man Jesus, the son of Mary. He who said, "The Father that dwelleth in me, He doeth the works," John xiv. 10.)

"Jesus was a man approved of God by miracles, and wonders, and signs, which God did by him." Acts ii. 22.

"A man of sorrows, and acquainted with grief." Isaiah liii. 3.

"Was made a little lower than the angels, was made perfect through suffering." Heb. ii. 9, 10.

"Christ was the rock that followed Israel through the wilderness." 1 Cor. x. 4. Jesus did not thus follow Israel.

"He is the image of the invisible God, the first-born of every creature. He is before all things, and by him all things consist." Col. i. 15, 17. This cannot be said of Jesus.

"Christ is the power of God, and the wisdom of God." 1 Cor. i. 24. "The only begotten Son of God." John iii. 16. "The only begotten Son of God" could not have been the corporeal part of Christ Jesus. According to this view, Adam was a begotten son,* and consequently, there were more than one.

"A body hast thou prepared me." Heb. x. 5. The *me* here speaking was Christ; but the body spoken of was Jesus.

"While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, the son of David. He saith unto them, How then doth David in spirit call him Lord, saying, the Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. If David then called him Lord, how is he his son?" Matt. xxii. 41, 42, &c.

It is evident from these verses, that Jesus drew a distinction between Christ and himself. He was calling in question the assertion that Christ was the son of David. And showed from Scripture, that he was David's Lord, and could not be his son. He (Jesus) was the Son of David, but Christ is the son of God. Ps. ii. 7. Heb. i. 5; and David's Lord, consequently not his son.

David, in Ps. cx. 4, speaking of Christ, says, "Thou *art* a priest forever," &c. Jesus was not yet in being.

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John xvii. 5. This was "Christ in Jesus" speaking. For Jesus was not, before the world was.

"He that hath the Son, hath life; and he that hath not the Son of God, hath not life." 1 John, v. 12. Christ is the Son of God here alluded to, because Jesus we cannot have.

"John came to bear witness of the light, which lighteth every man that cometh into the world." John i. 7, 9. Jesus was not, and is not a light, which lighteth every man that cometh into the world. Millions that were, that are, and that will be, never did or will know of Jesus. To them he was not, and cannot be a "light." But Christ is that light.

Christ (not Jesus) is spoken of. Rom. xvi. 7, 9, 10. 2 Cor. v. 17. Gal. i. 22; and in numerous other places.

It must be evident to every candid inquirer, from these texts, as well as from many to the same point, that Christ is spoken of, when Jesus is not alluded to. Sometimes the compound term Jesus Christ is used, when Christ (the Divine principle in man, Rom. viii. 14) is meant,—as in 2 Cor. xiii. 5, "Jesus Christ is *in* you," &c.

Perhaps the objector may urge, that when in the fulness of time, Jesus appeared upon the earth, he evidenced that he possessed supernatural power, and that this was Divine. This I believe. It was "Christ," or the "wisdom and the power of God," operating "in Jesus."

But has this fact escaped the observation of the objector, that wonderful as were the various miracles performed by Jesus, not one

* The caviler will perhaps say, that Adam was 'created,' and Jesus 'begotten;' but it will be a mere play upon words. They were both brought into existence by the 'creative' power of God, which was as miraculous in the creation of Adam nd Eve, as in the conception of Jesus.

of them exceeded, in the manifestation of Divine power in the performance thereof, the miracles performed by some of the faithful servants of God, who lived antecedent and subsequent to Jesus. The greatest miracle recorded, as having been performed by Jesus, was bringing the dead to life. The prophets Elijah and Elisha both performed the same —1 Kings xvii. 21 ; 2 Kings iv. 34—besides various others. 1 Kings xvii. 14—xviii. 38 ; 2 Kings i. 10, 12—ii. 8—iii. 20—iv. 4—vi. 6.

Peter peformed the same. Acts ix. 10. The apostles heal the sick, &c. Acts v. 12, 15. Paul does the same. Acts xiv. 10. It will not do, then, to adduce the miracles of Jesus, as an evidence that he was Christ the Saviour. He evidently could not save Peter from the commission of sin. He forewarned him, put him upon his guard, did all he could, that Peter should not sin—Matt. xxvi. 34—yet Peter did sin. Mark xiv. 71.

That was first which is natural ; (the human nature of Adam, of Jesus, of us all) and afterwards that which is spiritual ; 1 Cor. xv. 46 ; the image of God in which we were created ; Gen. i. 27 ; and Christ is this image. Col. i. 15 And this image or power which manifested itself so eminently in Jesus, is to an extent in us—Rom. viii. 14 ; 2 Cor. xiii. 5 ; (Christ in you the hope of glory ; Col. i. 27) in sufficient measure, if yielded unto, if the government is put upon his shoulder—Isa. ix. 6—to realize unto us, all that was intended by the giver thereof—to wit : a safe passage through time, and when time is to us no more, to be inhabitants of the realms of endless bliss. HENRY W. RIDGWAY.

*Chesterfield, 9th mo. 7th*, 1846.

Wm. Penn says : " But that the outward person which suffered, was properly the Son of God, we utterly deny—*Review* page 50. Danl. Philips : " The outward person or body of Christ, is not properly the Son of God," *ibid.* P. 50. Isaac Pennington : " The body is from below ; the body is like one of yours," *ibid.* P. 51. " We must distinguish between Christ, and the garment which he wore ; between the man Jesus, and Christ the eternal Word," *ibid.* Pp. 59, 60. I. Pennington : " We can never call the bodily garment Christ, but that which appeared and dwelt in that body," *ibid.* P. 62." " Primitive Friends recognized a distinction between Christ, and the garment which he wore, or the body in which he came," and " that man's nature made any part of the Saviour, they utterly denied." Pp. 69, 70. I. Pennington : "The visible outward person, was not Christ the Saviour." P. 77. Edward Hicks : " That *animal body* that appeared at Jerusalem, had its use and day ; but the spirit that was clothed upon, by the fulness of Divine power, this was the Saviour ; this is the Saviour to whom I look for salvation, and not by any means to anything outward or corporeal. P. 115. Geo. Whitehead : " But if your Christ doth consist of a human or earthly body, flesh and bone—*our* Christ, who consisteth of *quickening spirit, and heavenly body*, is above you and yours." P. 117. I. Pennington : " Now the Scriptures do expressly *distinguish* between *Christ* and the *garment* which he wore ; between *him* that came and the body in which he came," &c. " This we certainly know, and can never call *the bodily garment* Christ, but *that* which appeared and dwelt in that body." P. 165. " The quotations offered, prove that the ancient Quakers rejected the doctrine of two natures in the Redeemer ; and that they held that he is the Word which was in the beginning with God, and is God ; in whom is life, and the life is the light of men ; that his coming in that prepared body made no alteration in him, nor did it add anything to him ; and that the virtue," &c., of what was done by him in that body, was *not of the body*, but was in him " before time, in time, and will be after time, and forever." P. 171.

" When I. Pennington designated that animal body as but the *garment* which Christ wore, but the visible or *earthen* vessel which held him," when William Penn and Daniel Phillips denied that outward or visible person to be, " properly the Son of God," and when George Whitehead told his opponents that the true Christ could not be seen with " carnal eyes," and that our Christ consisted of " quickening spirit," and above their *earthly* Christ ; they were all charged with denying his divinity. P. 180.

" And when they (orthodox Friends, so-called) charge us with degrading the Lord of life and glory, I (Gibbons) have fully demonstrated that the remarks found in the sermons apply only to the manhood,—to that prepared body,—and not to the Redeemer, who is God over all, blessed forever." P. 185.

That the " True Saviour " is an internal spiritual one, whose work is, to purify, to regenerate the soul ; under whose ministration " old things shall pass away, all things become new, and all things of God " is not a belief confined to the Society of Friends, many evidences can be adduced. I will present one. Ralph Cudworth, a very prominent clergyman of the established Church of England, who lived in the 17th century, (cotemporary with George Fox,) who was (says his biographer) " skilled in the learned languages, and antiquity ; yet was scarcely less distinguished for his piety and modesty," writes thus : " The secret mysteries of the divine life—of a new nature—of Christ

formed within us—cannot be written or spoken—language and expression cannot reach them—neither can they be ever truly understood, except the soul itself be quickened from within, and awakened into the life of them."

For Friends' Intelligencer.

## LOCAL INFORMATION.

### FRIENDS IN THE WEST.

As local items are desired, I transmit the following: The late Quarterly Meeting held at Wapsinonock, in Iowa, was among the largest ever held in the State, notwithstanding the inclement season of the year. The meeting of Ministers and Elders received an accession of several new members, mostly ministers. One of these, two years ago, united with our body of Friends, feeling better satisfied to cast his lot with us, having formerly been a member of the other branch of the Society of Friends. The meeting was interesting and instructive. The office of Ministers and Elders, their relations to each other and to the church, were feelingly illustrated.

The public meeting on first day was full to overflowing, and a season of Divine favor. Among those who ministered was a very aged colored woman named Sojourner Truth, who was born a slave. The unction accompanying her brief testimony gave evidence from its solemnizing power that she had realized the *liberty* that results from being born into the kingdom of Christ. A very large meeting was held in the evening, even the aisles being filled.

The Quarterly Meeting on Second-day was felt to be under the same precious canopy that had so mercifully been spread over us from the beginning of our exercises. Among the interesting items was the adoption of the following minute, to wit: "The subject of holding *circular* meetings and appointing meetings in various places for the purpose of disseminating the testimonies of truth as held by our Religious Society being *weightily considered*, resulted in the appointment of a committee to move in the subject as truth may open the way, within the limits of our Quarterly Meeting, and to report from time to time as may be right."

This action was rather new to some of our members, and at one time the cloud appeared to rest on the tabernacle; but there was a beautiful submission experienced ere the decision culminated, and the meeting with open partition decided to move forward. There is a *vast field* in this great Mississippi Valley, and a wonderful preparation on the part of other denominations to open their doors to us. The committee on the proposed new Yearly Meeting "to be composed of Friends in Illinois and Iowa," was not prepared to render much information. It appears Friends in Illinois are very tenderly attached to a small body of Friends at Blue River and Honey Creek, in Indiana, and they are not yet prepared to sever the ligament that unites them in one body though very remote from each other, perhaps 200 miles. Under these circumstances, there is a feeling with many Friends in Iowa, to be *very patient*; to do *nothing in haste*, but trustfully abide the time when the Great Head of the Church shall open the way for the establishing of a Yearly Meeting in the Valley of the Mississippi. Our committee was continued. The meeting closed under much solemnity after vocal supplication.

Since the meeting, the correspondent in Iowa has received from the Blue River Quarterly Meeting a minute, stating the subject was referred by them to their next meeting. Our Committee on Circular Meetings decided on holding meetings at several places, among them Iowa City, the city of Mt. Pleasant, Honey Grove, New Sharon and Atalissa.

*Mt. Pleasant* 3*d mo*, 18*th*, 1872. J. A. D.

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A letter received from a friend in Michigan, in allusion to the recent destructive fire in that State, says:

"Please say to the donor that the money sent by her for the Michigan sufferers, has been placed with other funds, until the call shall come for seeds and farming tools, for which there will soon be a demand. So responsive were the friends of the afflicted to the call for assistance, that the amount sent was more than is required for present needs. Our Governor made proclamation that the supply of food and clothing exceeded the demand. It is wonderful how the great heart of the world throbbed to the cry of distress and suffering. No words can tell how gratefully the help was received. At times it seemed to me as though the heavens had opened, and that angels trod the earth.

Well, my friend, I have faith in the soul that shines out when the hour calls. I have utter faith in the soul *always*. Not that we feel it at all times, and that we are not at seasons inclined to despair when we hear and know of sin and terror. Perhaps it would be better to omit the word *sin*, and call *all* error. I love to feel that in the amplitude of the age error may struggle toward the light, so that truth may reign triumphant, and harmony be understood.

I should love to have a full talk with thy sister A .H. G., concerning her experience among those we call depraved. I should be glad to know how she feels, when all others condemn. ELIZA S. LEGGETT.

For Friends' Intelligencer.

## FROM NEW YORK TO CANADA IN THE YEAR 1800.

The following account forwarded for publication, was found among the papers of our friend Mary Kirby of Long Island. Is it not well for us sometimes to contrast the difficulties of former times with the present ease with which distant religious services may be performed.

A desire is felt that a degree of the same zeal which was manifested by the subjects of this short narrative may be found among us; that the cause of Truth may not suffer for the want of faithful advocates:

"Some of the trials, difficulties and dangers, Friends encountered on a journey of one hundred and fifty miles from Danby to Canada on an appointment by New York Yearly Meeting, with an additional committee appointed by Nine Partners Monthly Meeting, to visit a few individuals who had requested to be received into membership with Friends.

The Yearly Meeting's Committee traveled on horseback as far as Rome, N. Y., where they met the Monthly Meeting's Committee, who had procured a boat at Schenectady, in which they had ascended the Mohawk river to that place. A canal was in use connecting the Mohawk with Wood Creek, and on to the Oneida Lake, and down its outlet, (the Oswego river) to Lake Ontario. They had been obliged to have their boat carried around the Falls, I do not remember how many miles, but on reaching the Lake they took in two passengers, a man and his wife and a pilot. No boat but an open one, to be propelled by oars, with the occasional use of a blanket for a sail, when the wind was fair. In this way they proceeded from island to island as the wind and weather permitted, lodging at night on shore in the best way they could, carrying their provisions with them, and cooking it by the way. Wind and storm retarded their voyage, making it slow and hazardous; three women were in the company, sharing in the dangers and toils of the voyage. At one time they met with a narrow escape from being foundered: having their temporary sail hoisted, they were going rapidly before the wind, over a rough sea, when their sail gave way, and their pilot became so alarmed that he gave up the helm. The boat being left to the mercy of the waves must soon have filled in the trough of the sea, if it had not been kept under headway. One of the Friends (William Willets) who was sitting in the bow, immediately stepped back, with great presence of mind, and took the helm and called to the others to get out the oars; but the alarm was so great that but few had strength to do it—enough, however, to keep the boat under way; and by steady pulling they were able to ride the waves and land in safety.

It was a solemn time, and when the alarm had subsided, and they felt an assurance of safety, the old man, their passsenger, broke the silence by saying "I thought we should have all gone to the bottom; I could not have lifted an oar to save my life, and I thought you were all better fitted to die than I was."

On reaching an island, near Kingston, they were wind-bound three days and nights, and their provisions fast failing, they had to live on a very small allowance; the last morning they baked, and each eat their last small cake.

The wind then somewhat abating, although a heavy sea was running, they ventured to set out, and succeeded in reaching Kingston before night. From there they proceeded to the settlement of Friends, along the Bay Quinty. They met with a hearty welcome from those they went to visit, and were deeply interested with their intercourse with them. The committee advised and assisted in setting up and establishing meetings, and after finishing their labors amongst Friends, they again embarked in their frail vessel, and after various trials and detentions, were favored to return in safety to the place of embarcation, viz, now Rome—then called Fort Stanwix. In going and returning they passed twelve nights in the woods with only such shelter and accommodations as they carried with them. The journey was performed in three months, and much of the way on foot through a wilderness. No certain date ascertained, but it was near the year 1800."

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[From the Daily Telegraph, London, Jan. 9, 1872.]

## THE ROYAL INSTITUTION.

"On Saturday Dr. John Tyndall, F.R.S., delivered his fifth lecture on "Ice, Water, Vapor and Air." The Prince Imperial of France was present, and there was a very large attendance of men of science, ladies, and children.

Professor Tyndall, in speaking of the river-like motions of the glaciers, said that not only does the glacier slide over its bed, but the upper layers of ice glide over the under ones, and the centre slides past the sides. He also spoke much about the nature of the great crevasses in the ice, and said that in walking over a glacier explosions are often heard, sometimes as if directly under the feet of the listener, yet, on looking round, nothing is to be seen. Sometimes several of these are heard in quick succession, as if the ice were breaking up all round, still nothing is visible to ac-

count for the noise. After perhaps an hour's strict search the observer may discover the cause of the noises, which severally announce the birth of a crevasse. Air-bubbles may be noticed rising through a pool of water in the ice, and the bottom of the pool will be found to be crossed by a narrow crack from which the air-bubbles rise. Right and left from this pool the young fissure may be traced through long distances. It is sometimes almost too feeble to be seen, and at no place is it wide enough to admit a thick knife-blade. It is difficult to believe that the formidable fissures, the great and gaping chasms in glaciers, begin in this way; and it teaches in an impressive manner that appearances suggestive of very violent action may really be produced by processes so slow as to require refined observations to detect them. In the production of natural phenomena, two things always come into play, namely, the *intensity* of the acting force, and the *time* during which it acts. Make the intensity great and the time small, and there is a sudden convulsion; but precisely the same apparent effect may be produced by making the intensity small and the time great. This truth is strikingly illustrated by the Alpine ice-falls and crevasses; and many geological phenomena, which at first sight suggest violent convulsion, may be really produced in the self-same almost imperceptible way. The lecturer then explained how and why the crevasses at different parts of the glacier run for the most part in particular directions. In speaking of the formation of icebergs, he said that in high latitudes great glaciers sometimes end in the sea. As the great river of ice flows into the water the water tries to float it, and by its upward pressure sometimes breaks off great masses of ice of irregular-shape, which float out to sea as icebergs. In other places the water sometimes melts the under surface of the ice, and masses then break off into the sea, because of want of support from below. Some of the greater icebergs are not uncommonly 750 feet high, but the greater portion of them is below water, so that the visible portion may be but 150 or 200 feet high. From Baffin's Bay these mighty masses come sailing down into the broad Atlantic. A vast amount of heat is demanded for the simple liquefaction of the ice; and the melting of icebergs is on this account so slow that when large they sometimes maintain themselves till they have been drifted 2,000 miles from the place of their birth.

There were no experiments, but the lecture was illustrated by many very beautiful photographs on glass, which were magnified and projected upon the screen, by means of the electric lantern."

## DE PROFUNDIS.

BY E. B. BROWNING.

The face which duly, as the sun,
Rose up for me with life begun,
To mark all bright hours of the day
With daily love is dimmed away;
And yet my days go on, go on.

The tongue which like a stream could run,
Smooth music from the roughest stone;
And every morning with good day
Make each day good, is hushed away;
And yet my days go on, go on.

The heart which like a staff was one,
For mine to lean and rest upon;
The strongest on the longest day,
With steadfast love, is caught away;
And yet my days go on, go on.

The world goes whispering to its own,
"This anguish pierces to the bone."
And tender friends go sighing round,
"What love can ever cure this wound?"
And yet my days go on, go on.

Breath freezes on my lips to moan,
As one alone, once not alone,
I sit and knock at Nature's door,
Heart-bare, heart-hungry, very poor,
Whose desolated days go on.

I knock and cry, undone! undone!
Is there no help, no comfort, none?
No gleaning in the wide wheat-plains,
Where others drive their loaded wains?
My vacant days go on, go on.

A voice reproves me thereupon,
More sweet than Nature's when the drone
Of bees is sweetest, and more deep
Than when the rivers overleap
The shuddering pines, and thunder on.

God's voice, not Nature's; night and noon,
He sits upon the great white Throne,
And listens for the creature's praise;
What babble we of days and days?
The day spring He whose days go on.

He reigns above, He reigns alone;
And having life in love foregone
Beneath the crown of sorrow thorns,
He reigns, the jealous God. Who mourns
Or rules with Him while days go on?

By anguish, which made pale the sun,
I hear Him charge His saints that none
Among the creatures anywhere
Blaspheme against Him with despair,
However darkly days go on.

Take from my head the thorn-wreath brown;
No mortal grief deserves that crown.
O supreme Love, chief misery,
The sharp regalia are for Thee,
Whose days eternally go on!

For us . . whatever's undergone,
Thou knowest, willest what is done;
Grief may be joy misunderstood;
Only the good discerns the good.
I trust Thee while my days go on.

Whatever's lost it first was won!
We will not struggle nor impugn.
Perhaps the cup was broken here
That heaven's new wine might show more clear.
I praise Thee while my days go on.

I praise Thee while my days go on;
I love Thee while my days go on;
Through dark and death, through fire and frost,

With emptied arms and treasure lost,
I thank Thee while my days go on.

And having in Thy life-depth thrown
Being and suffering (which are one),
As a child drops some pebbles small
Down some deep well, and hears it fall,
Smiling . . so I. Thy days go on!

From Early History of the Falls of Schuylkill, by C. V. Hagner.

JOSEPH NEEF.

About the year 1809, there came to the Falls a very singular character, Joseph Neef, a pupil of the celebrated Pestalozzi, of Switzerland. He was induced to come to this country for the purpose of introducing Pestalozzi's system of education by William McClure, the philosopher, who endowed the Academy of Natural Sciences of Philadelphia. Mr. Neef had a very large school of boys from all parts of the country, and occupied the Smith property; the octagon and connecting building was the school house; the other buildings were occupied as dwellings. He was a very learned man, and a perfect child of nature; he would never touch money, or have anything to do with it; his wife, a French lady, managed and controlled all his pecuniary affairs. He never wore a hat, and he and his boys, during play-hours were always together, swimming, skating, or roaming around the country, and were it not that he was older and larger, you could not tell master from scholar, for it seemed to be a part of his system to make a boy of himself, and place himself on a perfect level with his boys in all their games and amusements, and also in their studies, yet a most rigid disciplinarian. I was often in his school during school hours, and at other times; I never saw a book there, and I believe there was no such thing as a book about his school; slates, black-boards, and other contrivances, were all I ever saw there. The extent to which whole classes of these boys could carry out mental arithmetic and solve mathematical problems, without slate or pencil, was truly wonderful and astonishing. I remember there was publicly exhibited about that time a lad, Zerah Colburn, one of those prodigies supposed to be endowed by nature with the faculty of making great calculations mentally. A gentleman familiar with Mr. Neef's school called to see this lad, and after examining him, told his father or guardian, that he could take him to a school where there was a score of boys, no older, that could perform all he had done, and much more. A party of gentlemen brought him to Mr. Neef's school, and set him to work asking the scholars questions in mental arithmetic, which were all answered promptly and correctly, after which Mr. Neef proposed that his boys should put some questions to Colburn, which they did, but being out of his usual track, he could answer none of them. Colburn was a pampered and pert boy; he got into a passion, and struck one of Mr. Neef's boys with a cane or switch which he had in his hand, who immediately mounted him, and they had a regular tussle in presence of the whole party, much to the amusement of Mr. Neef, who laughed most heartily. This scholar of Mr. Neef's is, I believe, still living, and if he should ever see this, he will remember the joke. In their play hours the boys were forbid going a greater distance than a half mile from the premises. Mr. Neef had a method of putting his finger in his mouth, and producing a tremendous loud whistle; the boys would be scattered around the neighborhood, and when they heard the whistle, you would see them running from all directions to a common centre.

It was his custom, when roaming around the country with his boys, to encourage them in hunting for anything singular or curious, in the way of a plant, flower, minerals, &c. When they found anything that excited their curiosity, they would take it to him, and he would, on the spot, with his boys around him, make it the subject of a lecture.

I have a work published by Mr. Neef, "A Sketch of his Plan and Method of Education." It is very curious and interesting. Many of his ideas and much of his plan were subsequently introduced into all our schools, and are now in general use, to great advantage. In the work alluded to he states how he happened to come here; he says, "In the summer of 1805, Mr. William McClure, of Philadelphia, one of Pennsylvania's worthiest and most enlightened sons, happened to visit Helvetia's interesting mountains and valleys. He was accompanied by Mr. Cabell, of Virginia, brother of the then governor. Pestalozzi's school attracted their notice; they repaired thither, and were soon convinced of the solidity, importance, and usefulness of the Pestalozzian system. * *
'On what terms,' said this magnanimous patriot to me, 'would you go to my country, and introduce the sytem there * * *
My country, wants it, and will receive it with enthusiasm. I engage to pay your passage, to secure your livelihood. Go and be your master's apostle in the New World.'"

When we consider the vast improvements in all our schools and systems of education that immediately followed the introduction here of Pestalozzi's system, it would be difficult to estimate the amount of good done by this "magnanimous patriot," as Mr. Neef calls William McClure. Mr. Neef left the Falls, and finally went to the west.

*Forty-second Annual Report of the Female Association of Philadelphia, for the Relief of the Sick and Infirm Poor, with clothing, &c.*

In presenting our Yearly Report, we desire to express our gratitude to those whose contributions and donations have afforded increased facilities for alleviating the condition of the poor.

The past season has been one of peculiar suffering, owing to the severity of the winter and the prevalence of an alarming epidemic. We have pursued the same plan of operation that the experience of many years has induced us to believe the most advantageous to those relieved. Goods are purchased and cut into garments by our members, who employ poor women to make them up in their own homes. Two thousand one hundred garments were thus prepared during the past winter, and afterwards given to the sick and infirm, and to children unable to work.

Our rules require us to visit all the families we assist, and the two-fold object of our Society brings us into communication with different classes of our poor, with the sick and infirm, and also with those who are able to work, and whose eagerness to obtain this addition to their slender means, is an evidence of their desire to maintain themselves without seeking alms.

The sympathy elicited by this acquaintance with the trials and sufferings of both classes, must prove a benefit to the visitors as well as to those assisted.

TREASURER'S REPORT.

RECEIPTS.

| | |
|---|---|
| To balance in Treasury last year, | $ 26.20 |
| " Annual subscriptions and donations, | 925.00 |
| " Interest on Investments, | 489.57 |
| | $1440.77 |

EXPENSES.

| | |
|---|---|
| By cash paid for goods, shoes, &c., | $1,070.78 |
| " " " Sewing, | 355.09 |
| " " " printing, stamps, &c., | 13.00 |
| Balance in Treasury, | 1.90 |
| | $1440.77 |

ANNE M. NEEDLES, *President*,
S. W. cor. Twelfth and Race Sts.
ELIZABETH J. FERRIS, *Treasurer*,
No. 937 Franklin St.
RACHEL M. BIDDLE, *Secretary*,
No. 1705 Arch St.

A MAN so driven by his work that he cannot find time to eat or sleep is like a steam mill, in which everybody is so busy that nobody finds time to put water into the boiler or fuel into the furnace.

## ITEMS.

CALIFORNIA was shaken by an earthquake on the 26th ult. The centre of the shock is said to have been in Inyo county, and here the town of Lone Pine was totally destroyed, and Cerro Gordo badly damaged. A number of persons were killed at Lone Pine, but only one man was killed at Cerro Gordo. The first shock at Lone Pine was followed quickly by three others, "and the earth was a conconstant tremble for three hours." A chasm 35 miles in length and 3 inches to 40 feet in width was opened in the valley. The shocks still continue in the district, though with lessened violence. It is rumored that a volcano has been seen in active operation from the summit of Greenhood Mountain, 60 miles south of Visalia. The Indians left the district, as they feared a recurrence of the general convulsion, which, according to their traditions, converted a range of mountains into the Owen's river valley several centuries ago. The latest advices state that Big Owen's Lake has risen four feet since the earthquake. At Tibbett's Ranch, forty acres of ground sunk seven feet below the surrounding country. Kern's and Owen's rivers were turned backward, and reflowed with increased violence. The total number of killed in Inyo county is stated at 30, and of wounded at 100.

THIS city (New York) has at Randall's Island an excellent school for feeble-mindedchildren, under the charge of Miss Dunphy. Of her four assistants one, Miss Pauline Vogel, was in 1867 an idiot: and so desperate was her case that it was surmised that she was incurable, and consequently beyond all redemption, and not until the latter part of 1868 was there considered any hope. After this period she commenced to take an active part in all the exercises, and so proficient had she become in all her studies that, by the suggestion of Miss Dunphy, the commissioners appointed her as an assistant teacher. —*Independent.*

A NEW Hospital for Women was formally inaugurated recently under the presidency of the Earl of Shaftsburg. The *Daily Telegraphy*, London, says: It is situated in Seymour-place, Crawford-street, Edgware-road, and is remarkable as being the first hospital opened in this country of which all the officers are qualified female practitioners. The building has for some years been partially occupied as the St. Mary's Dispensary, where the indefatigable Mrs. Anderson, M. D., has been laboring. The whole building has now been secured, and devoted to the purposes of a hospital; and it was in one of the wards that the meeting took place.

The hospital has already six beds occupied and a capital place of exercise for the patients has been organized upon the the top of the house, which is boarded over and railed in for the purpose.

In a speech at the opening of the institution "Mrs. Anderson paid a graceful tribute to the assistance she had received from Dr. Elizabeth Blackwell and from Miss Morgan, who had been senior of the students in the celebrated Zurich school, where women compete with men."

EXPERIMENTS ON THE LOWER ANIMALS.—Till late in the last century aneurism in the arteries was treated by cutting off the limb. The great physiologist, Dr. Hunter was led by his intimate knowledge of anatomy to think it probable, that by the simple device of tying a silk thread around the artery in a certain part of its course, he should be able to cure the disease, and save both life and limb. He made trial on the living dogs, and succeeded; he proceeded to the same with the human sufferer from aneurism, and, at the expense of a small amount of pain, effected a cure. The operation introduced by Dr. Hunter is now universally practised in surgery. —*Exchange.*

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXIX. PHILADELPHIA, FOURTH MONTH 13, 1872. No. 7.

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Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Francis Daniel Pastorius ..... 97
John Reed ..... 101
Scraps from unpublished Letters ..... 103
EDITORIAL ..... 104
OBITUARIES ..... 105
Notices ..... 105
Account of a Visit to the Western Country in 1820–21 ..... 106
What is the Remedy? ..... 107
POETRY—Resting in God—Our Refuge ..... 108
Extracts from "Tobacco and its Effects." ..... 109
For the Boys ..... 111
Review of the Weather, Etc ..... 111
ITEMS ..... 112

## FRANCIS DANIEL PASTORIUS.

BY OSWALD SEIDENSTICKER.

(Concluded from page 85.)

The privileges which the freeman of Germantown were accorded by virtue of their charter, may have gratified their pride and independent spirit; but this pleasure had one drawback, and that a serious one; they found they had paid dearer for their whistle than they had reckoned. While defraying the expenses of their own improvements, they thought it unjust that they should be taxed for similar improvements in other parts of the county. Pastorius, therefore, laid the subject, in 1701, before William Penn in a letter, which contains this passage:* "Next to this, dear Governor, be pleased to call to mind that in the year 1689 thou wert as favorable to the aforesaid Germantownship as to grant unto the same considerable privileges, which not only thus with due thankfulness have been received by the persons therein incorporated, but likewise are at this very moment of time enjoyed by us, their successors, with all imaginable gratitude. On the other hand, a few of our neighbors (according to the old poet's saying: *Vicinumque pejus grandius uber habet*), did, and, may be, still do, think our German nation to be smiled on beyond desert or measure, especially because we hitherto construed the said charter after the plain words and the true meaning thereof most beneficially for us, the grantees, refusing to pay those taxes, levies and impositions which the County courts do lay, as necessity requires, on those under their jurisdiction. For, being by said charter exempted from jurisdiction of the County court of Philadelphia, having our own Court of Record, as well as our General Court, we cannot but believe that we are freed from all charges toward the said County, seeing it would rather be a burthen than a privilege to pay both the County taxes and also the taxes of our corporation. As for the provincial taxes, we never made any exception, but were always, and still are, willing to contribute thereunto according to our abilities, as good and loyal subjects."

The petition was laid before the Provincial Council and discussed on the 5th of March, 1701, but the colonial records give no clue as to the disposition made of it.

The corporative existence of Germantown closed in the year 1707; not, as has been asserted (*Hazzard's Register of Pennsylvania*, ii. p. 280), because no persons were found willing to serve as officers, but through the interference of the Queen's Attorney, George Lowther, much to the chargin of the people of Germantown, who thought themselves wronged.

* See the (unprinted) letter of Pastorius to William Penn in the Logan Papers, Historical Society of Pennsylvania.

In the year 1700, Pastorious, agreeably to his own desire, was relieved of his trust as Agent of the Frankfort Land Company. Incredible though it may sound in our days, for his seventeen years and five months' service he received neither salary nor compensation of any sort, but had, on the contrary, been put to considerable outlay in behalf of the Company, for which he was not reimbursed. The document accrediting the successors of Pastorius* announces the change in the following words: "And yet, because of the death of some of the heads of said Company, and the interruption of the French war, as also chiefly because of the absence of the Government and indisposition of the said our Factor, those our affairs in the said Province are come to a stop, the aforesaid Mr. Pastorious having also desired by and in several of his letters to be discharged of the administration, we for such reasons do confer full power and special authority on Mr. *Daniel Falkner* and *Johannes Kelpius*, as inhabitants for the present in Pennsylvania, as also on *Johannes Jawert*, etc."

The newly appointed agents were, with the exception of Jawert, not judiciously chosen. Kelpius was that curious personage known as the Hermit of the Wissahickon, the spiritual head of a mystic league called the "Woman of the Wilderness." He never troubled himself about the appointment. Falkner, who came with Kelpius, in 1694, was, like him, a Chiliast, but quite willing, before the Millenium opened, to do as the Romans do. Unfaithful to his charge, he lent his aid to a fraudulent scheme of one Henry Sprögel, who, about the beginning of the year 1709, alleged that while in Europe he had bought out the Frankfort Company's interest in their Pennsylvania possessions, that the bill of sale had been "taken by the French," and who succeeded, by some legal hocus-pocus—*fictio juris*, Pastorius terms it—to get, January 13th, from the County Court of Philadelphia, a writ of ejectment against the napping tenants of the Company.

The distress among the peaceful inhabitants of Germantown was great, and like chickens frightened at the approach of a hawk they came fluttering to Pastorius and implored his good services. These he readily promised, and on the 22d of February he hastened to Philadelphia to encounter the conspiracy of Falkner and Sprögel, above all to engage counsel. But here he found himself forestalled. The tricksters had, much to the disgust of the righteous Quaker, *feed and retained the four known lawyers of the Province.* THE FOUR KNOWN LAWYERS! Well might Gabriel Thomas say: "Of lawyers and physicians I shall say nothing, because this country is very peaceable and healthy. Long may it so continue, and never have occasion for the tongue of the one nor the pen of the other, both equally destructive," etc. (*Account of Pennsylvania*, 1698, p. 32.) Well, the mischief had been done, the four lawyers, ready enough *merceden imponere linguæ*, were committed to Sprögel's side, and Pastorius, as he himself piteously declares, too poor to go to New York for another counselor. In this predicament he applied to his friend, James Logan, for advice, obtained a copy of the Court proceedings, and laid the whole matter, in the form of a petition, supported by a similar one from Johannes Jawert, before the Provincial Council. Here the "heinous" plot received a thorough ventilation, and the Council granted an order which restrained the bold conspirators. (See *Colonial Records*, vol. ii. p. 430 and 431.)

As Pastorious never derived any income from the Frankfort Company for his services as their Agent, what were the means of his support? Being a man of high legal attainments and strictest integrity, he was of eminent usefulness to the settlers as their adviser in all law and real estate transactions, and did a business best compared to that of conveyancer and notary public, executing legal instruments of every description, such as leases, mortgages, articles of agreement, indentures, titles, attachments, releases, deeds of sale, bonds, warrants, testaments, certificates of marriage, contracts, powers of attorney, petitions, inventories, to which may be added the writing of private papers, letters, bills, translations, etc. Of all this his cash book from 1701 to 1719, gives a full insight. His charges were moderate: for executing a lease, title, bond, testament, etc., 2–3 shillings; for a deed of sale on parchment 7–9 shillings; for a bill, letter, etc., 4 pence. (Wages were then, for a common laborer, 2 shillings a day; the cost of a bushel of wheat 3–4 shillings, of buckwheat, 4 shillings, a pound of beef, 3–4½ pence, a pound of butter 6–8 pence, a yard of linen, 4½ pence.) His earnings from this source were, in fact, not sufficient to support his family, and indefatigably industrious as he was, he pursued for the last twenty years of his life, the honorable calling of a school teacher.

A kindly interest very properly attaches itself to the first efforts made in behalf of education, and to the beginning of literature in our State. The curious eye watches with pleasure the distant rills and rivulets, which in course of time, have become a magnificent stream. It is therefore a pleasant surprise to meet Pastorius, the founder of the first German

* Printed in the *Collections of the Historical Society of Pennsylvania*, i. p. 273.

settlement in America, the author of the first anti-slavery document, as a laborer in both fields, the scholastic and the literary, and the honors due to him on this score are the more readily pointed out, as the fact seems hitherto to have been overlooked.

A letter (in possession of Col. Frank M. Etting), written by Mr. Phineas Pemberton to F. D. Pastorius, to excuse the lateness of his daughters, and an answer to it, acknowledging "the good disposition of the two little ones, and that the very shadow of the rod will do more with them than the spur with others," both dated the 12th of 2d mo., 1698, leave no doubt that Pastorius then conducted a school in Philadelphia. Letters of his children to their grandfather, written about a year later, show that the family had removed to Philadelphia, and that their house in Germantown stood vacant.

Whether Pastorius was connected with the "Friends' public school" in Philadelphia, which was founded in 1689 and chartered 1697, or whether he conducted a private school on his own responsibility, could not be ascertained by the sources of information which are now accessible. The former supposition seems to be at variance with the statement of R. Proud, that G. Keith was the first master and that Thomas Makin succeeded him, while, on the other hand, it is unlikely that, at so early a period, two schools were patronized by Quakers simultaneously. Pastorius did not stay long in Philadelphia. In 1697 he was still dating his letters from Germantown, and in the first or second year of the new century he was there again as the head of a school.

This Germantown school was supported partly through voluntary subscriptions, partly by charges for tuition. The overseers, acting for the year 1702, were Aret Klincken, Peter Shoemaker and Paul Wulff. The contributors of that year were, Anton Loof, Peter Shoemaker, Paul Wulff, Jacob Delaplaine, Jonas Potts, Isaac Shoemaker, Walter Simons, Levin Herberdink, Johann Bleikers, Dirk Jansen, Johannes Umstett, Heifert Papen, Jan Lensen, Peter Bon, Herman Bon, Dirk Keyser, Claus Tamsen, Gerhard Ruttinghusen, and two others whose names could not be deciphered.

The school was attended by children of the following parents: Aret Klincken, Reinert Tyson, Tunes Kunders, Wm. Strepers, Paul Kästner, Reinier Hermans, Abraham op der Graeff, Christian Warmer, Arnold von Vossen, Johannes C. Codweis, Cornelis Sivert, Aret Küster, Jan Doeden and Lenert Arets. Similar lists covering the following years contain the names of all the Germantown worthies who enjoy a local fame for merits of their own, or of their descendants.

The impulse for establishing the school in Germantown was given by the Quakers, and it was in some measure considered as theirs, though persons of other creeds also, *e. g*, the Mennonites, Dirk Keyser and Jacob Gottschalk, belonged to its patrons. From Pastorius' private memoranda, it appears probable that the school continued at least till 1718, if not to the time of his death in 1719.

Reference has been made to the writings of Pastorius. Though the general reader may ignore them as unimportant, a short account of them will not be unwelcome to the antiquary and to all who feel some interest in the man who penned them.

The following were printed:

1. The inaugural dissertation *De rasura documentorum.* Nuremberg, 1676.

2. A primer. In the minutes of the Philadelphia Quarterly Meeting it is recorded that in 1697 a supply of "Pastorius' Primers" was obtained for the Philadelphia, Haverford and Dublin meetings. Sales of the same primer (eighteen pence apiece) are frequently entered in Pastorius' cash book. This is probably the first school-book printed in Pennsylvania. Cannot a copy of it be discovered?

3. The first book written in Germantown, but printed in Germany, is a treatise by Pastorius on four subjects of ecclesiastical history, viz.: The Lives of the Saints; The Statutes of the Pontiffs; The Decisions of the Councils of the Church; The Bishops and Patriarchs of Constantinople. That such should have been the *primitiæ* of Germantown authorship is curious enough. The book is written in German; the place of publication not mentioned. It is dedicated to Pastorius' teacher, Tobias Schumberg, by a kindly worded address, which closes: "From Germanopolis, lately founded by me in Pennsylvania and now thriving successfully A. D., 1690."

4. The *Description of Pennsylvania*, a little volume written in German, published at Frankfort and Leipzig, 1700 and 1702. As the book contains a number of authentic letters written between 1683 and 1699, in Germantown and Philadelphia, it is justly prized as an important source of early information.

Far more numerous than his printed books were his manuscripts, compiled with unwearying patience and scrupulous neatness. A list of their titles in Pastorius' own handwriting shows their whole number to be 43 volumes, viz.: 1 in folio, 14 in quarto, 22 in 8vo., and 6 in duodecimo. They cover a wide range of subjects; some are manuals of school branches, others treat of theology, economy, farming,

useful science; others again contain original poetry in English and German. Few of these laborious compilations have escaped the ruthless wear of time and neglect; the most curious of all, however, the huge folio entitled "Francis Daniel Pastorius, his Hive, Beestock, Melliotrophium Alvear or Rusca Apium," is still in existence, and now in the possession of Mr. Washington Pastorius, of Germantown. This is an old curiosity shop of a book, a Pastorian cyclopedia of useful knowledge and nondescript fancies, a medley of history, proverbial philosophy, quaint conceits, treasured experience and original poetry. This "Bee-hive" with its innumerable cells, is a ponderous folio of 1,000 pages, with about 100 lines to every page, written with almost microscopic minuteness. It was intended to supply his two sons with profitable and healthy reading.

"Dear children, come and look
Often in your father's book—
Not only look, but understand,
For learning's more than house and land;
The house may burn, the land be spent—
True learning never has an end."

Most of the poetry, which he labels—as though an excuse were needed—"Poetical Raptures," with the motto, "*Semel insanivimus omnes*," would bear being printed; there are many happy sentiments, pithily expressed after the fashion of gnomic verses. The larger part is written in English. Then comes German and Latin; occasionally he uses the French and Dutch; from the Italian and Greek we find quotations. With these seven languages Pastorius was quite familiar.

So considerable a portion of his poetry is of a bucolic strain, devoted to the pleasures of gardening, to the description of flowers and the care of bees, that it sheds a reflected light on the man himself, as finding in these genial pursuits cheer and relief from the arduous labors of office and school. When his neighbor, the famous Dr. Christopher Witt, removed his flower beds close to the fence that bordered on Pastorius' garden, the latter expressed his joy at this complaisance in graceful lines.

It has been stated, in another part of this paper, that Pastorius owned 200 acres of land on Chestnut Hill. An extract from his private papers may show what became of this magnificent stretch of ground, and it will show, at the same time, how uninterested, nay, indifferent to a fault, he was to worldly acquisitions.

"As regards landed estates," he says, "I never was eager after them, because the way to Heaven does not lead through them. Still I accepted the 200 acres, which William Penn awarded to me, in the German township. I located them in Sommerhausen, and sold them unwisely (1695) to Wm. Strepers and Abraham Tunes for 40 pounds, which I mostly spent in behalf of the Frankfort Company."

During the thirty-six years of his life which Pastorius spent in Pennsylvania, he was rarely sick. A severe fever, which prostrated him in 1685, left him little hope of life. In 1713 a tedious sore confined him to his bed, and he whiled away his time by writing a discoursive treatise, viz.: "Good Counsel to Bad Lawyers and Attorneys."

Again, 1717, he had to interrupt his scholastic duties in consequence of a cold affecting his lungs, by which he was brought to the edge of the grave. He received the kind attention of Griffith Owen, Richard and Hannah Hils, Samuel Preston, Isaac and Mary Norris, and of his German friends. Being well acquainted with the medicinal powers of plants, and familiar enough with therapeutics to write a Domestic Physician ("*Medicus dilectus*"), he did not often resort to doctor and apothecary. All the expense that he entered on this account in his cash book, during a period of twenty years, is exactly three shillings! The precise date of his death cannot be ascertained. He made his last will when "very sick in body," on the 26th of December, 1719, and it is probable that he died before the close of the year. The will was proved by the witnesses, Dirk Jansen, Cunrad Cunrads and George Bringhurst, on the 13th of Jauuary, 1720.

No tombstone, not even a record of burial, indicates where his remains have found their last resting place, and the pardonable desire to associate the homage due to this distinguished man with some visible memento cannot be gratified. There is no reason to suppose that he was interred in any other place than the Friends' old burying-ground in Germantown, though the fact is not attested by any definite source of information. After all, this obliteration of the last trace of his earthly existence is but typical of what has overtaken the times which he represents; *that* Germantown which he founded, which saw him live and move, is at present but a quaint idyl of the past, almost a myth, barely remembered and little cared for by the keener race that has succeeded.*

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TRUE conversion is a turning of the mind and heart from selfishness and worldliness to the love of God and man, not a sudden change from despair to transport.

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* A more extended notice of Pastorius' life, and the settlement of Germantown, was given by the writer of the foregoing article in a number of papers last year contributed to the *Deutsche Pionier*, a monthly published in Cincinnati.

From "Scattered Seeds."

JOHN H. REID.

Died in West Chester, Pa., on the 4th of 3d mo, 1872, of pulmonary disease, John H. Reid in his 33d year.

'Tis often we are called to part with such who seem to our limited vision to be the very ones best calculated to lead into the true path those whose footsteps are uncertain and whose faith in the "narrow way" needs strengthening for life's battle.

John Reid was born in Washington Co., Pa., on the 9th of the 10th mo., 1839. He was the son of John and Rebecca Reid, who were members of the Society of Friends within the limits of Red Stone Quarterly Meeting. His ancestry were English, his father having emigrated to Quebec in 1819. This was a time when the British government, jealous of America as a rival in manufactures, had passed stringent laws forbidding her skilled laborers emigrating to this country. He and his brothers made their way on foot to Vermont, where they spent the winter in chopping wood, which must have been hard labor for them, accustomed as they were to their work of silver-plating, this having been the family trade for generations. After this he made his way to a settlement of Friends in Western Pa., where he might have been said to have commenced the responsibilities of life. He was a man of knowledge and rare natural abilities, and was thought by the simple backwoodsman to be a prodigy of learning. Here John was born, and amid the grand scenery of the place his childhood years were spent.

Many pleasing incidents are treasured of his infantile years. One of these was the strong attachment of a dog that (when a small pup), John but two years old pushed through the railing of a second story porch, from which fall it was thought it would be killed; but recovering, ever after with the peculiarity of the canine race, watched over the little fellow with unwavering fidelity. If John, tired from play, would fall aleep, *Ceasar* grown large and strong, would curl himself around him, and no harm could approach him during his slumbers. In 1851 his father died, and then his struggle in life commenced. To aid his family, he had charge of the Friend's meeting-house, two miles distant, where he split wood, made fires, swept and dusted it twice a week for the yearly sum of $6. Think of this, children of luxury, if tempted to murmur when required to perform little services. To this meeting he was wont to walk in company with his sister, and to one little occurrence he attributed his love for plainness and simplicity in apparel. He had been very anxious to possess a scarlet ribbon for his straw hat, and on having his wish gratified walked proudly to meeting, when the ends of the bright satin ribbon fluttering in the wind frightening a horse that was passing, so impressed John that he remarked he "was done with red ribbons," and recurred to it in after years as having been the means of effectually curing him of vanity as regards dress. He possessed a great desire for knowledge and read eagerly every book that came within his reach; and not only read but thought about it, and if he found it did not come up to his idea of truth it was rejected; thus cultivating his reasoning powers early in life.

He was of a tender, gentle nature, and had an innate sense of the beautiful. Recently, in speaking of those western homes, he said it made his heart ache to think of those *pioneer women*. The men had their out door life where beauty was around them, and their frequent gatherings at corn huskings and other such meetings gave them a little social life; but the women had little to soften the coarseness and monotony of their lives.

As is too frequently the case when the head of the family dies, separation follows, and John found a home with strangers. In 1853 he came to reside near Philadelphia. He was fortunate in being placed with those who recognized that he had been reared by a tender mother, and cherished by the warm love of sister and brothers, and though work was his portion his mind had some opportunities of developing itself. But the life of a farmer with the accompaniment of slaughtering animals for the market was not the one for his gentle spirit, as he remarked often, "I never could endure it when we came to kill the sheep; they offered no resistance to the butcher's knife, and I always turned from the sight." He had from a child been very fond of lambs, and when occupied as a teacher often fondly regarded the children as "*lambs*," over whom he must watch with a shepherd's care.

In his seventeeth year he went to learn the business of a plumber in West Chester, Pa., where, from the exposure of out-door work in winter he took a heavy cold, from the effects of which he lay fifteen long, weary months, during which time his life hung on a very slender thread. He was then well-prepared for death, and said, upon looking back over his early days, he could recollect but one circumstance for which he would like to make amends. That once when a small boy, on being sent for shavings to a neighboring shop, he brought away with him a small board, which he found among the shavings, and he had never felt exactly easy about it. He desired that ten cents should be forwarded to the owner of

the premises, as a compensation, and nothing would satisfy him till it was done. Thus we see how he cultivated and kept alive a tender conscience. While on his sick bed his mind matured and his religious experiences deepened, and when he arose from it he felt that, like Hezekiah of old, *his* life had been spared for perhaps *fifteen years of work* in the Father's vineyard.

Teaching school seemed to offer labor more congenial, and to this he applied himself, but as he was in a measure self-taught, the constant application to study along with teaching was too great a tax on his physical strength. He was forced to abandon it and went to reside in Reading, Pa.; here he entered zealously into the interests of the society of Friends to which he was warmly attached. The first First-day school had a short time previous to this been established in Reading, Pa., and John entered heartily into the work, recognizing the fact that if the Society does not care for its children, they will be drawn aside, and posterity will find them allied to other churches. Here, in the old log meeting-house in 1864, he first yielded to the call of his Master, and gave utterance to the impressions of truth upon his own mind. Many can testify to the comfort received from his ministry, given as it was in meekness and true Christian simplicity.

To his exertions mainly the present meeting-house at Reading owes it existence, and let us hope that, though Friends there are few in numbers, the seed of truth has been sown that may in after years bring forth fruit.

In 1868 he made a visit to England. His enjoyment of this visit, and the knowledge he acquired, in part compensated for the severe strain upon his already impaired constitution. The climate, together with the constant exertion he made in visiting Paris, Scotland, and other places in the short period of three months was too much for his health. After his return home he was for a long time, as he expressed it, "good for nothing." The state of society in England, particularly the Society of Friends, dwelt heavily upon him. He felt the influence of wealth in destroying the primitive faith of Quakerism, and gave expression to his impressions in Bristol while there, and brought home with him a feeling, that "if his life was spared, he was not yet done with England."

After somewhat recovering his strength he made a visit to his childhood home, thence to Ohio, where he attended the Yearly meeting in 1869. In the fall of '69 he engaged in teaching school in Salem, N. J; his health again failing he was obliged to give it up. Here, as everywhere else, he made warm friends, and the true simplicity of his life had its effect in winning souls to seek the true path. It might truly be said that the one ruling passion of his life was his love for children. In the fall of 1870 he again engaged in school teaching at Friend's High school, West Chester, Pa. Here his natural abilities, and wonderful power of imparting to others what he knew so well, together with the love that prompted him to gather the children, at once insured him the devoted attention of the whole school. His lightest word was felt by them to be sufficient law, and he ruled by the power of a love seldom equalled.

But, too soon for those who are left behind, was he again prostrated, and for three months his devoted relatives and attached friends anxiously watched the flickering flame of his waning life.

Those who were privileged to minister to his physical comforts during his illness, had often seasons of precious communion with him. It was a hard struggle to yield to the call to go up higher, for he often said, "he would willingly suffer the pains of the natural body to be spared to work for the children." His eye frequently rested on a pictured group of them, presented to him during his illness, and he would say, "there is a good character in every boy and girl there if it can only be trained aright" He was particularly desirous that they should be taught correctly, and not crammed with false ideas, theological or otherwise. "I," he said, "have educated more out of myself the last three years than was instilled into me in ten, and I am thankful. Children are so pure that I have no doubt they often pass days without transgression, and if they could only be taught that there is nothing but *sin* to be dreaded, that *all* of God's laws are just and true with *no exceptions*, and if we violate them *willfully* or *ignorantly* the penalty will come, which we should accept without murmuring." His last labor of love was to address to his pupils a letter, which he would write with his own hand though it exhausted his strength. In it he says: "As my time seems growing short here, and I shall soon be near the great white throne of my God, I may say that the holiest and loveliest thing that I can conceive of, is a soul without stain, pure before God; for unto such, beauties are made known that otherwise cannot be comprehended. The love from such a soul can never die, and this I feel to be the love that you bear to me and I to you; I shall carry it hence with me, for it came from God and will return to him."

He was warmly attached to Friends and during his illness expressed a fear lest

they should lose ground and not be first in position in advocating truth, and when queried with, as to what matter, if truth is advanced, whether by Friends or not, he replied with warmth, "Friends need not fall behind if they will only mind *the light*, and not lean on broken reeds." He recognized plainly our three-fold nature, and sympathized with those whose time had to be so constantly occupied in providing for physical wants as to leave little leisure for the cultivation of the spiritual part. "What could I have to take with me to the spirit-world, if I had not somewhat of the cultivation that will fit me for more perfect enjoyment there."

His own life in the future was very clear to him. "Once, years ago, I went with Bunyan into the dark valley, but now I know not of dark rivers or bridge of sighs," adding "some of our religious experiences are for ourselves alone; if uttered they would be as 'pearls before swine,' none able to comprehend them."

With the First-day School workers,* he is sorely missed, and his place in the Bible class, where it was a privilege to listen to his clear explanations of Scripture as it was revealed to him, will be hard to fill, yet with renewed diligence, perhaps they too will be nourished with crumbs from the Master's table.

Summed up, his pure life and living ministrations, were worthy of imitation; his influence for the advancement of goodness, truth and justice was powerful.

Ah! how many sweet and loving memories cluster around, as we recall his many virtues, his ready adaptation to the wants, and the needs of the young, his instinctive sympathy for the suffering, his gentle winning manner, his warm affections that glowed with such fervor, and awakened a response in our hearts. His nature was fine and sensitive, keenly alive to every influence; he seemed scarcely able at times to buffet with the rude blasts of the world's elements but faith was his anchor. His mental and intellectual powers were highly cultivated; a close student and ripe scholar, he was an ornament to any society. In his spiritual nature there was a rich mine of treasures, that gave evidence he drew inspiration from the inexhaustible fountain of light, love and knowledge. We who were privileged to listen to his ministry, the clear illustration of his views—his earnest exhortation to come away from all creeds, forms and traditions, depending alone upon the Father's teachings in the secret of the soul, can testify it was the gospel power. Although we feel a deep void, let us endeavor to suppress all selfish sorrow and remember he is now freed from the sufferings, the trials of this earth life—gathered into the heavenly garner, fitted and prepared for the enjoyments of that blessed home, where we can all unite with Whittier in saying:

"Fold him oh Father in thine arms,
And let him henceforth be
A messenger of love between
Our human hearts and Thee.

Oh let his mild rebuking stand,
Between us and the wrong,
And his dear memory serve to make
Our faith in goodness strong."

*He was superintendent of the West Chester First-day school, Chairman of the committee of the First-day School Association having charge of the publication of "Scattered Seeds," and one of the last of his visits in love was to attend a conference at Newtown, Bucks county, as a member of a committee to promote an interest in the First-day School cause.

## Scraps

### FROM UNPUBLISHED LETTERS.

The tender, earnest, *seeking* spirit which I recognize in thee, dear —, my very heart leaps joyfully to greet. While battling with the many weaknesses and "secret enemies of our own household," how cheering is every ray of light that tells of a victory here, or a triumph there, that is bringing us "nearer our *home*." I am rejoiced to hear thee speak of attending the mid-week meetings; there is certainly something in the sacrifice of leaving our worldly cares, and sitting down in an earnest, silent seeking for the better life, which brings a rich reward. Many of our most strengthening and baptizing meetings are on Fourth-days, where our world-hardened hearts (at whose door the Divine Spirit has so long been knocking in vain) suddenly open, and the Lord of life comes in and "sups with us and we with Him."

I am thankful, too, to hear thee speak as thou dost of dress, and grateful that a word of mine has been blessed to strengthen thee in this direction. Oh, how impossible it is for any of us to realize, until we begin to leave off our trimmings and ornaments, how much the vanity which puts them on, stands in the way of our better life. The vessel that is full can hold no more, and while our minds are occupied so much of the time, as they must be, to keep up with changing fashions, the meek and lowly spirit of the Master finds no room there. I do not particularly advocate the uniform of Friends, but that simplicity which discards panniers, double skirts, ruffles and tucks, or anything

not needed for comfort. Pardon, but these things have stood so many years in *my* light, that I feel deeply, since my eyes have been opened to see, what bitter and *successful* enemies they are to the spiritual growth, that so many women in the prime of their lives should be slaves to fashion, while the better and immortal part is left to starve and dwindle. . . . My heart echoes all thou sayst with regard to T. C. T. His death certainly is a great loss to our Society. I felt his spirit to be earnest, sweet, and tender. Blessed indeed are they whose spirits have been quickened into newness of life, and who have heard and *obeyed* the Master's summons, "Go ye into my vineyard and labor."

The deep baptisms of such can be known only to themselves and God, but the "crown of life" can be purchased in no other way than by being "faithful unto death." Didst thou ever think what successful and acceptable laborers in the vineyard we may become, by conscientiously performing all the little duties which lie about our pathway every day, and encouraging those around us to do right by not suspecting them of wrong? Evil suspicions are a sad blight upon a sensitive nature, and a deadly poison to the soul that begets them How necessary then to cultivate that sweet charity which "thinketh no evil." If we do not try to scatter roses along life's pathway, we may by heedlessly sowing thorns.

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—— says he told thee that I had a prospect of attending your coming Yearly Meeting. It was hardly a prospect, only a very great wish to do so. But the way does not seem to open properly, and perhaps the hindering things are Divine limitations. I will try to think so, and be resigned. I have passed the point of feeling very greatly disappointed about things, for I have so often found "all things to work together for good," that I am willing to put the reins out of my hands, and be guided by indications.

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The conclusion of thy letter was beautiful and touching. It seemed to bring our heart into the same sweet spirit under which it was written, inspiring us, although sensible we were over-estimated, to *endeavor to be* what thy kind heart seemed to regard us. The most perfect human heart, being conscious how far its actual life falls short of that high ideal which it is capable of conceiving, and which, in its humility, it hopes, though unattainable by it, may in some way be reached by more favored ones, imputes to them the perfections of its highest ideal, instead of those of humanity; and the humbler, purer, nobler the heart, the greater is the liability of undervaluing itself, and over-estimating others. Of the truth of this, the conclusion of thy letter is very strongly corroborative.

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 13th, 1872.

THE NEW EVANGELICAL ALLIANCE.—There is enough religious sentiment in the land to evangelize the whole country. But while there is much zeal for sect and church, and great efforts for the promulgation of peculiar forms and equivocal words, earnest workers fail to join hand to hand for the advancement of the cause of practical righteousness.

The secular press is searching the hidden places of immorality as with a lighted candle, and bringing into painful notoriety secret deviations, and those who desire to imitate the Divine heart have a wide field in which to prove their faith by their works. Many are engaged in lifting up those who have stumbled, and endeavoring to excite in them a greater feeling of self appreciation and a stricter observance of the moral law; but a more combined effort of all seriously minded persons, would, we believe, be instrumental in removing many of the temptations which beset the unwary, and in bringing back those who have wandered from the right path. This is the kind of Christian union which would benefit the world, and "glorify our Father which art in heaven."

In the language of J. G. Whittier, the time is now, "we trust, near at hand, when distracted and divided Christendom shall unite in a new Evangelical union, in which orthodoxy in life and practice shall be estimated above orthodoxy in theory," and members of all denominations shall "forget the poor interests of self, in view of eternal right and universal humanity." Though the individuals composing such an association may be "widely apart as mere theologians," yet the harmonious working of their lives and practice will attest their appreciation of the "saving truth, that love to God and His creation is the fulfilling of the Divine law." "Christianity," continues the same writer, "consists rather in the affections than the in-

tellect; it is a life rather than a creed; and they who diverge the widest from each other in speculation upon its doctrines, may, after all, be found working side by side on the common ground of its practice." We would that this may at an early day be realized.

THE UNDERGROUND RAILROAD, by William Still, has been received from the publishers, Porter & Coates, of Philadelphia. The book is composed of the story of the escaped fugitives—the perils, the terrors of pursuit and re-capture, and the noble Christian labors of those who heard in their own hearts a response to the Divine injunction which has resounded through the long ages, "Loose the bands of wickedness, undo the heavy burdens, let the oppressed go free, and break every yoke."

The writer mentions that he has confined himself to facts coming within his personal knowledge, and to the records of his own preserving; also, that he is conscious of the literary imperfection of his work. But we believe the reader will find the book to be of such great interest, that any deficiency in elegance of style will not be severely criticized.

"TOBACCO AND ITS EFFECTS."—We would inform our friend in New York, who sent us the pamphlet on this subject, by Henry Gibbons, M. D., that it was noticed and a portion of it published in the *Intelligencer*, Twelfth mo., 1868. It will be found in our 25th volume, page 664, and will repay the reader for a re-perusal. In this treatise the author shows conclusively "that the use of tobacco is a physical, mental, moral and social evil."

We think a re-publication of the essay and a general circulation of it among all classes, might be productive of good, by awakening thought on the subject and disseminating truths too often overlooked or ignorantly indulged in by those long accustomed to the use of the noxious weed.

A few extracts from the pamphlet will be found in this num-ber.

WE were interested in the information forwarded by "C," but think there would be a propriety in delaying its publication until after the action of the Monthly Meeting, when we shall be glad to hear further from our friend.

## DIED.

CARY.—Suddenly on the 25th of 2d month, 1872, at her home near Albany, N. Y., Lydia, wife of Joseph Cary, in the 67th year of her age.

"Give her of the fruit of her hands; and let her own works praise her in the gates."

CARTER.—Departed this life in sweet and calm composure, at the residence of her son-in-law, Joseph Harlan, near Fallston, Harford County, Md., on the evening of the 23d of 3d month, 1872, Hannah G. Carter, widow of the late Joel Carter, aged nearly 86 years; a member of Little Falls Monthly Meeting.

BOGGS.—At Camden, N. J., on the 11th of Second mo., 1872, of pleuro pneumonia, Ellis Boggs, in the 36th year of his age, a member of Haddonfield Monthly Meeting, N. J.

FERGUSON.—On the 3d of Third mo., 1872, Ann Ferguson, aged 69 years; a consistent member of the Monthly Meeting of Medford, N J.

BROWN.—At his residence, Millbrook, Dutchess Co., N. Y., on the 5th of 4th mo., 1872, Samuel H. Brown, son of Samuel and Rachel H. Brown, in his 30th year. He was a member of Nine Partners Monthly Meeting; much esteemed for his modest worth and exemplary walk through life.

## "THE MANCHESTER FRIEND."

This new paper is devoted to the promulgation of liberal views and the free interchange and expression of thought on religious subjects. Arrangements have been made by the undersigned to furnish the *Manchester Friend* to subscribers in the United States at one dollar a year, postage paid. All wishing to subscribe may communicate with him. Address No. 26 N. 7th St., Phila.

THOMAS H. SPEAKMAN, *Agent.*

## FRIENDS' PUBLICATION ASSOCIATION.

Executive Committee will meet on Sixth-day afternoon, Fourth mo. 19th, at 3 o'clock, in the Monthly Meeting room at Race street.

WM. M. LEVICK, *Clerk.*

## CIRCULAR MEETINGS.

The committee of Philadelphia Quarterly Meeting will meet at Race street on Sixth-day afternoon, 19th inst., at 4 oclock.

WM. EYRE, *Clerk.*

## FIRST-DAY SCHOOL.

The annual meeting of "The Association of Friends for the promotion of First-day Schools within Philadelphia Yearly Meeting," will be held at Norristown Meeting House, Pa., on Seventh-day next, 20th inst., at 10½ o'clock. All interested are invited. Excursion tickets, good from Seventh to Second-day, 60 cents.

JOS. M. TRUMAN, EMMA WORRELL, *Clerks.*

The Executive Committee will meet at 9 A. M. same day.

DEBORAH COMLY, *Clerk.*

THE serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the spirit of God.

## ACCOUNT OF A VISIT TO THE WESTERN COUNTRY IN 1820–21.

BY AMOS PEASLEE.

(Concluded from page 70.)

Seventh-day we attended Fairfield Monthly Meeting, where Truth was at a low ebb. First-day at Lead Creek, and visited several families in the afternoon, to our satisfaction, and lodged at our friend Wm. Algis', with whose dear family we were favored to break a crumb of heavenly bread, and our parting was in warm affection. Second-day at Walnut Creek, had a meeting with a few Friends and others, where ability was graciously afforded to open the doctrines of the Gospel to my own humbling admiration; may all the glory be given to God alone, for we have no might of our own. Third-day at Dryrun, thence to Zanesville; had a meeting with a few Friends and others, but Truth seemed at a low ebb among them, the blessed cause being marred by the love of this present world. Sixth and Seventh-days arrived within the limits of the Ridge Meeting, attending it on First-day, Somerset on Second-day, Third-day Captuna, on Fourth-day at Stillwater, all of them open and good meetings, but more especially that at Stillwater, where the daily dying, as the apostle experienced, was held forth and opened as es sentially necessary to a daily rising in newness of life; the book of life being through mercy renewedly opened. Lodged at Caleb Engles', with whose dear family and others we were favored to break a crumb of heavenly bread in a heart-tendering opportunity. Fourth-day at Goshen; Fifth-day at Plainfield; Sixth-day, Flushing, the blessed Truth furnishing with ability to labor from day to day, to my own humbling admiration. Lodged at Issachar Foulk's, with whose precious wife and children we were mutually comforted. First-day at St. Clairsville. Went home with our friend Jacob Branson, he having been several days very acceptably with us. Second-day at Guernsey, where I was concerned to set forth the nature of true Christianity, describing the true Christian, who must be Christ-like, having learned of Him who said, "Come learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls." Christ, the good spirit, living in him, bringing forth the same heavenly tempers and Godlike disposition that was figuratively described by the Lamb and the dove, Jesus Christ, was our pattern, being pure, holy, harmless, undefiled and separate from sinners. Third-day at West Chester. Fourth-day we attended Freeport Meeting. It was a time of refreshment that came from the presence of the Lord. Lodged at Israel Wilson's. Fifth-day at Brushy Fork we had a meeting with a few Friends and others belonging to the Methodists and Baptists, and the glorious light of the gospel of Christ was such that it broke forth in meridian brightness; expanding our views in a realizing sense of the spiritual kingdom or heavenly dominion of Christ in the heart of man. The Sun of Righteousness broke through the clouds, and the spiritual eye was opened to look beyond all the types, figures and shadows of the good things to come; the holding the outward ordinances as a representation or outward pattern of the things in the heavens, or in the gospel church, but not being the things themselves. Therefore they are not meat for the new born babe in the Church of Christ, when he the blessed Immanuel (which is God present with us,) ministers food convenient to the present state of the immortal soul. He gives the bread of life to the hungry and the new wine of his kingdom to the soul that is ready to faint, and opens the fountain of his atoning blood, that the humbled soul may wash its robes and make them white. May the Lord seal instruction, to whom be all the glory, for we have no power, wisdom, or might of our own to open Divine things. Attended a meeting at West Grove on Sixth-day, and lodged at Samuel Barber's, our friend Jacob Branson and several others from Brushy Fork being with us. We, together with the dear family, falling into the quiet, were nearly all of us gathered with one accord in one place, which was indeed, I thought, a heavenly place in Christ Jesus, and our parting was in that feeling that has no fellow. Seventh-day at Harrisville, where the glorious mystery of the new creation of God in Christ Jesus, or the mountain of his holiness where there is nothing to hurt or destroy, was opened and explained to the people. First-day at Mount Pleasant. The meeting was large and mercifully owned by the Great Head of the church. Second-day we attended Smithfield Monthly Meeting, where ability was given to search the camp of our Israel, and the living were encouraged to a more assiduous labor for the prosperity of Zion and the holy order of the church or household of faith. Third-day at Short Creek Monthly Meeting. In the early part I felt my own weakness and utter inability for any good word or work. Then were my feelings comparable to water for weakness, and I was filled therewith to the brim. But as I was resigned to become a fool for Christ's sake, that is, that I might be favored with His wisdom, I felt that power that converted the water into wine at the marriage feast in Cana of Galilee, strengthening my mind in believing that my state at that time was comparable to the water-pots

being filled with water, as a preparation for the miraculous power to act. As my mind was reduced to a state resembling the water, the heavenly power of Christ sprang up in my soul, converting my weakness into strength, my deep suffering into a renewed spring of heavenly joy, and it was a time of refreshing that came from the presence of the Lord. On Fourth-day we attended Concord Monthly Meeting. The blessed Truth being near, furnished renewed ability to search the camp and to ministor to the conditions of the several classes composing the militant church, and to my humbling admiratinn, the Book of Life was so opened that the spirit and power of an endless life reigned over all. Fifth-day we, with several of our dear friends crossed the Ohio River and had a meeting in Wheeling, where we met many among the different denomination of Christian professors ; and I was concerned to call upon them to examine their faith by its fruits, whether its effects were to produce the new creation of God in the soul of man, by which sin was destroyed and there was brought forth the new heaven and the new earth wherein dwells righteousness."

Here the account closes, and this was probably the last meeting attended while on this visit.

For Friends' Intelligencer.

## "WHAT IS THE REMEDY?"

Thus queries a correspondent in a recent issue of this paper. He deplores the "political and social immorality" in this country, and contrasting these with our material wealth and resources, in all earnestness of spirit, asks, what is the remedy? and a very suggestive, important question it is.

The writer cannot hope to answer this inquiry satisfactorily, but the thoughts it has awakened seemed to him appropriate for the *Intelligencer*. He endeavors to "look on the *bright side*" always, and despite our present political and social status, he yet clings to the faith that the world as a whole grows better as it waxes older, and that we as a people are, in character, quite up to the average standard. The pure stream of Christianity yet rolls on, and, although occasional obstructions may *seem* to check its majestic flow, in *reality* these are often instrumental in opening new channels, whereby unfruitful soil becomes enriched. To think otherwise, in his view, would be to dethrone the Beneficent Ruler of the universe, and to set at naught His plans for the education and salvation of souls. An intelligent being does nothing without a purpose, and if 'God is Love,' his purposes must harmonize with His character.

Created as we are in the Divine image, it becomes our privilege, if we will, to trace the evidences of His wisdom and love in the government of all the races of men ; to see that, as progressive ages have rolled over the world, there has been developed more of good than of evil. True, the finite cannot fathom the infinite, but investigators in this field of inquiry have discovered the Divine superscription in even the rudest religions of earth, thus demonstrating the sure guidance of humanity through all time. But this process of development is intermitted by relapses more or less frequent. History certifies us, that "a *steady* advancement in religion and morals" is not the law of human progress. Generations, as well as individuals, miss the road sometimes, and because of the suffering which ensues, experience is gained and strength received, for renewed effort. The "exceeding sinfulness of sin," is truly known but by the sinner, who alone can feel the blessedness of salvation from it. He understands the words of the prophet, "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee," but how comforting is the assurance given, that "where sin abounds, there grace much more abounds." If this confidence in the rule of a righteous God is ours, we need never despair. As such a faith deepens it will stimulate us to enlist as co-workers with Him, for the spread of His truth and love in the earth,—for human instrumentality is made available to this end.

"When *all* like sheep had gone astray," when "men were dead in trespass and sin," the "well-Beloved Son" was sent to seek and save the lost, to bring "life and immortality to light," and ultimately to draw all men unto himself. The so-called 'dark ages' preceded, and made more glorious, the reformation of Luther ; and still later, when Protestantism had nearly lapsed into the bondage of Romanism, Fox was raised to call away from outward forms to spiritual verities ; and again, when professedly religious teaching had degenerated into wrathful denunciation of the sinner, Murray landed on our shores as the evangelist of God's redeeming love. Because of religious persecution in Europe, the then wilderness of America became the home of religious liberty. And no less in our day do we see that "there's a Divinity that shapes our ends." Russia has emancipated her serfs, and America her slaves. France has built upon the ruins of despotism, the foundations of a free republic. German liberalism, has broadened the channels of religious thought, throughout Christendom. England is agitating the question of Church dis-establishment, and the abrogation of artificial social distinctions. Japan is opening her gates to foreign traffic, thus pre-

paring the way for Christian civilization. International differences are being adjusted by arbitration. Woman is asserting her true position, and her claims are being recognized.

Surely these are hopeful signs, clearly revealing the hand of the Lord, guiding the nations through varied experiences towards the promised goal. It is a fatal error to suppose that we as a people are deserted. The signal growth and prosperity of our beloved country, even in the childhood of its existence, is the marvel of the world ; but, as has been said, reverses must needs come—nights of gloom must alternate with days of sunshine. Because of this unalterable law, shall we let go our faith in the overruling Providence of God ? Be it ours rather, when the light is hidden, and the way is closed before us, to remember that "the darkest hour is just before the dawn," and resignedly to wait for the coming morning. Through such a season we have just passed. Our late civil war, while it destroyed slavery, created extravagance, the outgrowth of an inflated currency. Political and social immorality may be traced to this extravagance. We are told that the love of money is the root of all evil," and as its corrective, the covetous find, "they have erred from the faith, and pierced themselves through with many sorrows." But after all, *our* social evils are less prominent than those the world *has known*, and in the olden time, there was "spiritual wickedness in high places," more glaring than the venality of politicians in these days. Grateful as we are for these evidences of improvement, with no less thankfulness we hail the efforts being made to correct our own short comings. There is a spirit abroad which loudly protests against the lavish expenditure of money, public or private, and on every side earnest patriotic men are declaiming against political corruption. Reform associations are being organized, with a view to insure honesty in the administration of public affairs, by the punishment of unfaithful officials.

The writer has not lost his faith in human nature. It is not essentially corrupt, and as the handiwork of God, is worthy our respect and reverence. The froth on the surface of our social and political life betokens an under current of moral power. Not all politicians, nor yet all judges, are corrupt. Not all juries can be bought, nor do all merchants deceive. There are enough righteous men amongst us to save the nation. Indeed when we estimate the large influx annually to our shores of uneducated foreigners, and add to this the demoralization consequent upon war, the wonder is that our national character has not suffered more. In view of the fact, also, that a century in the life of a nation is but as a day in the life of a man, there is much in our brief history to be thankful for.

The following extract from one of our daily papers is worthy of a place here, as bearing upon the topic under consideration :

"Nothing is more strongly opposed to the spirit of true religion than a despondent habit of mind. It is essentially distrust, and none who have a vital and realizing sense of the perfect wisdom and goodness that upholds and guides the Universe, will continue to bend beneath a load of fear, apprehension and sadness. Where the trust and faith, so often fluently expressed, is deeply experienced in the heart, it will drive out the darkness of gloom with its own bright sunhine, the blessings of life will be gratefully accepted, gladly enjoyed, and patiently resigned, and its woes will only be contemplated sufficiently to rouse all the energies of mind and body to work for their alleviation."

What is needed, then, is Christian work, with unwavering trust in God. Every conscientious endeavor, however feeble, is productive of good to the individual if to no one else ; but the aggregation of such labor, in any given direction, becomes an immense power. Each man is a leader in his sphere, and should act under the responsibility thus created, according to the light furnished him. By such a course, others will be stimulated to increased exertion, and the world will be blessed. If we are not mistaken, the movements now in progress amongst us for the purification of our political system will, by their effectiveness, ere long make it unnecessary for our brother to ask, "What is the remedy ?"

*4th mo.*, 1872. CARITAS.

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Selected for Friends' Intelligencer.

## RESTING IN GOD.

"Since thy Father's arm sustains thee,
Peaceful be ;
When a chastening hand restrains thee,
It is He ;
Know His love in full completeness
Fills the measure of thy weakness ;
If He wound thy spirit sore,
Trust him more.

Without murmur, uncomplaining,
In his hand
Lay whatever things thou canst not
Understand ;
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Lying still.

Like an infant, if thou thinkest
Thou canst stand,
Childlike, proudly pushing back
The offered hand,
Courage soon will change to fear,
Strength doth feebleness appear,
In His love if thou abide,
He will guide.

Fearest, sometimes, that thy Father
Hath forgot ?
When the clouds around thee gather,

Doubt Him not.
Always hath the daylight broken—
Always hath He comfort spoken—
Better hath He been for years
Than thy fears.

Therefore, whatsoe'er betideth,
Night or day,
Know His love for thee provideth
Good alway.
Crown of sorrow gladly take,
Grateful wear it for His sake,
Sweetly bending to His will,
Lying still.

To His own thy Saviour giveth
Daily strength ;
To each troubled soul that liveth,
Peace at length.
Weakest lambs have largest share
Of this tender Shepherd's care ;
Ask Him not then when ? or how ?
Only bow."

OUR REFUGE.

Though darkness gather round our path,
And angry clouds the sky deform,
Yet doubt not, in its fiercest wrath
God sits serene above the storm.

We suffer, but He knows it all,—
Our fears, anxieties and pain ;
And Love, that notes the sparrow's fall,
No trial sends to us in vain.

He hears and heeds our feeblest cries,
And knows what lot for us is best ;
In what He gives and what denies,
His care alike is manifest.

We choose, and he annuls our choice,
Because his eye discerns the end ;
And if he chide, 'tis with the voice,
The tender accents of a friend.

Then let us trust Him and obey
Through all life's trials yet to come ;
Better than we He knows the way
That leads the pilgrim to his home.
—*Wm. H. Burleigh.*

Extracts from "Tobacco" and its Effects.

BY HENRY GIBBONS, M. D.

The use of tobacco tends to vitiate the sense of taste, and to create unnatural and morbid thirst, which craves some other means of gratification than the pure and wholesome beverage provided by the Creator. In this way it leads to the use of strong drink, and becomes a stepping-stone to intemperance.

It has been contended that tobacco is in some degree a substitute for alcohol, and tends to protect from intemperate drinking. But such is not the experience of mankind. Bad habits do not go singly ; they are gregarious. One brings another of its kind. The man who loses his self-control in one respect is less his own master in everything. There is no slavery more relentless than that of tobacco —no chain harder to break. Even the appetite of the drunkard is often more easily overcome.

Besides, tobacco leads away from good company, and into bad company. From the family circle and from the society of virtuous females it is often excluded: from corrupt society *never.* * * * * * * But why need we argue against the propriety or morality of the practice? Do not its victims themselves almost invariably condemn it, and wish that they had never become its slaves, and that they had strength to break their chains? The father who should train his children to chewing or smoking would be considered a monster. And yet every parent who indulges in tobacco is guilty of that sin. Let him preach as he may, his example is infectious, and more powerful than his precept.

Great is the responsibility of every man and every woman in regard to the rising generation. Through the faculty of imitation which is implanted in human nature by the Creator for wise and useful ends, children are drawn toward their seniors by invisible cords, with force that they cannot easily withstand. What they see us do they are inclined to do; and we are under the most solemn obligation as Christians and as moralists to set before them an example which they can follow with safety. In this point of view, what shall be said of the parent who, by his example, lures his offspring into the snare of evil habit? or of the professing Christian or the minister of the Gospel who is seen walking in the street or stepping from a saloon puffing his cigar? What respect has such an individual for that cardinal law of Christianity which requires him to do nothing that shall cause a brother to stumble?

That it is the plain duty of religious teachers, and of every person who acknowledges the obligations of religion, to shun all conduct which will weaken their influence for good and bring reproach on their profession —to avoid all example which will lead the steps of youth into the path of error and vice—cannot be called in question. The apostolic law, which will forever stand as a test of Christian practice, even forbids the use of "meat" with which custom had associated anything detrimental to truth or good morals, if the use of it cause a brother to stumble or to go astray. How much more imperative is the obligation to abstain from a baneful superfluity !—baneful to one's self and baneful to others!

And what shall be said of those who mingle the indulgence with the exercises of public worship? When Frederick the Great, at the coronation of his mother as Queen of Prussia, saw her, during the ceremony, watch the opportunity to take a pinch of snuff, he sent a gentleman to remind her of her place and rank. The King had an inward sense

that the act was derogatory to the dignity and solemnity of the occasion. Is a merely human ceremony worthy of greater reverence than the public worship of Almighty God?

If bad habits are gregarious, so are good habits. Children trained in a positive aversion to any evil practice are likely to shun other evil practices. Public sentiment has associated tobacco with strong drink and profanity; and the educators of children wisely seek to implant in the tender conscience a virtuous and active hostility to this tripple alliance of vice. There is sound philosophy in this; for it is as easy to guard against all as against one. With such training, youth are not only fortified against the enemy for their own good, but they are armed for warfare against evil in other shapes, and qualified in a degree to become soldiers in the great army of Christian reform. The hope of a fallen world is in just such an education for the entire coming generation.

On the same principle, men who have fallen into vicious habits can scarcely mend in one respect without advancing toward a general reformation. No matter where they begin, the first lesson of self-control invites to further effort; the first triumph over themselves invites to other victories. We see it illustrated by inebriates who take the pledge of temperance with no other than a selfish aim, and with no design to mend in other ways. But no sooner have they mastered one vice, and broken the chain of one habit, than they feel impelled to go farther; and with more of the spirit of God working in them than they may be conscious of, they proceed to cast off the slavery of tobacco, and to free themselves from the habit of profanity. And so, having entered the straight way, they march onward in light and in joy. By being faithful in little things they become rulers over more.

It will not be denied that the appetite for tobacco is entirely sensual and animal; that it is associated with the lowest grade of human influences; that it pertains to no endowment which man possesses in distinction from the beast. Therefore it cultivates and strengthens the animal nature at the expense of the intellectual and moral. Its tendency is to degrade the higher qualities of our being.

Man's appetites and propensities are good in themselves, and necessary to the existence and growth of the body. As servants they are in their place, but their mastery is sin. The laws of health and the laws of Christian morality correspond in demanding that they be kept in subjection to the rational and spiritual faculties. He who permits their control not only lowers the dignity of his nature as a rational being, but rebels against the discipline of the school of Christ. The slave of appetite cannot be a Christian.

Persons often cajole themselves with the notion that moderate indulgence is safe, at least *for them;* that *they* are their own masters; that *they* are in no danger of becoming slaves to appetite or habit. But they have no right to tamper with evil, and to enter into temptation. Even admitting that there is no danger to themselves, they break the law in becoming stumbling-blocks to others. Let them reflect that no vicious habit is so easily propagated as the use of tobacco; that it takes root among youth almost invariably from the example of their seniors; that they cannot indulge without ensnaring and poisoning their own or their neighbor's children.

* * * * * *

The pecuniary cost of the indulgence involves no small amount of social and moral evil. When we consider the immense quantities of tobacco consumed in Europe and America, and the fact that the tax on it forms a large portion of the revenue of some European states—and when we reflect that a large share of this enormous expenditures falls on the laboring classes, who, at best, earn a slender support for their families—the social discomfort which must be engendered by so great a drain becomes painfully apparent. Alas! how many women toil and drudge like beasts that their husbands may enjoy this luxury! How many children shiver and crawl in the dust to supply their father with the indispensable indulgence! And how small the number of men who appear to possess the power, even if they have the will, to deny themselves the gratification for the good of their families!

Writers are wont to dwell with enthusiasm on the merits of tobacco as a luxury to the poor. We should bear in mind that the husband and father is usually the only one of the family who partakes of the luxury. The wife and mother, on whom mainly rests the burden of the family, pursues her round of toil and drudgery by day, and of care and watching by night. For her there is no luxury. That is monopolized by the strong man who spends the day in healthful and not exhausting labor, and the night in unbroken slumber! Penury and privation may pinch the household, and it is all to be relieved, forsooth, by the father and husband abstracting from their insufficient means that he may drown his care in the narcotic fumes! When we talk of tobacco as a luxury to the poor man, let us inquire if he would not suffer much less by applying the money it costs to the wants of his wife and children? whether a man possessing the affections of a husband

and a father would not choose to share his pittance with his family, rather than give the screw of penury one more turn on wife and children, that he may in some degree smother his own sorrows?

Frequently the cigar attracts idlers. The house of a newly-married pair is the centre of a circle of friends, and a pleasant place of resort for young men whose tastes may not be highly intellectual. Thither they go to pass a happy evening, and to enjoy a good smoke. The wife, proud of her partner and flattered by the attentions of his friends, is soon inured to the tainted atmosphere, and giddily and merrily flow the hours away. With the cigars come stimulating drinks. Look forward a few years, and behold how the way that seemed good to those happy young people ends in sorrow and death!

* * * * * *

The argument on the utility of tobacco might be summed up in a single consideration: If it be useful, the advantages should be exhibited by comparison of individuals who use it with those who do not. The same comparison may be extended to different communities. Our own country supplies abundant means for the application of the test. Let a hundred chewers or smokers be placed side by side with an equal number of abstainers, both taken indiscriminately from the same community. Again: select portions of the United States where the habit most prevails, and other portions where it least prevails, and compare them in the physical development and vigor of the population, in industrial prosperity, in enterprise, morals, refinement; in everything that marks the progress and exaltation of the human race. We should be content to leave the verdict with a jury of smokers and chewers.

For Friends' Intelligencer.

FOR THE BOYS.

I was glad to see in the 3d and 4th numbers of the present volume, a few words "for the boys," and would like something said frequently to them by way of advice or encouragement, that they may be stimulated to peruse the pages of the *Intelligencer*.

I am much pleased with your selections and especially the quotations from Horace Mann. Yes, boys, "you are made to be kind, generous and magnanimous," and as surely as you cultivate these noble qualities, your pathway will daily grow smoother, brighter, and happier,—and you will be highly esteemed by all who may have the privilege of enjoying your society. C. W. C.

*Mendon Center, N. Y.*

He who is willing to be what he really is, is a real man.

REVIEW OF THE WEATHER, ETC.

THIRD MONTH.

| | 1871. | 1872. |
|---|---|---|
| Rain during some portion of the 24 hours | 11 days. | 4 days. |
| Rain all or nearly all day | 3 " | 2 " |
| Snow, including very slight falls | 4 " | 9 " |
| Cloudy, without storms | 5 | 4 |
| Clear, as ordinarily accepted | 8 " | 12 " |
| | 31 " | 31 " |

| TEMPERATURES, RAIN, DEATHS, ETC. | 1871. | 1872. |
|---|---|---|
| Mean temperature of 3d mo., per Penna. Hospital. | 48.70 deg. | 34.24 deg. |
| Highest point attained during month | 73.00 " | 42.00 " |
| Lowest do. do. do. | 34.00 " | 6.00 " |
| Rain during the month, do. | 5.81 in. | 3.37 in. |
| Deaths during the month, being four current weeks for 1871 and five for 1872. | 1169 | 2250 |

| | |
|---|---|
| Average of the mean temperature of 3d month for the past *eighty three* years | 39.14 deg. |
| Highest mean of temperature during that entire period, (1871) | 48.70 " |
| Lowest mean of temperature during that entire period, 1843 | 30.00 " |

COMPARISON OF RAIN.

| | 1871. | 1872. |
|---|---|---|
| First month | 3.46 inch | 1.26 inch |
| Second month | 3.08 " | 1.18 " |
| Third month | 5.81 " | 3.37 " |
| Totals | 12.35 " | 5 81 " |

The above exhibit discloses a number of striking comparisons. Only *six* days on which rain fell. And again: The total amount of rain for the three months just passed not half the quantity for the same period last year. While as to the mean temperature, it is not only about *fourteen degrees and a half less* than last year, but nearly five degrees below the average of means for the past *eighty-three* years.

By refference to Peirce's invaluable record, commencing with 1790, and our own diary, commencing with 1835, the following comprises all the years where as low a temperature as 35 degrees and under was reached, namely:

| | | | |
|---|---|---|---|
| 1793 | 34 degrees. | 1832 | 34 degrees. |
| 1795 | 34 " | 1836 | 35 " |
| 1798 | 34 " | 1843 | 30 " |
| 1799 | 35 " | 1872 | 34.24 " |
| 1809 | 35 " | | |

It will thus be seen that, although we have just passed through an unusually cold month, it has not been unprecedented.

In connection with the cold weather of the month under review, it may be well to quote from our diary for the year 1835:

First month 3, Delaware river closed.

First month 17, Delaware open as far up as South street.

Second month 6th, Delaware again closed.

Second month 19, weather mild river open.

Third month 4, Delaware river again closed!

On the 6th of the month the present year the following was chronicled:

"The Schuylkill.—This river is again frozen over. The ice is about two inches in thickness, and the most of it was formed during last night."

Our numerous clippings show the cold weather *we* have experienced to have been very generally prevalent, viz.:

On the 5th, in New York, in the immediate country round about, the mercury was down to zero; at Poughkeepsie it was three degrees below; at Troy, fourteen below; at Ogdensburg, on the St. Lawrence, thirty-two degrees below, and at Watertown two degrees lower still, or thirty-four below zero, which is about the average at Upernavik, in Greenland, for the 12th month.

On the 2d of the month a furious snow storm visited Norfolk, Va., while on the 9th a terrible tornado occurred in Florida, causing immense destruction of property and the loss of one or more lives.

On the 17th, Maine was visited with terrific snow storms. On some of the railroads it was said, "some of the drifts are twelve feet deep."

As late in the month as the 21st we received the following information:

"The *Emporium* (*Pa.*) *Independent* says, that within the memory of the oldest inhabitant never has there been such a heavy body of ice in the Driftwood and its tributaries as at present. The water in the streams and ponds is all frozen solid, all the mills being idle.

Some of our lumbermen, taking advantage of the heavy ice on the Driftwood, have for a week or more past, been hauling timber on its smooth surface, with some dozen or more teams, from the mouth of North creek to Cross & Bro's dam, a distance of about five miles—the intervening dams being no obstacle to them—they driving right over them."

But to return to our own locality. One of our daily papers noted a curious occurrence of the 14th inst., thus:

"A correspondent sends us a note of observation of various vanes on public buildings at about eight o'clock yesterday morning, no two of which pointed in the same direction. The explanation of this is given in the report of the Government signal officer, which showed that there was at that hour no wind at all, the anemometer marking zero. Of course, as the wind died out, each vane rested, the heaviest ones stopping before the lighter and more sensitive. If similar observations were made during the high wind of this morning, our correspondent probably found the vanes all pointing in one direction."

The Trustees of the City Ice Boats also testified to the unusual severity of the winter, by stating that they had not for fifteen years experienced as much difficulty in keeping the Delaware river open as that of 1871–'72.

## ITEMS.

The famous Silver Spring of Florida, the greatest curiosity of the State, is supposed by many to be the same spring, the "Fountain of Youth," that Ponce de Leon came in search of. It bursts forth in the midst of the most fertile county in the State, bubbles up in a basin nearly 100 feet deep and about 300 yards wide, sends forth a stream from 60 to 100 feet wide, and extending six or eight miles to the Oclawaha River. In the spring itself fifty boats may lie at anchor. The clearness of the water is truly wonderful. The smallest object can be distinctly seen at the bottom, 80 feet below. Large fish swim with every scale visible and every movement distinctly seen. From the centre, in a small boat, you can see the fissures in the rocks, from which the river pours upward, like an inverted cataract. It is not surprising that this spring should have been regarded by the early Spanish discoverers as that of perpetual youth, or that many Indian legends should be associated with it.—*Hearth and Home.*

The Pacific Mills, at Lawrence, Mass., are rated as the largest establishment of the kind in the world, employing 4200 operatives, and making all kinds of delaines, worsted goods, calicoes, &c. They have been established since 1853. The works are now operated by water-power, and there are twenty acres of flooring all covered with the necessary machinery for prosecuting the business. There are twenty-four large boarding-houses owned and run by this corporation, each capable of accommodating forty persons. The buildings and machinery have been increased, so that there are now in operation about 130,000 spindles for spinning cotton, with cleaning, picking and carding machines to supply them, and about 16,000 spindles for worsted, with all the necessary preparing machines to occupy 3500 looms for weaving the two classes of goods above named, together with 22 printing machines, producing a weekly average of about 700,000 yards. The machinery is propelled by eight turbine wheels, six of them being 72 inches in diameter, and two 84 inches in diameter, with a fall of water equal to 26 feet, yielding 1500 horse power. The average of the manufactured goods of this company, for a few years past has exceeded $7,500,000 annually.

Alpine plants claim our interest, not from their beauty or rarity alone, but from the mystery which hangs over their origin. Nearly all that inhabit the summits of the White Mountains or the mountain-tops of Northern New York cannot be found again nearer than Labrador or the northeast coast. In like manner, the Alpine flowers of Switzerland are completely isolated from their home in Norway, Spitzbergen, and Iceland. On the higher mountains they form oases, surrounded by glaciers on every side. The very peak of the Faulhorn, 8,800 feet in altitude, itself a naked limestone point over 200 feet high, supports 135 flowering plants, of which forty belong to Lapland and eight to Spitzbergen. Away up the Mer de Glace of Mont Blanc is a well known spot of bloom and verdure in the glacier desert, called by Saussure "*Le Jardin*," 9,000 feet above sea-level, embracing no less than eighty-seven flowerers, whose home is Lapland for twenty-four and Spitzbergen for fifteen. No agency of distribution now in operation could transport the seeds of such plants across this wide interval. To account for their dispersion, we must go back to the period when Scandinavia, parts of the British Isles, Switzerland, and parts of France were islands only, all northern Europe being at the bottom of the sea; when the temperature was everywhere very low, and when immense glaciers and floating icebergs were the agents of transportation for the Polar flora.

Alpine plants, therefore, are the drift flora of the drift-epoch, preserved for us in favorable localities. As the climate became milder, they gradually retreated on the one hand northward, and on the other higher toward the summits of hills and mountains. As in these Alpine stations the climatic conditions have remained identical with those of the glacial epoch, Alpine vegetation naturally has undergone few changes.—*Exchange Paper.*

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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CONTENTS.

Brief Notes No. 6 ..... 113
Martyrs ..... 116
Unselfishness in Prayer ..... 116
Extract from a Lecture by the Dean of Westminster ..... 117
Dr. Franklin's Virtues with their Precepts ..... 118
Hidden Life ..... 118
Scraps from Unpublished Letters ..... 119
EDITORIAL ..... 120
OBITUARIES ..... 121
Notices ..... 122
Charles Sumner on Wm. Penn and the Peace Policy ..... 122
Uniform for Girls ..... 123
The Guest Chamber ..... 123
Faith in Man ..... 124
POETRY—The Brewing of Soma—Resurgam—Waiting ..... 125
The Marriage Question ..... 126
Necessity of Sleep ..... 126
Death of Samuel F. B. Morse ..... 126
The Omnipotence of Nature in the Useful Arts ..... 128
ITEMS ..... 128

For Friends' Intelligencer.

## BRIEF NOTES, NO. 6.

### "The Life of Jesus the Christ,"

"BY H. W. BEECHER."

*Editors of Friends' Intelligencer*—You are aware that expectancy has been long kept on tiptoe, awaiting the appearance of this portentous volume,—by that eminent writer and scholar. The first volume is now in the hands of many readers, and subject to the ordeal of public opinion. There are probably few books, more difficult to characterize; or concerning which there will be a greater diversity of sentiment. The jury will hardly be able to agree upon a verdict. There is so much that is beautiful, so much that is excellent, so much that is true, that much pleasure and much instruction must be derived from the careful perusal of the book; yet, it is to be feared, that the reader may be incautiously betrayed into the errors and mysticism, of a mistaken theology.

The brilliant coloring which an exuberant imagination has spread over its pages, the numerous and highly elaborated life-figures, which he has so artistically wrought into the picture, may so far captivate the reader, and chain his attention to their extrinsic beauties that his eye will not penetrate deep enough to perceive the defects which may exist in the canvass underneath.

When the work comes to be divested of its ornamentation, when the mind has become satiated with its external adornments, when it begins to feel the want of something more substantial, and to seek for that instruction, in the knowledge of Divine Truth, which it was undoubtedly the object and desire of the author to furnish; the reader may suffer disappointment, and may find to his regret that its teachings are not always in accordance with his own intuitions of the ever blessed truth, as it is in Christ Jesus. He may perchance, discover some sentiments, which are derogatory to, while others are super-erogatory of that Truth.

"Before we enter upon the childhood of Jesus, and with still more reason, before we enter upon his adult life, it is necessary to form some idea of his *original nature.** To draw up a history of Christ without some *pilot idea,* is impossible."—*p.* 44.

"Was he simply and only an extraordinary man?"

"If honestly followed to its proper consequences, it will destroy the grounds on which stands the belief of the immortality of the soul and the existence of angels and spirits; and finally and fatally, it will deny the validity of all evidences of the existence, and government of God. * * * According to the men of some recent schools of science, without denying the existence of an intelligent, personal God, they deny that there is, or

*The Italics are by the writer.

can be, any *human knowledge* of the fact. * * God is the *unknown* ; and the life beyond this, *the unknowable.*"—*p.* 44–5.

"Another class of thinkers have represented Jesus as *more* than human, but as *less* than Divine. * * Their theory exalts him above angels but, not to the level of the throne. It leaves Him in that wide and mysterious space that lies between the *finite* and the *infinite.* * * * What that being is, to whose kind Jesus belongs, they cannot tell." —*p.* 46.

"A third view is held, which may be called the *doctrine of the Church*, at least since the fourth century. It attributes to Jesus a double nature, a *human soul*, and a *Divine soul* in one body. * * * It is held that by the union of a human and a Divine nature, the one person, *Jesus Christ* became God-Man."–*p.* 47.

"But, if by another and *better* statement the divinity of Christ can be exhibited in equal eminence and with greater simplicity, * * * it will be wise to leave the antiquated theory of the mediæval church, and return to the simple and more philosophical views of the sacred Scriptures."—*p.* 48.

It must be interesting to inquire what this *Pilot Idea ;* these *simple* and more *philosophical* views, than the Church has been able to reach, for the last fifteen centuries, may be. To prepare the reader for the announcement of this bold departure from the *church* to the *sacred scriptures*, he says :

"It is probable, that the mystery of the incarnation never entered the minds of the Evangelists, *as it exists in ours.* It was to them a moral fact, and not a philosophical problem."—*p.* 48.

What then is the *pilot-idea*, the *philosophical problem* of the author which *never entered the minds of the Evangelists*? It stands out, in bold relief on the title-page of the book,

"Jesus the Christ,"

and is sufficiently amplified in the subsequent pages.

"Jesus was God, and He was made flesh." —*p.* 49.

"*Not from the Lord came the child to Mary. It was the Lord himself that came.*"— *p.* 33.

"The Divine Spirit came into the world in the person of Jesus ; not bearing the attributes of Deity in their full disclosure and power. He came into the world to subject his spirit to that whole discipline and experience through which every man must pass. He veiled his royalty ; he folded back, as it were, within himself, those ineffable powers which belonged to him as a free spirit in heaven. He went into captivity to himself ; wrapping in weakness and forgetfulness his Divine energies while a babe. Being found in fashion as a man, he was subject to that gradual unfolding of his buried powers which belong to infancy and childhood. He was subject to the restrictions which hold and hinder common men. He was to come back to himself little by little."—*p.* 50.

"*Christ was very God ;* yet, when clothed with a human body, and made subject through that body to physical laws, he was then a man of the same moral faculties as man, of the same mental nature, subject to precisely the same trials and temptations only without the weakness of sin. A human soul is not something other, and different from the Divine soul. It is as like it as the Son is like the Father."—*p.* 53.

"Man's nature and God's nature do not differ in kind, but in degree, of the same attributes."—*p.* 52.

Having thus formally rejected :

1. The Jesus, with a human soul,

2. The Jesus with a super-human soul ; and,

3. The Jesus with both a human, and a Divine soul, as the true Jesus, he gives his allegiance to a *carnal Jesus, constituted of flesh and blood only, without a soul of any kind*, whatever. For if the Babe of Bethlehem, which was conceived in the womb of Mary, was a carnal body, in fashion as a man ; and if it was God himself, who entered therein, and was so conceived and born, two results must follow : *That God* (Jesus) *was and is a carnal body* ; and *That God* (Jesus) *did not possess a soul* of any kind. For although mention has been made of a *Divine soul ;* yet it is absurd to speak of *God's soul*, which, if it implies anything, must imply *an existence superior to and more excellent than God himself.* This is proximal polytheism.

The reader will hardly question the truth of the following statement.

"For a short period the enfranchised soul, in its new promised land, shone forth with great glory ; but then, like the fathers of old, believers fell back from *liberty* to *superstition* ; and for a thousand years have been *in captivity to spiritual Babylon.*"—*p.* 180.

"They utterly misconceive the genius of Christ's work who suppose that he aimed at the establishment of an organized Church. * * * As after events have shown, the tendency to organize was already too strong. Religion has been imprisoned in its own institutions. Perhaps the most extraordinary contrast ever known to history is that which exists between the *genius of the Gospels* and the *pompous claims of church hierarchies.* Christians made haste to repeat the mistakes of the Hebrews. Religion ran rank to *outwardness.* The fruit, hidden by the enormous growth of leaves, could not ripen. *Spiritu-*

*ality died of ecclesiasticism.* If the church has been the *nurse*, it has also often been the *destroyer* of religion."—*p.* 179.

The scales of a mediæval evangelicalism having been in a degree loosened from the mental vision of our author, he indulges in the following rapturous effusion:

"The captivity is drawing to a close. The Jerusalem of the Spirit is descending, adorned as a bride for the bridegroom. The new life in God is gathering disciples. They are finding each other. Not disdaining outward helps, they are learning that the *Spirit* alone is *essential.* All creeds, churches, institutions, customs, ordinances, are but steps upon which the Christian plants his foot, that they may help him to ascend to the perfect liberty in Christ Jesus."—*p.* 180.

Methinks the reader, in the ardency of his feelings, will unconsciously exclaim: Is this the dawn of the Gospel Day, when "The Sun of Righteousness shall arise with healing on his wings."—*Mal.* 4:2. Or is it the mere momentary glare of a lightning flash, to be followed by increased darkness.

We do not readily perceive the coincidence claimed by our author. We do not know how to compare *flesh* with spirit. We are unable to harmonize the *Christ* which he so vividly portrays, with that other *Christ* which actuated Jesus of Nazareth. Indeed, the idea which lies at the root of the difficulty, is so radically distinct from the *pilot idea* of professed theologians, that there is little probability that they will be able to recognize it. For "what man knoweth the things of a man, save the spirit of a man which is in him. Even so the things of God knoweth no man, but the spirit of God."—1 *Cor.* 2, 11.

Gloomy as the picture is of the state of Religion, in the self-styled Evangelical Churches, which our author has furnished, yet there is hope. We are told that "spirituality *died* of ecclesiasticism." Not so, spirituality *never dies.* It has existed, it does exist, and will continue to exist, through all the ages of Eternity. It may be *obscured* in men's minds by the more pompous claims of *church hierarchies.* It may be *shut out* from their veiw by the dense clouds of *ecclesiasticism.* But this only for a season. Even now, away down in the *council-chambers* of a preposterous theology, a gleam of light is springing up. For "We have a more sure word of prophecy, whereunto, ye do well that ye take heed; as unto a light that shineth in a dark place until the day dawn, and the day-star arise in your hearts."—2 *Peter*, 1:19. "Even the root and offspring of David, the bright and morning star."—*Rev.* xxii:16.

"This discourse (on the mount) recognizes *the soul as the man.* The *body* is only the *passive instrument.* Action is only the evidence of what is going on within; it has no moral character, good or bad, except that which is impressed upon it by the faculties which inspire it. * * * It is the soul *that determines manhood."*—*p.* 356.

This annunciation comes to us with the freshness of a new revelatiom from heaven, to the mind of the author.

It is gratifying to observe how completely it will abrogate the *pilot-idea*, and solve the *philosophical problem* which has so long puzzled the wise and prudent. Apply this new revelation to Jesus, as to other men, and all obscurity and inconsistency will vanish. Nor is there any mode of reasoning, however fallacious, any equivocation, however ingenious, that can evade such an application.

*The soul is the man,* the soul determines manhood, the *body* is only a *passive instrument.* This is just as applicable, just as true, of *Jesus*, as of *Peter* or of *Paul.* So far then was the man *Jesus*, the *carnal body*, from being *the Christ*, the *very God*, he was nothing more than a *passive instrument*, a *prepared body*, wherein and whereby the *indwelling spirit* which descended upon him as he rose from the baptismal font, might manifest himself to the world.

To those who are untrammeled with the machinations of a *scholastic theology*, and whose *spirituality* has not died to *ecclesiasticism*, this imple, and intelligible view will satisfy all the requirements of the Christian's faith in regard to Jesus. It fully agrees also with his own ideas of himself.

The Scriptures, as most other writings do, abound in a form of speech which the schoolmen called *metonomy.* Jesus often spake *metonomically.* Thus,

"They have *Moses* and the *prophets*, let them *hear* them."—*Luke* xvi. 29.

They have the *writings* of Moses and the prophets, let them *read* them. Again,

"Verily, verily, I say unto you, before Abraham was I am."—*John* viii. 58.

Not that Jesus was before Abraham; he was not born till 1800 years after the death of the patriarch. But the actuating and anointing power, the Holy Spirit, the indwelling Christ (of which Jesus was only a passive instrument) was before Abraham.

"It is expedient for you that I go away. If I go not away, the comforter will not come unto you."—*John* xvi, 7.

Here Jesus spake of himself. The Jewish religion had *run rank to outwardness*, all their expectations were outward. *Spiritualism* was dead to *ecclesiasticism*; that so long as Jesus remained in the *outward*, they could not be made to comprehend and accept the *spirit-*

*ual inward* appearance of Christ within their own souls. E. MICHENER.

*New Garden, 4th mo. 1st*, 1872.

MARTYRS.

No one can read history with his eyes open without being moved and thrilled by the record of the illustrations of the martyr spirit with which the ages have been enriched.

The history of the Church is in large measure, the story of the brave souls whose hearts were fired with the divine enthusiasm, and who braved all peril even to the bitter death in the interest of the sacred cause. Eliminate from the pages of ecclesiastical history the record of the men and women who counted themselves too dear for any service less noble than the truth, whom earth could not bribe or buy, who walk with jubilant feet even amid the fury of the flames, so the service to which they had devoted themselves seemed to demand it; leave out their sublime story, and we have but a meagre remnant left.

The religious teacher does not do his whole duty unless he makes effort to keep the memory of these heroic ones alive in the affections of those who can know them only in history. No church can afford to forget its martyrs, its saints, its heroes, its fathers and mothers in the Lord. Nothing will so thrill human hearts, at times, as the story of the heroes who have walked the way before us; who espoused the sacred cause when it involved personal sacrifice, even peril, and proved their devotion by the loftiest heroism. Common gratitude would prompt us to remember with hearty interest those who laid the foundation courses of the house which shelters us. But we need to do it for inspiration, for encouragement. We shall be braver to undertake, more patient to endure if we can feel sure that other souls have fought the grand fight to splendid purpose. And while we remember those who have been heroes and martyrs in truth, we must be careful to keep this fact in mind, the age in which we live has also its saints, heroes, and martyrs. Human life to-day furnishes men and women who—by the order of their living, the grandeur of their striving, the beauty, the divinity of their purpose—deserve to be ranked with that noble company who, in time past, have contributed such precious things to the life of the world.

It takes a deal of faith and moral courage to live nobly to-day. The allurements that threaten the mode of life have mighty power against souls, and he must be man indeed who will stand up straight and strong in his purpose to serve the Lord. There are real folks to-day, real heroes, real men and women, real people, who will not be disobedient to the heavenly vision, who will, in spite of all obstacle and hindrance, listen for and hear too, the heavenly voice, and who, in beautiful fidelity, obey its gracious direction. They are not easily discovered; they must be sought to be found; they do not sound their trumpet; they hate and despise this tendency which seems to be growing for each man to sound his own praise.—*The Liberal Christian.*

SCIENCE, too, is a minister of God—an evangelist—whose mission is to "show us the Father," and regenerate the world. With no conscious God in her perceptions, she yet refreshes and expands the idea of God by new revelations of the heights and depths and infinite riches of the wondrous All. With no moral sensibility of her own, she yet deepens the sense of obligation in man, and solemnizes human life by showing how most exact is nature's frame in which that life is set, where the severe and geometrizing God suffers no transgression, and no defect that is not compensated by its just equivalent; where every law is self-executing, and the wildest excesses —the meteor's path, the earthquake's brief spasm, the comet's long but measured furlough—are all minutely prescribed and timed. With no human sympathy in those eyes that look creation through, she yet strengthens the bonds of love by a wiser adjustment of human relations, by multiplying means of beneficence and extending opportunities of good. With no charity in her arm, she yet evangelizes the world by closer commerce of man with man, by furnishing wings to missionary zeal, and implements to charity, by dissolving the rocky barriers of prescription, by developing the vast resources of nature for the comfort and relief of the suffering and the edification of human kind.—*Dr. Hedge.*

UNSELFISHNESS IN PRAYER.

The order of petitions in the Lord's Prayer is very striking. A creature made up of wants and imperfections comes to an all-powerful Giver. It would seem almost inevitable that his first utterances should refer to himself. Instead of that, we are taught his whole first thought should regard God only,—"Hallowed be thy name." All his own needs and weaknesses are to be held in abeyance, while his soul thus goes up in reverent praise. Next comes the remembrance of the whole family of man, in an aspiration wonderfully inclusive of all possible good for the entire race. Then follows what is at once a submission of the soul's own will to God's, and an exaltation of that Divine Will to full sovereignty everywhere. These

great thoughts, reaching up to Divinity itself, out to all mankind, and looking far forward to the final consummation of all things—these are to fill the soul, before it asks so much as daily bread for itself.

What a sublime height of self-forgetfulness is this! And it is set for attainment, not before a choice few, but the ordinary man and woman. Here is illustrated the glory of Christianity—that it lifts man above himself. Slavery to self is the moral curse of existence. It is the root of all sin. It is a power so mighty, so subtle and all-pervasive, that it often holds those who have earnestly striven for high things. Even when a man sets himself to the task of elevating his character into goodness, and by laborious effort and painful self-denial assiduously builds himself up out of sensuality and all coarse forms of sin, he may find himself still self-centred; self-consciousness robbing virtue of its charm; no free and rich emotion going out from his heart toward any other being in the universe.

Christianity brings the man who fully receives it into august union with the whole great system of living beings. Its declaration is, "No man liveth unto himself, and no man dieth unto himself." Its perfect example is that of One who merged his full glory of Deity in the depth of fallen humanity, for humanity's sake. Its whole spirit is love, which "seeketh not her own." It takes men as little children, to be reached at first through the lowest channels, to be won, if need be, by appeals to their fears, or, next higher, their hope of happiness,—but it leads them up and up, till their present pain or pleasure is the last thing in their thoughts. We pray for nearness to Christ as the highest good for ourselves. And were we fully partakers of his spirit, we should share that absorbing involvement in the joys and sorrows of others which is the central motive of all highest life.—*Christian Union.*

## EXTRACT FROM A LECTURE BY THE "DEAN OF WESTMINSTER."

"To Galileo, humanly speaking, (he says) it was owing that we had our present knowledge of the stars, of the relation of the earth to the solar system, of the signs and distances and revolutions of those innumerable heavenly bodies. Now it was certain that by revealing to us this vaster infinity of space, he revealed to us, in a sense not understood before, the infinity of the universe, and therefore of God, and it was true that the immeasureable nature of God was a doctrine known in a sense before. But it received an enlargement and an extension beyond conception when mankind were made to feel for the first time that the stars were not mere spangles in the sky, but vast worlds like ours, and that the distance between them was not to be counted by hundreds, or by thousands, but by millions of miles.

The order, the intelligence, and the Supreme Will, which guided these vast systems, then became known as they never had before, and this special knowledge had never passed away, but had gone on increasing and fructifying from age to age. In the same year in which Galileo died Isaac Newton was born. And thus the torch of scientific truth was kept alight and passed from hand to hand.

This was the first benefit tha the wished to point out, as derived from Galileo's appearance; and the second was the triumph of faith over sight, and of reason over prejudice. Let them think what difficulty there was in receiving the truths which Galileo announced. All the world up to that time believed that the earth stood still, that the sun went round the earth, that the sun rose up in the sky and set below the earth; all the evidence of our senses, all the testimony of human language, all the authority of immemorial tradition, all the authority of every church and every sect, even the letter of the Bible itself, was dead against this new discovery; and on the other side, there was the opinion of one gifted man, appealing to the results of his researches. And the opinion of this one gifted man, resting on what he had seen, but what nobody else had seen, though every one was invited to investigate, had prevailed against all the habits, prejudices and traditions of the ancient world. What a lesson did this teach us of humility and deference to the true authority of the really great and wise—what an example it furnished of the triumph of truth over obstacles that seemed to be insurmountable.

One more benefit which Galileo conferred was by the way in which the triumph of his opinions was acknowledged. When he announced that the common expressions about the sun's rising and setting were contrary to fact, a thrill of horror ran through Christendom. All the alarms which had since been raised by the advance of science were raised then; all the efforts which had since been used to maintain the letter of Scripture at the cost of its inward spirit were used then. Most sincere and natural was this alarm, no doubt; but we knew that it was unfounded, and so, we might be sure, would be all such alarms which had been and were to come.

In the person of Galileo the battle was fought and won. He was put down for a time; but his system prevailed, and had become a law of Christian thought, and the cause of religion had not lost, but gained immensely by the triumph of the cause of

science. In this way Galileo not only enlarged for us our views of God and the universe; he also enlarged for us our idea of the Bible itself. He raised our thoughts of God to a vaster range than ever they had reached before, and helped to raise the Bible to a higher and more unassailable pinnacle than it had ever reached before. It was then established once for all that the Bible was not intended to teach us the details of physical science. It was proved once for all that the discoveries in the world of nature, however important, and contradictions to the letter of Scripture, however positive, had no connection whatever with the essence of true religion.

It was acknowledged then that what the Bible taught us was not how the heavens moved, but how we should move towards Heaven. The Bible had gained and not lost by being disencumbered of the false theory which fastened it to false systems of philosophy. The Bible had survived the discoveries of Galileo; it had survived—which was, perhaps, more extraordinary—the blunders of those who persecuted Galileo, and we might be sure that it would survive all the conclusions of science, and all the follies of those who resist the conclusions of science. Galileo was imprisoned for his opinions; his opinions were declared to be heresy. Even a hundred years later, the Jesuits in their great edition of Newton's "Principia," were obliged to say that they could not accept his opinions as true, because the Pope had condemned them; and now, one of the best observatories in Europe where Galileo's principles were carried out to perfection, was the observatory of a Jesuit father, in the Jesuit College at Rome.—*The Christian Register.*

### DR. FRANKLIN'S VIRTUES WITH THEIR PRECEPTS.

Temperance: eat not to dullness, drink not to elevation.

Silence: speak not but what may benefit others or yourself, avoid trifling conversation.

Order: let all your things have their places, let each part of your business have its time.

Resolution: resolve to perform what you ought, perform without fail what you resolve.

Frugality: make no expense but to do good to others or yourself, *i. e.*, waste nothing.

Industry: lose no time, be always employed in something useful, cut off all unnecessary actions.

Sincerity: use no hurtful deceit, think innocently and justly, and if you speak, speak accordingly.

Justice: wrong none by doing injuries or omitting the benefits that are your duty.

Moderation: avoid extremes, forbear resenting injuries so much as you think they deserve.

Cleanliness: tolerate no uncleanliness in body, clothes or habitation.

Tranquility: be not disturbed at trifles nor at accidents common or unavoidable.

Humility: imitate Jesus.

### HIDDEN LIFE.

Life has two ways of working—the hidden and the revealed, the outer and the inner, the phenomenal and the essential. It is not the least of its mysteries that, however far back we trace its steps, there is still a law within a law, a life within a life, which we cannot find, but which is the source of all that we can find. It is always the hidden life which gives tone, and force, and reality to the outer life. It is the things not seen which establish or bring to naught the things that are. The planet and the pebble rest with equal ease in the just balance of hidden forces which, if shaken a little from their subtle poise, would shatter the universe. Each age values itself by its outward life of thought, and deed, and discipline. But history soon forgets all that, and values the age for the hidden life that was in it, of which the age had not dreamed, except through the prophets whom it stoned. No age seems romantic to itself. It is only in the after-time that men find what music and strange rhythm there was in those days so dull to the multitudes.

And we all make this same mistake in our estimate of life. When we count our resources, or estimate our success, or question the fitness of our discipline, we seldom think that our best resources are hidden; that our truest strength comes we know not how nor whence; that sometimes when we are weakest then is our strength made perfect. We seldom think that our best success is seen in nothing which we can put into figures or words; a success which has been wrested from the failure of all the world calls success; success in finding a great wealth of hidden life. We seldom think that that discipline is most fit which defeats our false ambitions, and checks our fevered haste, and brings us home to ourselves, and bids us be still and know God.

How this inner life makes itself felt everywhere! Its presence or absence marks the widest difference there is in characters. * * *

Wherever this inner life is, there are beauty, comfort, culture, worship. If your friend's heart is large enough, his hovel will seem like a palace; if his inner life is rich enough and childlike enough, it will always give you food for thought; and if his soul has exchanged look and answer with God, wherever he sleeps there is Bethel, and though his pillow be but a stone there the angels ascend and descend.

Oh! the charm there is about these lives which are hid. What repose, what strength, what cheer! We look upon them as we look into deep rivers, and wonder how deep they are, and to what height they would rise if resisted. We get near them in trouble, for their quiet cools our fever; their discipline never seems mysterious. The stream of change runs through their lives as the mountain brook runs through the miner's sieve, washing away quartz and sand, but leaving the grains of gold in deeper waters below. How poor all other success seems when compared with this of a tender, prophetic, spirit life!—*W. A. Staples.*

## Scraps

FROM UNPUBLISHED LETTERS.

Thy letter was particularly interesting to me, and I am glad to see the Editors intimate, if they do not quite promise, that they will widen out a little. I must say, however, that I have long enjoyed the *Intelligencer*, and though they might go a great deal faster, as far as *I* am concerned, yet taking all things into consideration, I have never felt free to censure those who manage it. I think I can form some idea of the difficulties they have to encounter and overcome, in order to succeed at all, and I have often felt that a word of sympathy and encouragement was due them from those who could appreciate their labors. It seems to me it is the true way for those who are anxious to have the paper keep more fully up with the times in which we live, to take hold and help it along. It does not seem to me a fair thing to stand off and censure the Editors for not doing what we have never intimated we wished them to do, yet I have reason to believe this has sometimes been done.

Should we not take it for granted the Editors do the best they know at all times, then if we are not suited and think we know a *better* way, it becomes our duty, as it is our privilege, to tell them, in a *proper manner*, of that better way (as it seems to us.) If they hear, then much good may be accomplished, if not, then no blame can properly attach to us, and we are left free to work on in whatever direction seems to promise the best results.

I sincerely desire to lay no hindering thing in the way of right progress; as for active aid in the cause of human progress, intellectually, morally, and spiritually, I hope to do more in the future than I have done in the past, but cannot promise much. I am one of the little ones; of course I have *one* talent, but do not know about any more. I desire, however, to use that talent properly and then I know it will increase, as I believe it has done to some extent already.

I was surprised to see a "Scrap" had been made out of what I sent thee before. Very well; I have nothing to say about that; but this I can say, that the more I learn the more I discover there is yet to be learned, which makes me feel very humble at times, and if I have ever had any ambition to appear in print, it is gone from me now, so that nothing but a sense of duty, or in other words, a hope of doing some good would lead me to offer anything to be spread before others through the medium of the press, but this is a feeling which I presume is shared by many others, and of which thou art not ignorant.

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I saw, my dear friend, how low thy spirit was yesterday. I know thou felt that the life of my own buoyant spirit was in strong contrast, and that with it, thou had scarcely a sympathetic feeling. I saw that to sympathize with thee there must be a mind that could sit where thou art sitting, but just now I could take the wings of the morning and flee into the uttermost parts of the earth. I could make the wilderness my dwelling place, and exult therein; not to hide from the Almighty eye—not to escape the rebuke of the word of the Lord, or the correction of His hand, but because His love is universal, His presence everywhere, and where He is there is joy in sorrow, plenty in poverty, fullness in destitution. I tell thee nothing new. Thou hast well known all these things, and that peaceful is the rest and pure the enjoyment of the tribulated spirit, which seeks its only sure resting place in the bosom of the Redeemer—the *wisdom* and *power* of God.

I would not take thee from thy rest; I would not call thee from thy sweet repose in God and firm reliance on his strength and ever-saving and enduring love. Oh, no. Rest there. It is the safe abiding place from the tempest. It is the shadow of a great rock in a weary land. Remain in thy rest. Abide in thy trust. Rely on the wisdom, the unfailing wisdom of our Father and Best Friend; but while so resting, while so relying, I would say turn thy eye sometimes upon me. I feel that I am asking perhaps for too much. I would take thee with me from the sorrows of humanity, from the troubled walks of life to the eyrie of the eagle, to the top of the mountain, above the clouds and the tempests, from whence thou might look down upon the path of the whirlwind and the ravages of the storm. But, thou hast no

mind to ascend with me to my ærial haunts. Thou hast no wish to make the mountain tops thy dwelling place. And *I* love them better than life—I mean corporeal life. To me the promise is sweet, that the obedient and faithful shall soar above all sublunary things—"shall mount as upon eagles' wings, shall run and not be weary, shall walk and not faint." I sensibly feel that thy hopes are in the valley, that at the time of rest from labor thou wouldst lie by the streams that run softly. But, my friend, however lovely and grateful this spot may be, remember that the mists rest longest here, and that *not here* does the *rising* sunbeam rest, and here is not the place to see the first dawning of the day-star.

Wilt thou not remember that the prophetic declaration was, "Upon the *mountains* of Israel, the flock of my pastures shall feed, upon the *mountains* of Israel shall their fold be."—Ezekiel 36th.


# FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTTH MONTH 20, 1872.


OUR APPROACHING YEARLY MEETING.—This body will convene on the 13th of next month. Though the subjects that will claim attention may be very similar to those of preceding years, yet, a review of the condition of the Church is always attended with interest to its members.

The opportunities which our Yearly Meetings afford for social and religious intercourse make them occasions of great importance and usefulness. By many they are long anticipated as seasons for the renewal of strength, and in the restrospect, remembered as times of favor and abounding. To those who live in isolated situations, and where only the two or three meet for social worship they are especially grateful as the means through which these are brought into closer fellowship with kindred spirits of the same household of faith.

The Great Head of the Church is ever in the midst of those who gather in His name. If, when thus convened, we humbly rely only upon the power that can quicken and make alive, and through the several sittings maintain a care to abide under the overshadowing wing, there can be no unwise haste in the transaction of business, no undue effort to accomplish certain ends, but our only desire will be that the Heavenly Father shall reign and rule and qualify us for the service He may appoint. Under this divine government the affairs of our Society will be conducted in harmony and love; we shall experience a growth in best things, and when the time of separation comes, we will go forth from our solemn assembly better prepared for the duties of active life.

Many who, one year ago, were participants in the concerns then before us, will come no more to our Annual gatherings; some have passed on to the church triumphant, others through feebleness of body and increasing years will be prevented from occupying their accustomed places. We shall miss the weight of their spirits and the wisdom of their counsels; but we believe there are those who have taken up their mantles, and who will go on in the work appointed.

There never was a time when practical righteousness was more needed, nor when there was a louder call for a fearless advocacy of our principles and testimonies. We, to whom these have, in a measure been entrusted, should seek for a double portion of the Holy Spirit to enable us to overcome the evil in ourselves and qualify us to be ministers of good unto others.

Each generation has its distinctive service. The faithfulness of our predecessors has placed us where we are. We need not retrace the paths which they have opened, but, under the guidance of the same Divine Leader which they followed, move on into extended avenues of usefulness.

Trusting that the Heavenly power which has heretofore been with us in our Annual Assemblies will be extended over the coming one, we look forward to it with interest and hope.

THE INNER LIFE.—Several communications have been received bearing upon the subject brought into view by the essay of our friend, H. W. Ridgway, some in unity with the essay, and others disapproving it. We doubt the propriety of dwelling too long or saying too much upon a theme that must be left to the convictions of individual minds.

We would rather turn to the beautiful testimonies of the blessed Jesus in reference to

the power of Divine grace upon the soul, through which is given a knowledge of Christ the word—the bread—which "cometh down from heaven and giveth life unto the world." John vi. 33. "He that eateth me, even he shall live by me," was one of the hard sayings which occasioned the disciples to murmur, but in the reply to them was embodied a great lesson, "It is the spirit that quickeneth—the flesh profiteth nothing."—vi. 63.

May we more earnestly seek after that life which is hid with Christ in God, and which brings forth fruit abundantly to the honor of the great Husbandman.

One correspondent alludes to our rejection of original matter. It is due to him that we should take some notice of this complaint although it may be only a repetition of what we have not unfrequently said—that nothing is withheld which we think adapted to our pages, or that would profit our readers. We receive essays occasionally, which, while they are not objectionable, seem to lack point, or they are not expressed with sufficient perspicuity for publication. Such articles are not laid aside without a regret that we cannot use them, nor without sympathy with the writer in his disappointment; but it is needful to exercise a care not to lessen the literary merit of our paper, while we hold in higher regard the great principles which we advocate.

THE PESTILENCE OF 1793.—The ravages of small pox in our city during the past winter have recalled the experience of the year 1793, when a malignant fever visited the city during the summer and autumn, and reduced the population, (then only 21,000,) 5,000 in three months. We are told that the graveyards, after the pestilence had abated, looked like newly ploughed fields.

Before the coming of the pestilence the city was in a very unclean condition, and this by many was believed to be the cause of the rapid spread of the epidemic. After this terrible visitation, municipal cleanliness prevailed for two generations, and Philadelphia became proverbial for purity.

The disease made its appearance in the latter part of the eighth month, and by the 10th of the ninth month the three guardians of the poor having worn themselves out by their great exertions, the mayor appealed for personal aid to benevolent citizens. Ten public spirited men—Samuel Wetherell, Stephen Girard, Thomas Wistar, Israel Israel, Thomas I. Peters, Joseph Inskeep, Henry DeForest, Andrew Adgate, John Hawkins and Caleb Lowne, offered their services.

These men immediately commenced the work of reorganizing and improving the hospitals, relieving the suffering poor, and furnishing ambulances, assuming all the powers demanded by the crisis, subject to a future general meeting of the citizens.

Four of this committee caught the fever in the discharge of their duty and died "with their armor on."

Though there was more or less of the the same fever in other parts of the country, many neighboring cities and towns prohibited all intercourse with Philadelphia.

Three towns of New Jersey—Woodbury, Springfield and Elizabethtown, allowed free entrance to the refugees. The city of Wilmington, Del., too, received Philadelphians freely, fitted up a hospital for the sick, and the citizens nursed many of the stricken ones at their own houses.

The duration of the pestilence was short and few new cases occurred after the end of the tenth month, and the committee established an orphan asylum to take charge of the host of children whose parents had perished.

Absentees returned promptly, and the usual order of things was restored. The committee received the grateful thanks of their fellow-citizens, who expressed the hope that their services would be held in everlasting remembrance.

The sad experience of the past should teach a lesson of wisdom to the present. It is much better to prevent the introduction of disease by cleanliness and other sanitary precautions, than to repent of the neglect too late.

## DIED.

BUTTERWORTH.—At his late residence, near Waynesville, Ohio, on 4th day morning the 21st of 2d mo., 1872, Samuel Butterworth, in the 74th year of his age. He had been a member and diligent attender of Miami Monthly Meeting the greater part of his life, when health and strength permitted.

GRIFFIN.—At the residence of her daughter,

Millicent Grover, in Lock Port, Ill., Katy, widow of Seneca Griffin, aged nearly 86 years; a member of North Street Preparative and Scipio Monthly Meeting for more than 40 years. Although, during the latter part of her life, her lot was cast amongst those of various religious denominations, and far from any Friends, yet she stood firm to her profession.

GRIEST.—At Munfordville, Kentucky, 3d mo. 28th, 1872, of meningitis, Leander, son of John and Hannah Griest, in the 23d year of his age; a member of Camden Preparative Meeting. He was interred at Camden, Indiana. He was a young man much esteemed by his acquaintances.

MOTT.—Suddenly, on the 30th of 3d mo., 1872, at St. Louis, Mo., Elijah T. Mott, eldest son of the late John Mott, aged 56 years. Also, on the 25th of 3d mo., 1872, at Lyons, Michigan, of consumption, Anna, wife of Simeon Mortimer and daughter of the late John Mott, in the 63d year of her age.

ROGERS.—At his residence, in Waynesville, Ohio, on Third day the 26th of 3d mo., 1872, Josiah Rogers, in the 80th year of his age. He had been a diligent attender of Miami Monthly Meeting for nearly 60 years.

TATUM.—On the 28th of 3d mo., 1872, of typhoid pneumonia, Lucy M., wife of Joseph Tatum, in the 59th year of her age; a beloved member of Woodbury Monthly Meeting, N. J. Near her tranquil close she was enabled to say: "Thy rod and Thy staff they comfort me. I have had too many evidences of His merciful goodness to doubt now. All is peace."

WALKER.—At her home in Waterford, Loudon Co., Va., on the 6th day of 4th mo, 1872, Susan Walker, widow of Isaac Walker, in the 79th year of her age; she was an Elder of Fairfax Monthly Meeting.

JENKS.—In Yardleyville on the 23d of 3d mo., 1872, of consumption, Lizzie J., daughter of Elizabeth C. and the late Thomas Jenks, in the 19th year of her age; a member of Makefield Monthly Meeting.

HAINES.—On the 13th of 2d mo., 1872, after a short illness of pneumonia Oscar, son of Clark and Margaret Haines, in the 24th year of his age; a member of Fall Creek Monthly Meeting.

SHARP.—On the 28th of 2d mo., 1872, after a lingering illness, Lydia J., daughter of Solomon and Hannah L. Fussell, in the 34th year of her age; a member of Fall Creek Monthly Meeting.

SPECIAL NOTICE.

The Pennsylvania Railroad have agreed to furnish excursion tickets over the line of their road from Pittsburg to Philadelphia, at two-thirds the full fare, to those attending Philadelphia Yearly Meeting.

It will be necessary for Friends in the West to notify, not later than the 1st of Fifth month, of their intention to attend, directed to JOHN COMLY, 144 North Seventh St., enclosing a postage stamp for an order to be sent to them.

CIRCULAR MEETINGS.

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| 4th Mo. | 21st | Hopewell, Ohio, 11 A. M. |
| " | " | Maineville, Ohio, 7 P. M. |
| " | " | North Castle, N. Y., 11 A. M. |
| " | " | Merion, Pa., 3 P. M. |
| " | " | Byberry, Pa., 3 P. M. |
| " | " | Roaring Creek, Pa., 10 A. M. |
| " | " | Catawissa, Pa., 3 P. M. |
| " | " | Bethpage, N. Y., 11 A. M. |
| " | " | Jerusalem, L. I., 3½ P. M. |
| " | " | Galen, N. Y., 11 A. M. |

CHARLES SUMNER ON WM. PENN AND THE PEACE POLICY.

To William Penn belongs the distinction, destined to brighten as men advance in virtue, of first, in human history, establishing the *Law of Love* as a rule of conduct for the intercourse of nations. While he recognized as a great end of Government "to support power in reverence with the people, and to secure the people from abuse of power," he declined the superfluous protection of arms against foreign force, and aimed to reduce the savage nations by just and gentle manners to the love of civil society and the Christian religion." His serene countenance, as he stands with his followers in what he called the sweet and clear air of Pennsylvania, all unarmed, beneath the spreading elm, forming the great treaty of friendship with the untutored Indians,—who fill with savage display the surrounding forest as far as the eye can reach, —not to wrest their lands by violence, but to obtain them by peaceful purchase, is to my mind the proudest picture in the history of our country. "The great God," said this illustrious Quaker, in his words of sincerity and truth, addressed to the Sachems, "has written His law in our hearts, by which we are taught and commanded to love, and to help, and to do good to one another. It is not our custom to use hostile weapons against our fellow-creatures, for which reason we have come unarmed. Our object is not to do injury, but to do good. We have met, then, in the broad pathway of good faith and good will, so that no advantage can be taken on either side, but is to be openness, brotherhood and love; while all are to be treated as of the same flesh and blood." These are, indeed, words of true greatness. "Without any carnal weapons," says one of his companions, "we entered the land, and inhabited therein as safe as if there had been thousands of garrisons." "This little State," says Oldmixon, "subsisted in the midst of six Indian nations, without so much as a militia for its defence." A great man, worthy of the mantle of Penn, the venerable philanthropist, Clarkson, in his life of the founder of Pennsylvania, says, "The Pennsylvanians became armed, though without arms; they became strong, though without strength; they became safe, without the ordinary means of safety. The constable's staff was the only instrument of authority amongst them for the greater part of a century, and never during the administration of Penn, or that of his proper successors, was there a quarrel or a war."

Greater than the divinity that doth hedge a king, is the divinity that encompasses the righteous man, and the righteous people. The flowers of prosperity smiled in the blessed foot-

prints of William Penn. His people were unmolested and happy, while (sad, but true contrast!) those of other colonies, acting upon the policy of the world, building forts, and showing themselves in arms, not after receiving provocation, but merely in the anticipation, or from the fear, of insults or danger, were harrassed by perpetual alarms, and pierced by the sharp arrows of savage war.

This pattern of a Christian Commonwealth never fails to arrest the admiration of all who contemplate its beauties. It drew an epigram of euology from the caustic pen of Voltaire, and has been fondly painted by many virtuous historians. Every ingenuous soul in our day offers his willing tribute to those celestial graces of justice and humanity, by the side of which the flinty hardness of the Pilgrims of Plymouth Rock seems earthly and coarse.

Let us not confine ourselves to barren words in recognition of virtue. While we see the right, and approve it, too, let us dare to pursue it. Let us now, in this age of civilization, surrounded by Christian nations, be willing to follow the successful example of William Penn, surrounded by savages. Let us, while we recognize those transcendent ordinances of God, the *Law of Right* and the *Law of Love*—the double suns which illumine the moral universe—aspire to the true glory, and what is higher than glory, the great good, of taking the lead in the disarming of the nation. Let us abandon the system of preparation for war in time of peace, as irrational, unchristian, vainly prodigal of expense, and having a direct tendency to excite the very evil against which it professes to guard. Let the enormous means thus released from iron hands, be devoted to labors of beneficence. Our battlements shall be schools, hospitals, colleges and churches; our arsenals shall be libraries; our navy shall be peaceful ships, on errands of perpetual commerce; our army shall be the teachers of youth, and the ministers of religion. This is indeed, the cheap defence of the nations. In such entrenchments, what Christian soul can be touched with fear? Angels of the Lord shall throw over the land an invisible, but impenetrable panoply;

> Or if virtue feeble were
> Heaven itself would stoop to her.

At the thought of such a change in policy, the imagination loses itself in the vain effort to follow the various streams of happiness, which gush forth as from a thousand hills. Then shall the naked be clothed and the hungry fed. Institutions of science and learning shall crown every hill-top; hospitals for the sick and other retreats for the unfortunate children of the world, for all who suffer in any way, in mind, body or estate, shall nestle in every valley; while the spires of new churches shall leap exulting to the skies. The whole land shall bear witness to the change; art shall confess it in the new inspiration of the canvass and the marble; the harp of the poet shall proclaim it in a loftier rhyme. Above all, the heart of man shall bear witness to it, in the elevation of his sentiments, in the expansion of his affections, in his devotion to the highest truth, in his appreciation of true greatness. The eagle of our country, without the terror of his beak, and dropping the forceful thunderbolt from his pounces, shall soar with the olive of Peace, into untried realms of ether, nearer to the sun.—*Woodstown Register.*

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Uniforms for Girls.—A writer in *Scribner's Monthly* does not know "why it is not just as well for school-girls to dress in uniform as for boys. There are many excellent schools in England where the girls dress in uniform throughout the entire period spent in their education By dressing in uniform the thoughts of all the pupils are released from the consideration of dress; there is no show of wealth, and no confession of poverty. Girls from widely separated localities and classes come together, and stand or fall by scholarship, character, disposition and manners. The term of study could be lengthened by the use of the money that would thus be saved; and while a thousand considerations favor such a change, we are unable to think of one that makes against it." These reflections are suggested by the fact that in some of our schools the mere item of dress for young ladies is often over $1000 a year.

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### THE GUEST CHAMBER.

We have often made extracts from the writings of Henry Ward Beecher, and the following essay on a point of household economy, from the pen of his wife, we commend to the consideration of our readers:

It is the prevalent opinion among housekeepers that the guest-chamber, or "spare room," must, in every respect, be the best and most desirable chamber in the house. We think this a mistaken idea. Of course the room should be pleasant and inviting, furnished as tastefully, and with as many conveniences as can be afforded, without curtailing the comfort and pleasures of the family, and with such regard to comfort, that a guest, on entering, may feel at once, not only at home, but as if surrounded with kindness and thoughtful care. All this can be accomplished without appropriating the largest and most commodious room for that purpose. The chambers most used, and, next to the sitting-

room, most necessary to the comfort and happiness of the family, to whom the house is home, and not a mere transient stopping-place, should be the best ventilated, the largest, and most convenient. The mother's chamber and the nursery (if there must be two apartments, they should be separated only by a door, that the mother's care may be near at hand) ought to be chosen with reference to the health and enjoyment of those who are expected to occupy them for years. The "spare-room" should be a secondary consideration; for our guests are but temporary residents of our rooms, to whom, to be sure, must be given all the time and attention that family cares will allow; but to the permanent inmates the house is a resting-place from hard labor, a refuge from outside care, for some of the family; and to make it such to husband and children, the housekeeper has a daily routine of duties which can be wonderfully lightened by pleasant surroundings; and thus, for reasons having a bearing on every member of the household, it seems to us very desirable that more thought, care, and expense be given to secure a pleasant outlook, a thorough ventilation, and attractive and convenient furniture for the family rooms, than for the one set apart for those who, however honored and beloved, can of necessity remain but a few days.

We would by no means leave the impression that a family should selfishly retain their regular apartments when so many guests are present that several rooms are needed. In times of large gatherings, it is very delightful to see each member of the household contribute some part of his or her rights to the free and cordial entertainment of friends. On such occasions, if they are not too frequent, it is quite amusing, and conducive to much sport and cheerfulness, to meet in family council and discuss the ways and means that may be employed to stretch the house, so that twenty people can be comfortably lodged in a space where usually eight or ten have only sufficient room. This, for a short time, is no hardship; it is like a picnic; and every child, from its earliest years, should be taught there is a pleasure in giving up rights, whims, and fancies, connected with their own special apartments, for the accommodation of others. The lesson is very easily taught, when they see that this is only a temporary thing; knowing this, when the pressure abates, they will return to their rooms better prepared to estimate and appreciate the care and affection which has so pleasantly consulted their taste and comfort in arranging the apartment which is set apart for them.

It is painful to glance into rooms in daily use, and see no indication that a moment's thought has ever been bestowed upon their adornment, or to fill them with objects that, to the children's eyes, will unite grace and beauty with usefulness for the family's every-day use. "Oh, this will answer? It's good enough *just for our own family.*" But look into the guest's chamber, for which enough has been expended to compel pinching in all that belongs to home and family comforts, and all for the ostentatious display of hospitality! When you see such incongruities and contrasts between the furnishing of the family apartments and the "spare room," you will find the same rule runs through everything connected with the family. For every-day use the commonest kind of delf, with odd bits of broken or defaced china, mismated cups and saucers, of every variety of color, and the food, carelessly prepared, and of the poorest and cheapest quality, showing the same unwise disregard for family comfort. But let a visitor appear, and the table is dazzling with silver and cut-glass, and loaded with dainties over which the utmost skill in cooking has been expended. This is all wrong. Home should be first; company, of secondary importance. Let your family always have the best you can reasonably afford; then cordially welcome your friends to share the good and pleasant things with you. It is not easy to teach children to love home, and prefer its society to all others, if they see that all the good, and pleasant, and beautiful things you possess are only to be used when you have visitors. You have no right to hope that your children will have good manners or be refined if they see the coarsest of everything when alone with you, and are called upon, with company, to put on company manners. Love of home, refinement and good manners are blessings that will rust out and be destroyed, if not brightened by constant daily use.—*Christian Union.*

FAITH IN MAN.—I cannot but pity the man who recognizes nothing godlike in his own nature. I see the marks of God in the heaven and the earth, but how much more in a liberal intellect, in magnanimity, in unconquerable rectitude, in a philanthropy which forgives every wrong, and which never despairs of the cause of Christ and human virtue! I do, and I must, reverence human nature. I see in it the marks of a divine origin, and the pledges of a celestial inheritance; and I thank God that my own lot is bound up with that of the human race.—*W. E. Channing.*

The way is long, my children, long and rough;
The moors are dreary, and the woods are dark;
But he that creeps from cradle on to grave,
Unskilled save in the velvet course of fortune,
Hath missed the discipline of noble hearts.

## THE BREWING OF SOMA.

BY JOHN G. WHITTIER.

The fagots blazed, the caldron's smoke
Up through the green wood curled;
"Bring honey from the hollow oak,
Bring milky sap," the brewers spoke,
In the childhood of the world.

And brewed they well or brewed they ill,
The priests thrust in their rods,
First tasted, and then drank their fill,
And shouted with one voice and will,
"Behold the drink of gods!"

They drank, and lo! in heart and brain,
A new, glad life began;
The gray of hair grew young again,
The sick man laughed away his pain,
The cripple leaped and ran.

"Drink, mortals, what the gods have sent,
Forget your long annoy."
So sang the priests. From tent to tent
The Soma's sacred madness went,
A storm of drunken joy.

Then knew each rapt inebriate
A winged and glorious birth,
Soared upward, with strange joy elate,
Beat, with dazed head, Varuna's gate,
And, sobered, sank to earth.

The land with Soma's praises rang;
On Gihon's bands of shade
Its hymns the dusky maiden sang;
In joy of life of mortal pang
All men to Soma prayed.

The morning twilight of the race
Sends down their matin psalms;
And still with wondering eyes we trace
The simple prayers to Soma's grace,
That Vedic verse embalms.

As in that child-world's early year,
Each after age has striven
By music, incense, vigils drear,
And trance, to bring the skies more near,
Or lift men up to heaven!—

Some fever of the blood and brain,
Some self-exalting spell,
The scourger's keen delight of pain,
The Dervish dance, the Orphic strain,
The wild-haired Bacchant's yell,—

The desert's hair-grown hermit sunk
The saner brute below;
The naked Santon, hashish-drunk,
The cloister madness of the monk,
The fakir's torture-show!

And yet the past comes round again,
And new doth old fulfill;
In sensual transports wild as vain
We brew in many a Christian fane
The heathen Soma still!

Dear Lord and Father of mankind,
Forgive our foolish ways!
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence praise.

In simple trust like theirs who heard
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee.

O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with thee
The silence of eternity
Interpreted by love!

With that deep hush subduing all
Our words and works that drown
The tender whisper of thy call,
As noiseless let Thy blessing fall
As fell Thy manna down.

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Breathe through the heats of our desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind and fire,
O still, small voice of calm.

## RESURGAM.

BY SAMUEL C. BLACKWELL.

There is the promise of a life beyond,
In man's intense and ever yearning cry:
Too good for credence, though the heart despond,
The universal hope is prophecy!

Where the Creator's fiat shapes a plan,
Nature attunes herself to that great end,
Reveals intention to the mind of man,
And faith is sight, as we her steps attend.

Does not the conscious life that longs to live,
That knows its hope and thinks upon its thought,
Convey the firmest pledge that God can give
For the fulfillment of the hope he wrought?

Can a soul fail of everlasting youth
Who thinks and loves, like God,—who spurns the wrong,—
Supremely eager for the light of truth
And hearing music in the martyr's song?

Who weds the right with comprehending joy,
Who follows duty loyally and free,
And reckons mere delight a paltry toy,
Is not he living for eternity?

God, in our nature, writes our destiny,
There is an oracle forever heard;
Believe, my brother, in the life to be!
God will redeem the pledge His love conferred!

## WAITING.

BY JEAN INGELOW.

Grand is the leisure of the earth;
She gives her happy myriads birth,
And after harvest fears not dearth,
But goes to sleep in snow-wreaths dim.
Dread is the leisure up above,
The while He sits whose name is love,
And waits, as Noah did, the dove,
To see if she would fly to him.

He waits for us, while, houseless things,
We beat about with bruised wings
On the dark floods and water-springs,
The ruin world, the desolate sea;
With open windows from the prime,
All night, all day, He waits sublime,
Until the fullness of the time
Decreed from his eternity.

### THE MARRIAGE QUESTION.

The problem is just this: How can a young man and woman, with the necessities of educated and refined people, and not strong health, afford to marry, and bring up children, on a small income?

The answer is here: First, by discovering that the necessities of education and refinement do not depend on money for their gratification. Turkey carpets, silk dresses or coats have nothing to do with the height of their owner's lives, nor do they contribute one whit to their culture or good breeding. What will contribute to them, and give high caste to their own lives and those of their children, are some high motive in living, and cleanliness and beauty in their daily surroundings. Now, pure love and sound common sense are the rarest earthly motives which any man can bring into his daily work, and cleanliness and beauty the cheapest of household plenishing. We know a young couple who, during the war, married with an outfit of $700 a year, an utter disregard of fashion, much love, and an absolute faith in self-help and the help of God. They have never lacked a necessity or a comfort of life, and their snuggery of a home, which opens daily to the best people in Boston, is remembered by every guest, as one would remember a heartsome, beautiful picture. Yet there is not a Turkey carpet or costly painting in it. Any pair of true lovers, who will put aside fashion and conventional opinions for common sense and good taste, marry with a like chance of success. In the West, of course, and in the country towns, more tangible comfort is procurable for a small income than in the seaboard cities; but something is lost in absence from the headquarters of art, music, literature, whose gratifications here are cheap as daily air. In the cities, too, an educated wife has a thousand chances of helping her husband. In this point, indeed, lies the second answer to the problem. Our girls can never go back to the washtub or broom; but in a few years we believe they will all go to the pencil, or brush, or burin, to some headwork or handicraft, and so prove themselves helpmeets of another kind than their vigorous grandmothers, but quite as helpful; and then the gates of marriage need no longer turn on golden hinges.—*Tribune.*

### NECESSITY OF SLEEP.

Beecher says there are thousands of busy people who die every year for want of sleep. Sleeplessness becomes a disease, and is the precursor of insanity. We speak of sleep as the image of death, and our waking hours as the image of life. Sleep is not like death, for it is the period in which the waste of the system ceases, or is reduced to its minimum. Sleep repairs the waste which waking hours have made. It rebuilds the system. The night is the repair shop of the body. Every part of the system is thoroughly overhauled, and all the organs, tissues and substances are replenished. Waking consumes and exhausts, sleep replaces and repairs. A man who would be a good worker must be a good sleeper. A man has as much force in him as he had provided for in sleep. The quality of mental activity depends upon the quality of sleep.

Men, need on an average, eight hours of sleep a day. A lymphatic temperament may require nine; a nervous temperament six or seven. A lymphatic is sluggish, moves and sleeps slowly. But a nervous man acts quickly in everything. He does more in an hour than a sluggish man in two hours; and so in his sleep. Every man must sleep according to his temperament—but eight hours is the average. Whoever by work, pleasure, sorrow or by any other cause, is regularly diminishing his sleep, is destroying his life. A man may hold out for a time, but the crash will come, and he will die. There is a great deal of intemperance besides that of tobacco, opium or brandy. Men are dissipated who overtax their system all day, and undersleep every night. A man who dies of delirium tremens is no more a drunkard and suicide than the minister, the lawyer, the merchant, the editor or the printer, that works excessively all day and sleeps but little all night.—*Del. Co. Republican.*

### DEATH OF SAMUEL F. B. MORSE, INVENTOR OF THE MAGNETIC TELEGRAPH.

The death of this eminent man took place on the 2d inst., in the city of New York.

Prof. Morse was born April 27th, 1791, within full view of Bunker Hill monument. He was graduated from Yale College in 1810. Along with his, several names in his class occupy golden pages in American history. His original idea was to become an engineer, but he decided on the vocation of an artist, and in 1811 went to England with the great Allston, and there became a pupil of Benjamin West.

The success of his "Dying Hercules" and other works encouraged him to contend for the prize in historical painting, and from his easel the "Judgment of Jupiter" would have won, according to West's authority, the prize had not his early departure from England withdrawn it from competition. He lived in Boston in 1821. Thence he removed to Charleston, and in 1822, settled in New York city. In that city he had a commission for painting a full-length portrait of Lafayette. He became the first President of the National Academy of Design, and he read

the first course of art lectures delivered in America.

He again went to Europe, but in 1832 he was elected to the chair of literature of the arts of design in the University of New York, and he came home in the packet Sully. He learned on board from Dr. Charles S. Jackson that electricity had been transmitted through a long length of wire, and the great thought at once occurred to Prof. Morse that by that means messages could be sent. Before Sully had fairly reached the American shores the main features of the present telegraph were invented.

After various experiments he had, in 1837, a working apparatus, which he brought to Washington filed a caveat, and sought the assistance of Congress to establish a line from Washington to Baltimore. Nothing was done, however. It is somewhat infinitely amusing to turn to the debates of that day, and in the light of these times view the rapid strides of art and science. He went to England, and a patent was refused there. Finally he renewed the battle here, and on the 3d of March, 1843, his bill was passed by a vote of 89 to 83. It was at the midnight hour of the dying session that $30,000 were placed at his disposal, and in 1844 the line was completed, and Washington was in instantaneous communication with Baltimore.

The first message sent was on the 27th of May, and embraced the words, "What God hath wrought!" and the first political news transmitted by telegraph was that of the nomination at Baltimore of James K. Polk for the Presidency. The subsequent history of the telegraph is familiar to all readers. Prof. Morse received honors from every quarter of the globe. Degrees, crosses, decorations, emoluments, stars, membership in all scientific societies, and wealth became a portion, but a slight one only of his great reward.

Last year a statue was erected to his memory in Central Park, N. Y. He has left a name that will be honored among the immortal ones with which are connected the advancement of knowledge and benefit to mankind.—*Delaware County Republican.*

### THE DEATH OF MORSE.

The death of Prof. Morse inevitably attracts public attention in a peculiar and forcible manner to the splendor of the services performed by him in behalf of civilization and the race. The discovery of the uses of steam as a motive power, and the application of electricity to the purposes of the telegraph, are the two great events which will make the nineteenth century famous to the end of time. They form the starting point from which civilization has advanced with more rapid strides than it had ever taken before; they are the basis upon which has been erected a stupendous industry which gives remunerative employment to millions of human beings; they have given to the press its prominence and its power, and they have, in half a century, brought the nations of the earth into closer fellowship than was possible under former conditions, and so have hastened the day when the bond of a common humanity shall be recognized as a sufficient assurance of unity of interest and as an inducement to perpetual peace.

If the benefits conferred by the telegraph upon the human race are less important than those which have followed the introduction of steam power, they are still but little inferior. The blessings of the telegraph, like its wonders, are forgotten in the presence of familiarity and custom. But it is easy to imagine the disasters and the universal discomfort which would follow the suspension of telegraphic facilities over the whole world for one day. The marvelous character of the invention can be estimated if we conceive what we should think if the use of electricity had been a lost art for a thousand years, and we, without suspicion of the methods employed, had been asked to believe, upon the authority of ancient writers, that in the old time, the Pacific coast of America could communicate with England in a few moments, or that England could speak to India in less than an hour. There can be no doubt that the credulous would have accepted these things as miraculous manifestations of Divine power, while the skeptical would have regarded such stories with contempt, as wild fables. But we stand to-day in the presence of these great achievements almost without consciousness of their grandeur or of their stupendous influence; indifferent, excepting to the practical results, which are accepted as a mere matter of course. But as the man to whose genius we owe the existence of this mighty instrument of good passes away from earth, it is but just to insist upon the fullest recognition of the splendor of the benefit that he conferred upon his fellow-men. He was loaded with honors during his life, but his present fame should be but a fragment of that which should crown his memory for centuries to come.—*Evening Bulletin.*

### RICHES AND POVERTY.

God could have made all rich, or all men poor;
But why he did not, let me tell wherefore,
Had all been rich, where then had patience been?
Had all been poor, who had his bounty seen?
—*Robert Herrick.*

Act where you are, and you will alway have a place to act.

### THE OMNIPOTENCE OF NATURE IN THE USEFUL ARTS.

It was said, in allusion to the great structures of the ancient Romans,—the aqueducts and bridges,—that their "art was nature working to municipal ends." That is a true account of all just works of useful art. Smeaton built Eddystone lighthouse on the model of an oak tree, as being the form in nature best designed to resist a constant assailing force. Dolland formed his achromatic telescope on the model of a human eye. Duhamal built a bridge by letting in a peace of stronger timber for the middle of the under surface, getting his hint from the structure of the shin-bone. * * The first and last lesson of the useful arts is that nature tyrannizes over our works. They must be conformed to her law, or they will be ground to powder by her present activity. Nothing droll, nothing whimsical will endure. Nature is ever interfering with art. You cannot build your house or pagoda as you will, but as you must. There is a quick bound set to our caprice. The leaning tower can only lean so far. The verandah or pagoda roof can curve upward only to a certain point. The slope of you roof is determined by the weight of snow. It is only within narrow limits that the discretion of the architect may range. Gravity, wind, sun, rain, the size of men and animals, and such like, have more to say than he. It is the law of fluids that prescribes the shape of the boat,—keel, rudder and bows,—and in the finer fluid above, the form and tackle of the sails. Man seems to have no option about his tools, but merely the necessity to learn from Nature what will fit best, as if he were fitting a screw or a door. Beneath a necessity thus almighty, what is artificial in man's life seems insignificant. He seems to take his task so minutely from the intimations of Nature, that his works become, as it were, hers, and he is no longer free.

But if we work within this limit, she yields us all her strength. All powerful action is performed by bringing the forces of nature to bear upon our objects. We do not grind corn, or lift the loom by our own strength, but we build a mill in such a position as to set the north wind to play upon our instrument, or the elastic force of steam, or the ebb and flow of the sea. So in our handiwork, we do few things by muscular force, but we place ourselves in such attitudes as to bring the force of gravity, that is, the weight of the planet, to bear upon the spade or the axe we wield.—*Emerson.*

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THE man who begins with professing to believe what he does not believe, may end with doubting what he does believe.

## ITEMS.

GEN. O. O. HOWARD, at the request of the Secretary of the Interior, is visiting Arizona in the character of Special Agent of the Government, to report upon the spirit of the Apache Indians in respect to hostilities against the whites, to talk with the Indians personally, and find out exactly what is the truth of matters about which there is no definite official information. He has a large discretion to take any action which may appear to him to be for the interest of peace with these Indians.—*The National Standard.*

THE Presbytery of Philadelphia recently convened, by resolution then adopted, earnestly calls upon the members of the churches under its care, to use their influence to secure the prohibition of the liquor traffic, and until that can be entirely secured, to put down all infractions of the existing laws.

WATCHES were invented about fourteen hundred years ago. The first portable clock was made in 1530. Pendulums were not invented until more than one hundred years after.

"With the Chinese, the water clocks, or clepsydras, are very old. They used a round vessel filled with water, with a little hole in the bottom, which was placed upon another vessel. When the water in the upper vessel passed down into the lower vessel, it subsided by degrees, announcing thereby the part of time elapsed."

A NEW process of making paper from *Scirpus lacustris* Lake-sedge, has been invented by S. D. Baldwin, of Marysville, California. After experimenting a number of years with this material, he has succeeded in obtaining therefrom a fine pulp, capable of being made into the best quality of writing and printing paper. This species of *Scirpus* is abundant in the shoal water of rivers and bays in the Northern States, from the Pacific to the Atlantic, growing in greatest luxuriance in the great lakes and the St. Lawrence River. By employing stems cut in June, fifty to sixty per cent. of pulp has been obtained, as fine and strong as that from Sea Island cotton. A great variety of experiments show its value as a serviceable and economical paper stock, and indicate that it is destined to come into general use.—*Exchange.*

FROM numerous data cited in the last number of the *American Naturalist*, it would seem that the buffalo formerly ranged over the whole of North America. Cortez found a specimen in Mexico in 1521, which had been brought from the country north of the river Gila, where herds of them were found. Lawson, whose works were published in London in 1700, speaks of two buffaloes that were killed on Cape Fear river in North Carolina. Schoolcraft says that the city of Buffalo perpetuates the tradition of the former existence of the buffalo near Lake Erie. Charlevoix, writing in 1721, from the site where Detroit now stands, says: "At the end of five or six leagues, inclining towards Lake Erie, one sees vast meadows which feed a prodigious number of these cattle." There is evidence to show that this noble animal was once plentiful on the Kenawha river in Virginia. Audubon states that in his boyhood "buffaloes roamed over the small prairies of Illinois, and herds of them stalked through the open woods of Kentucky and Tennessee." Central Illinois, from the writings of the early Jesuit explorers, seemed to have been the paradise of the buffalo. Teeth of the bison have recently been found in the quarternary clay in Gardiner, Me., while their remains have been found very far north in British America.—*Methodist.*

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
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CONTENTS.

Townsend Hawxhurst ..... 129
Reminiscences of Olden Times ..... 131
Good Life ..... 131
Quakerism and Culture ..... 132
Superficial Discipline ..... 134
The Worst Treason ..... 134
Scraps from Unpublished Letters ..... 135
EDITORIAL ..... 136
OBITUARIES ..... 137
Notices ..... 137
William Wilberforce ..... 138
A Home for Aged Friends ..... 141
Polite Children ..... 141
POETRY—We May not Choose our Work—He Knoweth All ..... 142
The Boys Love Stories ..... 143
Co-Operation ..... 144
ITEMS ..... 144

## TOWNSEND HAWXHURST.

*A Testimony of Westbury Monthly Meeting, Long Island.*

In early life, it appears he was fond of those vain amusements and pastimes, which are so generally prevalent with young people, in some of which he took great delight,—but about the 24th year of his age he attended the funeral of a neighbor, at which our beloved Friend Elias Hicks, was led largely and powerfully to open the doctrines of the Gospel, which caused him seriously to reflect on the consequences that must be the result of such a pursuit,—as he could not experience that peace and quietude of mind, that his soul craved, and which he was now led to believe, are the experience and reward of the righteous. Being thus awakened, he attended Friends' meeting at Cow Neck, and his spirit being comforted in the enjoyment of the presence of his Saviour, which he now found to be near, even within himself, he became a steady attender of our meetings. In his 27th year, he requested, and was received a member in the Society—and by taking heed to the gradual unfoldings of truth, he learned in the school of Christ, that it is by the way of the Cross, to all those sensual delights, that the Crown, and true happiness is to be experienced—thus abiding, he became qualified to instruct others, and received a gift in the ministry; and being faithful to the further openings and discoveries of truth, he became an able Minister of the Gospel; circumspect in life and conversation, answerable to the doctrine he taught—that it may be truly said, he was a preacher, both by example and precept. He felt such a sympathy for the enslaved African race, and had such a sense of the great injustice done them, being fully convinced that God is no respecter of persons, that he scrupulously abstained from the use of the produce of their labor, for a number of the last years of his life. And although he had a growing family, which necessarily required much of his care and attention, yet, knowing his peace consisted in being given up to fulfil the requirings of his Divine Master, he was made willing to leave his wife and tender little ones, in order to perform the service that he believed was required of him. Thus, with the concurrence of his friends, he performed divers religious visits to different parts of this continent; he several times visited parts of the Yearly Meetings of New York and Philadelphia, and performed a general visit to Friends within Baltimore Yearly Meeting; also to the Meetings within the compass of Virginia and Ohio Yearly Meetings; and it appears, by accounts received, that his visits were to the satisfaction of Friends; and on his returning home, he had gratefully to acknowledge the goodness of Israel's Shepherd, in having enabled him to perform the service which he believed was

required at his hands, saying, he witnessed great peace of mind in having thus given up to his Master's service. His last sickness was attended with much bodily distress, which he bore with Christian resignation, and his mind appeared remarkably tranquil, being fully resigned either in life or death, as it might please his Heavenly Father.

The following are some of the many weighty expressions he dropped during his sickness. To a sister-in-law, he mentioned the peace of mind he enjoyed, and the comfort he experienced in retiring inward, and waiting upon the Lord ; and recommended silent worship, and a strict attention to the Divine light, which is manifested in each of our breasts, saying, if it was attended to, it would lead and direct us in the right path. In the morning he said, I have passed through some sorrow in the night, but joy has again returned this morning. At another time, being in great bodily distress, he prayed as follows :—"Gracious Father, condescend, we pray thee to look down in mercy on us this night, give me strength to bear the turning and overturning of thy divine hand upon me, and, oh, gracious Father, bring us more and more, and the whole human family the world over to a sense of our dependence upon thee, the God of our salvation; draw us by the cords of thy love to thee, the fountain of life, and be pleased, if consistent with thy will, to remove if thou seest meet, this my great distress, nevertheless, not my will but thine be done."

Some little time after he said, I feel nearly free from pain, and remarked, it is the Lord's doings, and it is marvelous in mine eyes. He often spoke of the great peace and joy he now felt, in having given up to do what he believed his Divine Master had required of him, when in health. His sister-in-law sitting by him he said, I have always felt a deep interest in thy spiritual and temporal welfare, and hope thou witl be obedient to the manifestations of Divine light and give up to be led and guided by it ; it is the humble that He will teach of his ways, and the meek He will guide in the paths of true judgment ; be not conformed to this world, to its vain fashions and customs, in braiding the hair, and putting on of apparel, it brings no real satisfaction ; I know it from experience, but when we listen to the still small voice, that points out the way we should walk in, and become willing to take up the cross daily and follow Christ, we feel that joy, the world can neither give nor take away. It has been my endeavor to turn the minds of the people, wherever my lot has been cast, to this principle, to Christ within, the hope of glory. On its being remarked to him, that there was some danger apprehended of his over-exerting himself in his weak state, by expressing so much; he replied, I feel so much love for you all, and it flows universally, the world over, that it seems as if I could not stop ; particularly mentioning several of his brothers and sisters-in-law, desiring they would keep in moderation in all things, and that Friends might be careful to keep in plainness and simplicity, saying it was their profession. To his little daughter, who had been for some time very ill, he said, I feel very much for thee, my child, thou hast had a tedious time, but I want we should be patient, and bear without murmuring, the turning and overturning of the Divine hand, for it is in wisdom ; I feel that His ways are ways of pleasantness, and all His paths are peace. At another time he said, it appears like a very solemn time this morning, and observing his wife to grieve, desired that she might not, for there was nothing in his way. The night following, his sister being with him, he desired she might give him up, and not grieve for him ; saying, that his peace was made, and should he recover from the present illness, there would be but a short period, and he should have to pass through the conflict again. And added, I have no doubt that my Heavenly Father will take care of my little children, he has promised to be a father to the fatherless, and a friend to the widow. A day or two before his decease, his heart was so enlarged with the flowing of universal love, in the remembrance of past, as well as present favors, that he was enabled, although very weak in body, to commemorate the mercy and goodness of his Heavenly Father in being near, and giving him a full assurance of a reception into the realms of eternal felicity. Thus, having been devoted to the service of truth, he was favored in his concluding moments with a peaceful mind ; and on the morning of the 28th of 12th mo., 1829, he breathed his last, aged nearly 51 years ; and we have no doubt, his spirit has entered, where the wicked cease from troubling, and the weary are at rest. On the 30th, his remains were taken to Cow Neck, accompanied by a large number of Friends and neighbors, and after a solemn meeting on the occasion, they were interred in Friends' burial ground there.

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DEATH finds us 'mid our playthings—snatches us
As a cross nurse might do a wayward child,
From all our toys and baubles. His rough call
Unlooses all our favorite ties on earth ;
And well if they are such as may be answered
In yonder world, where all is judged of truly.

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It is a great guilt in any man to allow what mental faculties he may possess to become rusty from disease, or to submit them implicitly to another.—*Dr. McClintock.*

For Friends' Intelligencer.

## REMINISCENES OF OLDEN TIMES.

Uniting with the sentiment, "Is it not well for us sometimes to contrast the difficulties of former times with the present ease with which distant religious services may be performed?" I feel a desire to add a few items of information to the account given of "A visit to Canada, by a committee of New York Yearly Meeting about the year 1800." No doubt my father, Gideon Seaman, was one of this committee, as I well remember he was on such an appointment about that time Forty years after that time, when his daughter, sitting in a cushioned steam car, was gliding along in view of the Mohawk river, she keenly felt how different was her situation from that of her dear father, when he and other Friends were toiling in taking the boat up the river, which was necessary in order for them to cross Lake Ontario.

The committee of New York Yearly Meeting travelled on horseback, and took turns in riding and leading the horses of those who sometimes had to take the boat on their shoulders, and carry it around some obstruction in the river, not fearing much the soiling of their clothes, for that they could brush off when dry. They took a tent with them, and in it they lodged ten or twelve nights. At one time, when detained, my father noticed men drawing a net; he went and assisted them, and they gave him a fine fish, which he and his fellow-travellers enjoyed very much, as they cooked their own food.

During my first visit to Friends in Canada, I met an aged woman who told me that in the anticipation of Meetings for Discipline being set up, she had been selected as Clerk to the Womens' Monthly Meeting; but being young when she settled in that new country, she could not see distinctly what her duties were, and my father kindly instructed her how to make minutes and manage the business of a Meeting for Discipline, which she gratefully remembered in old age.

Although young, I well remember how cheerfully my father, after his safe return home, related incidents of this journey which he enjoyed, notwithstanding its many hardships, for then meetings were growing up, and friends earnestly desirous of attending them. In some places within the compass of our Yearly Meeting, women would take a child, and on horseback often ride through tracts of unbroken wilderness to get to their meetings. In one instance, my father was riding with one of them where there was no beaten track, and they had to jump their horses over logs and fallen trees. He felt mortified that he dare not offer to take the child to relieve her, but she being accustomed to this mode of travelling, could get along with it better than he could.

When on a visit to Friends within a remote meeting in Canada, a friend told me that in the setting up of that meeting, women often had to walk through wet and muddy places, and to keep their shoes and stockings clean and dry, they would take them off, and walk bare-footed, so earnest and thankful were they to get to meeting. Now why is it? May every member of our Society be willing seriously to reflect why it is that now, with good roads and comfortable carriages, we see so many vacant seats in our meeting-houses, some meetings being very small, when the number of members is sufficient to keep up a good sized assembly, if the same concern was felt as in the early rise of the meetings of Friends. That we may seriously ponder, and see if in this day we are as fully grateful as we ought to be to Him who has showered His many gifts and favors upon us, is the desire of

RACHEL HICKS.

*Westbury*, 4th mo, 1872.

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THE old English plainness and sincerity, that generous integrity of nature and honesty of disposition, which always argues true greatness of mind, and is usually accompanied with undaunted courage and resolution, is in a great measure lost among us. The dialect of conversation is now-a-days so swelled with vanity and compliment, and so surfeited (as I may say) with expressions of kindness and respect, that if a man that lived an age or two ago should return into the world again, he would really want a dictionary to help him to understand his own language, and to know the true, intrinsic value of the phrases in fashion; and would hardly at first believe at what a low rate the highest strains and expressions of kindness imaginable do commonly pass in current payment; and when he should come to understand it, it would be a great while before he could bring himself, with a good countenance and a good conscience, to converse with men upon equal terms, and in their own way.—*Archbishop Tillotson.*

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### GOOD LIFE.

He liveth long who liveth well;
All else is life but flung away;
He liveth longest who can tell
Of true things truly done each day.

Then fill each hour with what will last;
Buy up the moments as they go;
The life above when this is past,
Is the ripe fruit of life below.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light.

For Friends' Intelligencer.

## QUAKERISM AND CULTURE.

A LECTURE BY S. C. COLLINS, M. A.

Brooklyn, 3d mo. 29th, 1872.

Centuries ago, in an Eastern land, a philosopher and a mystic met, under the palm trees, and talked of the problems that concerned them—of life, of duty, and of destiny—and when they went away, the mystic said, "All that he knows I see;" and the philosopher said, "All that he sees I know." Very often, as time has passed by, philosophy and mysticism have come together, and always, if in nothing else, in that it has deemed it worthy of assault—each has recognized the other's fullness, and sought to straighten or to lengthen its line of light. The annals of these meetings are as old as thoughtfulness; the languages that record them interpret one another from India to Iceland; but, without exception, the consecration of mysticism has always ennobled philosophy; and as often as philosophy has tested mysticism, there has been a retrenchment of error and an increase of power. Whenever they have united, one has secured a tighter grasp of heaven, the other has trod the earth more firmly. * * My business, to-night, is to urge that it is high time that mysticism and philosophy—Quakerism and culture—the most genuine Quakerism and the highest culture—had met again. From that meeting under the palm trees to our assembling in this metropolis are many generations; but we should appeal in vain from one to another of them, to sanction a belief that mysticism can do, alone, all that is demanded of a faith that would undertake to satisfy the wants of men through a long series of years. All the "footprints" that men have left behind them, from that time until now, have marked the triumphant advance of culture. Every discovery reported to the world, has been an announcement of its conquest; and all those years have conspired together to make it imperative that Quakerism should be able to say of philosophy, "All that it knows I see." I shall speak somewhat as an alarmist. At the last moment, almost, I have changed a pæon on Quakerism into a plea for culture. A plea for culture must be a presentation of the need of it. I shall talk of the dangers of which we may dream, rather than of the blessings we have realized. Strong in your conviction of the value of a faith that has long been justified by its works—fortified by two-and-a-quarter centuries of merited praise, I need not ask your pardon for the occasional censure of an hour.

"We cannot," said Fichte, "love any object which we do not regard as eternal." If you would secure reverence for Quakerism, the keenest vision must not detect in it either fossil inactivity or sign of decay. You must not permit another faith to pace the present with a firmer step, or to confront its issues with a steadier eye. In the energetic contest of the present day, to pause for rest is to lag hopelessly, and to falter is to fall. Grand as is the confidence of a truth that has fought its way, great as is the recommendation of a hale antiquity, men have little reverence for a theological ruin. Notwithstanding all its vagaries and prejudices, the good sense of the world is such that the measure of the utility of a system of belief is the measure of its life. Whether it shall survive one day, or a thousand years, depends wholly upon itself. With the Almighty, a thousand years may be as "one day," but in the progress of the human mind, it is not so; and any system of belief that shall attempt to confound them, will find that it has been forgotten for a thousand years.

I speak of that which is to be feared, not of that which Quakerism *need* fear if it prove zealous in the investigation of causes, and generous towards their results. I shall not plead for any sorrow over its past, as the tomb of its usefulness; for I believe that the monument that shall record the termination of its word is far away. I shall not criticize its present, as either better or worse than its past. I only ask that its future may know the vital art of adaptation. In the matter of its thought, each generation seems to be ordained by the generation that precedes it; but as time passes, the sacerdotal hands grow heavy, and there comes an age that in order to be faithful to its vows must forswear *itself*. The keenest vision of prophet never detected the wealth of unborn souls. The faith for which the martyr dies, in one age, is the *débris* by which another marks its progress. * * * Tread whatever way you will, progress in a tangent must eventually lead away from the earth, and the voice that has vibrated down through a thousand years, is less audible than the echoes it has itself created. Before the close of 1872, Quakerism will have completed its two hundred and twenty-fifth year. Two hundred and twenty-five years score their passage deep in the thought of the human race. And if, through the uproar that fills them, you can hear words that were spoken when those years began—if the exhortation that could excite a riot in Manchester, in 1648, can satisfy Friends of Brooklyn, in 1872, then must the words of Fox have been two hundred and twenty-five years ahead of the time at which they were spoken, or Friends of Brooklyn are two hundred and twenty-five years behind the time in which they live. I am glad to

believe—I am proud to believe—that the teaching of Fox was two and a-quarter centuries in advance of the age that produced him; but I am glad to believe, also, that within the interval, the advanced thought of the world has overtaken him. Quakerism has lost its start. Henceforth the race is even—side by side, neck to neck, matched against the best thought of ages that grow more thoughtful—it must push into the future, on to increased vitality, or to ultimate extinction. It would be unwise to prolong the life of a system of belief which by its death could give birth to a better. The faith that cannot keep abreast with the times becomes a spiritual ball-and-chain. He who continues to believe in an untruth after the truth is accessible, submits to be pinioned by a wrinkled hand reached out from the past. * * * But we do not admit, even in our periods of greatest modesty, that Quakerism has been outstripped. The grand doctrines upon which it prides itself shall run for many years, and not be weary. They tread on the solid ground of truth, and are winged with the increasing sympathy of a judicious age. But if there are any to whom the *name* is dear—if any who would maintain an unbroken connection between those doctrines and the Drayton shoemaker who loved them so well, let these remember that "every phase of religion the world has yet seen has broken down through exaggeration of one truth at the expense of another." There is a doomsday in the history of every religious system on which its future comes up to be sentenced. If on that day conservatism is dominant, and condemns all innovation as error, it does so at the peril of the system it seeks to preserve. All division of labor in theology should look to ultimate co-operation, The truth for which you have pleaded successfully, the moment it is recognized, should strike a league with the truths for which others are pleading. He who has taken my thought without giving his own in exchange for it, has left mine fragmentary in comparison with his own. The present danger of Quakerism is the conservatism which has so long been its defense. At its peril it has failed to sympathize with the intellectual activity of the age. It has classed the widest reaches of vigorous thought and the grand results of chastened patience with "lo, here! lo, there!" and the song of sirens. "Silence is treason," said Calvin, when his king had signed a lie, and the faith of the Reformers was libelled; but at a time when truth, in order to do a good business, must be liberally advertised, Quakerism is silent. It does not write the great books of the age, nor publish the journals that determine its sentiment, nor preach the sermons that satisfy its exactions. Lord Bacon, making his wisdom the executor of his wisdom, bequeathed his "name and memory to foreign nations," and to his own countrymen after some time should have passed by. He who would determine the exact place of Quakerism among the religions of the world, must become "foreign" to it in feeling, and imagine himself as looking back at it from the distance of many years. * * * One who should look at Quakerism from the distance of the star Sirius, and with a Sirian contempt of time, would not find it hard to assign it its proper niche in the world's temple. He would class it with the Eastern Mystics, with the Neo-Platonists of Alexandria, with the Mystics of the Latin Church, with the Theosophists of the Reformation, and with the Quietists of France. He would find it in accord with all these in holding that, not by faith and not by reason, but by a mysterious feeling that transcends the firmest faith and the clearest reason, does man commune with God. It agrees with them in maintaining that the intimations of nature are without a meaning and the soul without power to realize its aspirations until one is interpreted and the other invigorated by aid from on high. In the "Divine Song" of India, of almost fabulous antiquity, Krishna tells his Brahmins that "wise men are sensible to *duty* only, and not to pleasure or pain." "I," says he, "formed all existing things, clothing the incorruptible soul in the city with seven gates, which is corruptible. Subdue your senses and passions, for they obscure reason and lead to deceit. Low men follow examples great men give them. As often as virtue declines in the world, I make myself evident to save it." "No one," said Philo to the Alexandrians of the first century of our era, "can understand the migrations of the perfect soul to the Eternal; nor can the soul itself convey any idea of the ineffable blessings in which it shares." When, in the twelfth century, St. Bernard threatened William of Aquitaine, and when, again, the nobles, drawn up on the banks of the Moselle, laughed at the dream he told them, the old monk looked faithfully for immediate revelations of the Divine will to sanction his pleading. Many of the discourses preached by Taulus in Strasbourg, in the thirteenth century, might be approved if offered in this house now. "Mystical Theology," said the Spaniard Morinos, the founder of Quietism, in the seventeenth century, "is not a science of the intellect, but of sentiment; it is not learned by study, but received from heaven;" and Madame Guyon taught the pupils of St. Cyr to sing:

" We love the Lord,—but with a love divine,
For by Thy love we live.
We are as nothing, and rejoice to be
Emptied and lost, and all absorbed in Thee."

When viewed historically, and without attention to details, Quakerism thus groups itself among mystical religions. * * * Hitherto, Mysticism has appeared as a reformation of the evils that result from the abuse of power by the few, and from the willingness of the many to accept *authority* in religion as cheaper than individual thought. The experience of the world has proven that there is a readiness on the part of the majority to " make over " the care of their faith to a theological directory ; and the dogmatism that is exceedingly repulsive in the flesh is, by and by, canonized by the lapse of time and—the catechism. George Fox and his followers rose up to protest against priestly appropriations of sanctity, and the worship of God by deputy. They found that a process of " fencing "—as the Jewish Rabbins would have called it—had been going on ; that a border-land had been cleared between God and man, over which one might shout a hymn in his own name, but must send in his petitions by sacred pages. And they insisted, in opposition to this, that the poorest and the humblest might approach their Maker face to face, and by the simple fee of their conscious and constant allegiance, retain Him for their daily lives. This admission of God into a silent partnership with each individual soul—the refusal to distinguish between a " priesthood in power and a laity in subjection "—the concession to each man of the ability to manage the affair of his salvation between himself and God—this was the chief novelty of the doctrine that was recommended to the seventeenth century by one who had ventured to assume the responsibility of his existence in " time," and who kept his own accounts with " Eternity." When Fox preached at Manchester, England had been nominally Protestant for about one hundred years. But it was a Protestantism to which the trammels of Catholicism still clung. It imposed but little personal responsibility ; it tolerated but little personal independence. From that day on, all movement has been in one direction. Millions have marshalled themselves by the side of Fox. Dogmatism and " authority " have been flung away as clothing we have outgrown, and men sit down, to-day, to smile over the creeds that were intended to bind them. Only the strong mind can conceive the strength of a vision that saw so far into the thought of future time ; and if any one asks us to justify the continuance of Quakerism, we may tell them we are waiting to see Dr. Döllinger do in Munich, and the Abbé Michand do in Paris, that which Fox did almost two and a quarter centuries ago.

SUPERFICIAL DISCIPLINE.—How hard it is to feel that the power of life is to be found inside, not outside ; in the heart and thoughts, not in the visible actions and show ; in the living seed, not in the plant which has no root! How often do men cultivate the garden of their souls just in the other way! How often do we try and persevere in trying to make a sort of neat show of outer good qualities, without anything within to correspond, just like children who plant blossoms without any roots in the ground to make a pretty show for the hour! We find faults in our lives and we cut off the weed, but we do not root it up ; we find something wanting in ourselves, and we supply it not by sowing the divine seed of a heavenly principle, but by copying the deeds that the principle ought to produce.—*Temple's Rugby Sermons.*

## THE WORST TREASON.

There is no treason like that which assails the household. There is no irreligion like that which undermines the foundations of the family. For the family was the first organization and is the foundation both of the state and the church. In fact for many years there was no other state or church than that which existed in the family.

The father was at once monarch and priest. He ruled his own household, which with his servants and retainers often became a very considerable community, as in the case of Abraham. He also conducted all public worship, created altars, and knew no other temple than such as was afforded by his own tent. His eldest son inherited his position and prerogatives, and it was not until the time of Moses that we find any distinct account of the political organization of a nation, with a distinct government, and the foundation of a national church with an ordained order of priests.

Though nations with a rude political framework, based on the absolute power of a single monarch, and in so far patterned on the family, had grown up before that time—still, even in such nations, the family idea underlaid the two-fold organization of state and church.

The tribal distinctions, having their origin in the sons of Jacob, were also continued down to the latest period of Jewish national history. The family is thus historically, as it is philosophically, the foundation of all order, civil and religious. It is the Divine nursery where children are to be trained in habits of obedience on which their subsequent happiness

will depend, and in which also they are to be accustomed to those exercises of piety and religion which will render them useful in later life in the Christian Church. Thus on the preservation of the family depends the prosperity if not the very existence of both the state and the church, and whatever tends to weaken the ties which bind it together, tends not only to irreligion but also to the disorganization of all society.—*Christian Weekly.*

THE teacher should remember that to some of his scholars he is the only teacher they will ever have. Teach everything good—manners, morals, religion; to be courteous, honest, industrious, chaste, to love their country. No teacher is worthy the name who cannot hold and interest *all* his class.

IN all evils which admit a remedy, impatience should be avoided, because it wastes that time and attention in complaints, which, if properly applied, might remove the cause. —*Johnson.*

## Scraps

### FROM UNPUBLISHED LETTERS.

This is a beautiful morning, almost bright enough to tempt thee to look after thy friend, to whom such an evidence of thy remembrance would be very grateful. If thou wast here I could talk to thee of a feeling of unworthiness, indeed I can scarcely suppress the prompting now to do so, but I am checked by the belief that it would neither be strengthening nor edifying. I want thee still to extend thy hand and thus encourage my sincere, though feeble efforts, to walk worthy of the vocation whereunto I am called, and I will cling to it when faith wavers, and "the deep" threatens to overwhelm. Infinite wisdom has placed His instruments here and there as way-marks, as buoys, or as a river-spar upon which the threatened and disconsolate may take hold and still struggle for life. These are helps for the weak and fearful, and as such, are to be greatly prized, but they compare not with the strength derived from "the closer walk with God," and from the possession of a faith that rests in Him *alone.* This is the condition I aspire after, as the one which in my view is most consistent with a Christian profession. We were at a meeting at —— yesterday, my mind being drawn thither in *living* sympathy with the erring and soul-sick. We were well satisfied with yielding to the intimation, and I was reminded of the promise that the meal should not waste nor the oil fail. Truly nothing short of a strong faith in an *infinite* power would have taken us into a place where there is so much to feel—such a variety of states and conditions.

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Jesus declared "I have a baptism to be baptised with, and how am I straightened until it be accomplished." Now this is intelligible, if we are at all acquainted with the doctrines Jesus preached. He was anointed with a power from on high, an unction from the Holy One, borrowing the figure from the practice of the installation of the priesthood and kingship, and by it, was prepared for certain duties, for a course of conduct limited and circumscribed, and the fear of transgressing the limits and boundaries of duty, occasioned the exclamation "how am I straightened" that I can not turn to the right hand nor to the left, that I cannot give attention to anything else "until it is accomplished," until I have done all my Father has given me to do. When he had done all, he said "it is finished." We see that Paul attained to a similar experience. "The time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith. The emphatic "it is finished" includes all said by the venerable apostle.

Thou sayst thou hast a new lesson to learn. We all call ourselves learners in the school of Christ. Here, school does not stand for congregation, but according to the ancient form, for doctrine or knowledge. We are all learners in the knowledge of the Gospel—the good tidings declared *in us* of peace on earth and good will to men, declared by the wisdom and the power of God. A "new lesson." Take the text "all have heard, but all have not obeyed." Is the lesson in obedience? If so, learn it willingly. "Obey and thy soul shall live." Wherefore hesitate? Hast thou ever paid more for peace than it was worth? No. Why now stop to count the cost.

I have no idea that I am deserving the peace of God which I have sometimes felt, but it was a free gift to win me to obedience. To possess such peace, such love; to feel such a glorious gentleness of spirit, such a deep sublimity of quiet and rest in God, I am inclined to give up everything; do I too not count the cost? In my waking moments I have known the reward of peace, but in a dream, when all the external senses were locked in sleep, I was made acquainted with the joys of Heaven. I stood by the Eternal Father, and looking into space I saw at an *immeasurable* distance a single star; as its clear rays beamed upon me I thought of the immensity of the creation, when with a gentleness which could only be apppreciated as felt

and folded in the arms of Divine love, He spake and said "one soul is of more value to me than myriads of worlds." Why doubt this, one living soul, a child of God, part of Himself, an heir to immortality. If an earthly parent, only the image of the heavenly, will give life freely for a child, what may we not look for from the Fountain of all excellence! and what is it we are called to? To submit to the requisitions of Divine Love, and we would count the cost! "Tell it not in Gath; publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 27, 1872.

MEETINGS OF MINISTERS AND ELDERS—THEIR USE AND THEIR ABUSE.—Perhaps a general assent can be given to the assertion that these meetings were organized for the mutual benefit of the members. Our discipline recommends that "ministers and elders watch over one another for good," and these meetings, being composed of those who are measurably under the same exercise, will, if held in right authority, furnish an opportunity eminently fitted for the extension of this care.

We are told "the preparation of the heart and the answer of the tongue are from the Lord." Thus if we come to these meetings, under a feeling of love and a sense of mutual dependence upon that unction, which can alone qualify for usefulness in the church militant, and center to this blessed gift, we will be brought into sympathy one with another as members of the one body, and if the eye be kept single, we will be able to see where we stand, and to labor availingly for mutual benefit, by extending the word of counsel, or encouragement. And if there be occasion for the word of reproof, and if it be administered under the qualifying power of Divine love, it will be received with the secret acknowledgment, "Let the righteous smite me and it shall be a kindness—Let him reprove me, and it shall be an excellent oil, that shall not break my head."

A meeting composed of ministers and elders held under the control of this heavenly unction, will necessarily be a season of benefit. Our strength will be renewed as also our confidence in each others' integrity.

If on the other hand we assemble, not having on the garment of Christian charity, but with our judgment and feelings perverted, by the eye being turned outward, we are liable to abuse that which was designed for great good. We thus lose the benefit and derive not the strength we would have received had we been gathered as with one accord around the Fountain of living waters, the streams whereof purify, strengthen and gladden the whole heritage of God.

But this result must not be charged to the nature of the organization. It must stand out in its own colors, as an abuse of what might have been a blessing.

Let all then not only "watch over one another for good," but watch diligently each one over his own spirit. Thus will preservation be known on every hand and the cause of Truth be advanced.

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OF the far larger number of those who depart to the "Spirit Land," it may be said, that their loss is felt chiefly in the social and home circle. But it falls to the lot of a few, to occupy positions of more public usefulness and to be identified with movements by which the good of the community is advanced. In all these relations, our dear Friend Ann Preston, whose death is recorded in our columns, occupied a large place.

She was the daughter of Amos and Margaret Preston, members of New Garden Monthly Meeting, and was born at West Grove, Chester County, Pennsylvania, in 1813. She possessed unusual intellectual ability, and her warm, sympathetic nature attracted to her the love of a large circle of friends. Imbued with a strong feeling of religious accountability, she cultivated her powers with conscientious fidelity; being chiefly self-taught.

Endowed with remarkably clear perceptions of moral truth, and a humane and benevolent disposition, which caused her to feel the sufferings and wrongs of others as her own, she early engaged with all the ardor of a noble and generous nature in the contest for the overthrow of American slavery, and frequent were the efforts of her ever-ready

pen in aid of that then unpopular cause. About this period of her life she was also engaged during a portion of several years in teaching school, an occupation for which she proved herself to be eminently qualified.

On the opening of the Womans' Medical College of Philadelphia, she became one of its first students, passed through the course successfully, and entered upon the practice of medicine in this city. In 1854, she was elected Professor of Physiology and Hygiene in the institution from which she had graduated, and in 1866, became "Dean," which positions she retained until the close of her useful life. She was also actively engaged in the establishment (in 1861) of the Womans' Hospital of Philadelphia, and as secretary, consulting physician, and member of the Board of Managers, devoted much time and thought to its interests.

Her writings, both of prose and poetry, denote a mind clear and earnest, with much native refinement. She never prostituted her talents to unworthy purposes, but uniformly exalted the standard of right and duty, endeavoring to draw to higher aims and pursuits. After a long illness, attended with much suffering, she has entered into the rest prepared for all those who faithfully occupy the talents committed to their care. Although desiring to live and labor for the good of her fellow-beings, she was willing to die, and calmly and peacefully yielded up her spirit to Him who gave it.

ERRATUM.—In the *Intelligencer* of 4th mo. 6th, page 92, under the caption of "Friends in the West," in the seventh line, for Ministers read Elders.

### DIED.

MICHENER.—At his residence, in Attleboro, on the morning of the 3d of 4th mo., 1872, after a short but severe illness of pneumonia, which he bore with Christian fortitude, Absalom Michener, aged 74 years; a member of Middletown Monthly Meeting. He exhorted those around him to humility and watchfulness, and said my work is done, I wish to go home. Quietly and peacefully he resigned his breath, leaving the evidence that he has entered the mansions of eternal rest.

SHOEMAKER.—On the 7th of 3d month, 1872, Naylor Shoemaker, of Loudoun County, Va., in the 71st year of his age. He was an exemplary and much esteemed member of Goose Creek Monthly Meeting, and throughout his protracted illness, manifested the meekness and patience of a true Christian.

SHOTWELL,—At Plainfield, New Jersey, 10th mo., 12th, 1871, Joseph L. Shotwell, in the 85th year of his age.

SHOTWELL.—On 11th mo. 29th, 1871, Christianna V. Shotwell, wife of Joseph L. Shotwell, in the 83d year of her age; and for several years an Elder of Rahway and Plainfield Monthly Meeting.

VAIL.—At Green Brook, 1st mo. 20th, 1872, Rebecca W., wife of Emmor K. Vail, in the 44th year of her age; an esteemed member of Rahway and Plainfield Monthly Meeting, New Jersey.

PRESTON.—On the evening of the 18th inst., after a lingering illness, Ann Preston, M. D., aged 58 years; a member of Philadelphia Monthly Meeting.

SILVER.—On 2d mo. 6th, 1872, of pneumonia, Joseph E. Silver, in the 62d year of his age.

SILVER.—On 2d mo, 9th, 1872, Abigail Ann Silver, wife of the above, and of the same disease, in the 57th year of her age; both esteemed members of Maple Grove Monthly Meeting, Indiana.

BROWN.—On 4th mo. 2d, 1872, suddenly of heart disease, John C. Brown, in his 65th year; a member of Maple Grove Monthly Meeting, Indiana.

MOORE.—On 4th mo. 9th, 1872, Josiah B. Moore, in his 38th year; a member of Maple Grove Monthly Meeting, Indiana.

### CIRCULAR MEETINGS.

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| 4th mo. | 28th | Wheatland, N. Y., 3 P. M. |
| " | " | Washington, D. C., 11 A. M. |
| " | " | West Nottingham, Md., 3 P. M. |
| 5th mo. | 5th | Providence, Pa., 10 A. M. |
| " | " | Norristown, Pa., 3 P. M. |
| " | " | Chichester, Pa., 3 P. M. |
| " | " | Haddonfield, N. J.. 3 P. M. |

### CIRCULAR MEETINGS

Within Farmington Quarterly Meeting, have been appointed on the 3d First-day of each month as follows:

5th mo., Collins, N. Y., 11 A. M.
6th " Junius, N. Y., 11 A. M.
7th " Boston, N. Y., 11 A. M.
8th " Orangeville, N. Y., 11 A.M.
9th " Wheatland, N. Y., 3 P.M.
10th " Junius, N. Y., 11 A. M.
11th " Rochester, 11 A. M.
12th " Buffalo, 2½ P. M.
1st mo., 1873, South Farmington, 11 A. M.

### BALTIMORE CIRCULAR MEETINGS.

Ellicotts City, 5th mo., 19th, 4 P. M.

Eastern District Meeting, Baltimore, 5th mo., 12th, 4 P. M.

### NEW MEETING HOUSES.

The New Meeting-house at the Valley being sufficiently completed, meetings for worship will be held therein on and after to-morrow (28th inst.,) at 10 o'clock.

Those proposing to attend, will take the cars from the Reading Depot, 13th and Callowhill streets, on First day morning, at 8 A. M. Tickets can be procured for the round trip at a lower rate.

Philadelphia Quarterly Meeting in the Eighth month will hereafter be held in this house.

The new house for the accommodation of the indulged meeting, will be first used for this purpose on First-day, Fifth mo. 5th, at 10 A. M. It is located at 17th and Girard avenue, Philadelphia.

A week-day school under the joint care of Green Street and Philadelphia Monthly Meetings, will be opened in the same building after the fall vacation.

SPECIAL NOTICE.

The Pennsylvania Railroad have consented to furnish excursion tickets over the line of their road from Pittsburg to Philadelphia at about two-thirds the full fare to those attending Philadelphia Yearly Meeting. (The companies west of Pittsburg decline any such arrangements.)

It will be necessary for Friends to notify not later than 1st of Fifth month, of their prospect of attending, directed to John Comly, 144 N. 7th St., enclosing a postage stamp for an order to be sent them.

The committee to assist in finding homes for strangers during Yearly Meeting week would urge it on such as need their assistance in this respect, to write at an early date, so as to enable the Committee seasonably to provide for them.

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From Harper's New Monthly Magazine.

## WILLIAM WILBERFORCE.

Exactly a century ago Anglo-Saxon sense of right for the first time encountered the grossest anomally of modern civilization before the seat of justice, and their contest ended in the declaration that slaves cannot live in England. But it was long before that which was law at home within the four seas grew to any force beyond a rhetorical flourish in the remote regions under the rule of the same race. In slowly working out its logical conclusion, that truth needed to quicken dead morality, to destroy powerful interests, and to shame while it convinced the nation. Granville Sharp, the advocate of Somerset before the twelve judges in 1772, labored for fifteen years before he kindled the dry principle of law with a flame of religious zeal in the formation, under his presidency, of the Society for the abolition of the Slave-Trade. Twenty years longer heand his associates struggled, until they succeeded in crushing the barbarous traffic by legislation, and he died in 1813 with his passionate hope for emancipation yet unfulfilled. The difficult work consumed the lives of two generations of workers. Among them all, despised at first, but famous now so long as philanthrophy is honored, no one is more illustrious than William Wilberforce. He was not wholly of the stuff from which reformers are made, but for this peculiar reform nature and circumstance seemed to single him out. Too feeble to guide the fiery sweep of a crusade, too gentle to move the earthquake that should overthrow a religion, he had force and courage enough to utter the still small voice that called a race out of perdition.

By birth Wilberforce belonged to that soundest and purest division of English society, the great commoners, inferior to the peers only in titular dignity, but their equals as a class in character, influence, and wealth. His father was a partner in a mercantile house engaged in the Baltic trade at Hull, in Yorkshire. His ancestors for six centuries had been settled in the county, deriving their earlier consequence, with their name, from the township of Wilberfoss. Inheriting while young a large landed estate from his uncle, his ample fortune, joined to a taste for more liberal pursuits, led him to devote himself to public affairs rather than to business. Slight in figure and delicate in health, he was remarkable even in his school-days for elocution, as well as excellence in composition. At the university his liveliness and wit, with his kindly disposition, expressed in hospitable habits, won great popularity; but his quickness in classical studies making the routine examinations unfortunately easy, he was more inclined to amusement than to hard reading, and paid for the neglect of early discipline by a certain want of mental regularity in later years.

At Cambridge he formed an acquaintance with William Pitt, his senior by three months, which grew into intimacy while they were both preparing themselves for a public career after having left the university. Their attachment continued warm and cofidential through life, with only brief occasional interruptions caused by political disagreement. In the constancy and the public notoriety of this friendship, intimate yet independent, with the great minister, Wilberforce found a strong and steady support for his philanthropic plans.

Had he chosen the easier path of politics, no doubt his brilliant services, under the lead of a statesman with whom for the most part he heartily agreed would have won all the preferment his ambition could ask. His Parliamentary career began a few months earlier than Pitt's. The latter, failing in his first contest for the representation of Cambridge University, took his seat for a pocket borough. Wilberforce, then only twenty, confident in his personal popularity, through his connections in his native town, presented himself as a candidate in opposition both to the nominee of the most powerful nobleman in the county and to the sitting member, a rich and respected resident, gaining the brilliant success of an election as representative for Hull by a vote outnumbering that given to his two opponents together. The attention drawn to him by this conspicuous entrance into public life was fixed by the independent position he took and steadily maintained, refusing to sacrifice it even to his friendship for Pitt. Although elected as the opponent of Lord North's administration, especially of the war with America, he gave

his first vote in support of the premier upon another question, and he again sided with the government, soon after, in defeating a measure proposed by Pitt. He wisely devoted the first session to gaining an insight into the routine of public business. "Let speaking take care of itself," was his later advice to one of his successors. "I never go out of the way to speak, but make myself acquainted with business, and then, if the debate passes my door, I step out and join it." The next session brought him into greater prominence. A speech against the policy of the government as to the war, which contributed to the downfall of Lord North's ministry, won him praise, with offers of advancement, from the new administration. Even when Pitt, soon after, took office as Chancellor of the Exchequer under Shelburne, and when, a year later, he achieved the marvelous greatness of attaining the premiership at the age of twenty-four, Wilberforce supported him in no partisan spirit: only so far as his judgement approved his policy. Still less did he cultivate the growing statesman's closest intimacy and share his daily counsels with any thought of profiting for himself by the splendid fortunes of his friend. He was a rare exception among the legislators of the time, in firmly holding his resolution never to take place, nor pension, nor peerage. Of the forty members, bound together with him by that pledge, in a club of Independents, all but two did in a few years become peers, or pensioners, or placemen. Indeed, with his broad and high views of political action, his generous ardor, and his facile eloquence, he could hardly have resisted the fascination of a party career in that brilliant and changeful period of the nations' history, were it not for the control of a higher principle, to which he early surrendered his life.

If there was any one thing more out of fashion in England at that day than another, it was religion. Not its state formalities, for they were guarded with strictest observance of test oaths, and Catholic disabilities, and contempt for dissent. But among the higher ranks the form was all—the spirit only a name. It was quite in keeping with the temper of the time that the serious feeling which began to influence Wilberforce even in his twelfth year should have so alarmed his family as to cause his removal from the danger of incipient Methodism to the distractions of gay society. In London, at the opening of his Parliamentary life, he was immersed in politics, and fashion, a member of five clubs, and, like all the young men—and old ones too—of the day, possessed with a strong taste for play. At their favorite resort Pitt suddenly gave up cards, alarmed by the intense earnestness into which gambling beguiled him, setting an example which Wilberforce soon followed. After gaining a still more distinguished position in Parliament by his election, at the age of twenty-five, as member for the county of York, he made a short tour in Europe with the rough philosopher Isaac Milner, which gave an opportunity for much speculative discussion on religious subjects. The following year they renewed their travels and their reasonings, reading the Greek Testament together, while examining its doctrines carefully, with such effect that on his return to England Wilberforce became sincerely and thoroughly a religious man in belief and practice. Serious conversations with his friends among the clergy deepened his impressions, until he made the usual open profession of his faith, continuing thenceforward earnestly and avowedly to guide his life in accordance with the dictates of the highest duty.

His position in the world of gaiety and business naturally directed Wilberforce's zeal at first toward the correction of that dissoluteness of morals which shocked his newly awakened conscience by its general prevalence. He believed "that God had set before him as his object the reformation of his country's manners." In this narrower sphere he set himself actively at work to prepare those combinations and organize that correspondence which were destined afterward to minister so signally to the success of a grander design. Using his influence as a legislator to obtain the issue of a royal proclamation against vice and immorality, he availed himself, too, of his social popularity and winning address to engage the interest of the better classes for his plans. Visiting most of the bishops, besides many influential laymen, he prevailed upon a number of them to become members of a society formed by him for the reformation of manners, which long continued in actively useful operation, directing legislation with much effect in checking the spread of immoral principles and irreligious publications.

At a later period, while the contest over the great object of his life was most vehement, Wilberforce found time and occasion to render another important service to the cause of religion distinctively. Before the year 1803 the difficulty of obtaining Bibles for both home and foreign circulation had been complained of in vain. The subject was quite out of the range of the government's duties; nor could the Church, to which the work properly belonged, find either funds or energy for its discharge. Wilberforce once more applied the plan of combining

the scattered energies of Christian men in an association. Little aid for such an undertaking could be expected from his worldly political friends at any time—least of all while Pitt was out of office during his disagreement with the king on Catholic emancipation, and while the preservation of the hollow peace with France engrossed the thoughts of all statesmen. But Wilberforce's connections and influence extended far beyond the mere political sphere. He called all sects and parties, merchants, missionaries, men of rank, Churchmen and Dissenters, to help in so catholic a plan. The result was the formation, in 1804, of the British and Foreign Bible Society, the parent of many organizations with the same object, which became a mighty and fruitful instrument for the diffusion of religious truth.

Neither these nor any minor reforms could fill the measure of Wilberforce's large charity. The morals of his own nation might require amendment, the spiritual welfare of Europe might demand the Scriptures, but there was a whole race whose moral, spiritual, and physical ruin fixed a blot on civilization and a peculiar guilt on free England. In his early days he had shared with all men of large views the oppressive sense that no greater wrong than slavery existed in modern times ; yet, regarding it from a worldly point of view, he had believed with most statesmen that its cure was almost beyond hope. In his boyhood he had written on the subject for the daily journals. Soon after entering Parliament he knew and sympathized with Ramsay, the earliest writer—as he was also the first victim—in the cause of abolition. But, by his own confession, he cared more at that time for distinction as a legislator than for duty. He might have been pardoned for adopting the views of Burke, whose broad philosophy impelled him as early as 1780 to prepare a plan for the suppression of the slave-trade, which his partisanship and dread of ruinous unpopularity frightened him into abandoning. No politician dared to attack an evil so deeply rooted that it claimed to be a part of the nation's life. No statesman could find a practical way of destroying its power while preserving his own. But Wilberforce had caught an inpsiration higher than human wisdom or courage. He had chosen religious principle as his rule of action, and it was with an avowed belief in Divine guidance that he chose the abolition of slavery as his cause.

If we would understand the tremendous difficulties of the work he took up, we must drop from recollection all the advance of mankind in morals and intelligence during the last hundred years. We must assist in thought at the opening of those discussions on the rights of men in the state, and their duties as individuals, which were to shake and renew the world. * * * * * *

To comprehend its material foundations we must recall the time when freedom of commerce and ready intercourse among the nations did not exist. Wilberforce talked with Franklin at the court of Louis Seize ; and that was when the encyclopedists' questions were amusing the salons, and our Declaration of Independence had just established itself as a fact. Lord Macartney had not yet explained to the Chinese where England was, and no one knew anything of the East Indies but what the great company chose to tell. A nearer El Dorado lay in Jamaica and Trinidad, so rich that it paid four millions of revenue to the mother country through the hands of planters who lived like princes, and merchants each worth his plum. No wonder that England, just shorn of her noblest colonies, clung desperately to those that remained. Her treasury wanted their tribute ; her ministers could not dispense with the votes controlled by their wealth ; her traders felt that prosperity hung on the products their slave labor poured out. What voice, prating generalities about virtue and wrong, could charm them into loosening their hold on such tangible and splendid profits? What plea of abstract right could confute the half sense of justice that protected vested interests ? It was not that the politicians and the merchants were duller or harder than their generation. The generation was not keen-sighted to truth, nor sensitive in conscience. Universal apathy as to subjects not outward and material weighed on the land. The church was torpid—the clergy largely leavened with latitudinarian views ; the upper classes looked with the contempt of well-bred formalism on a serious life as Methodistical. The manufacturing populace multiplied in crowded towns without spiritual oversight. In the country the abuse of non-residence among the clergy, and the want of church accommodation and schools, kept the lower people ignorant of morality or religion. "Our population," Southey wrote, "is in a deplorable state, both as to law and Gospel. The clergy are marrying and christening machines, and the manners of the people are dreadfully worsened during their long sleep." In many districts, indeed, both the marrying and the christening were dispensed with. John Wesley had begun to preach the Gospel to the poor, but no one had yet arisen to touch the conscience of the richer orders in England with the conviction that they owed a duty to humanity, upon which their daily ways of money-getting were an outrage. It was that

moral paralysis of the nations toward the end of the eighteenth century, so soon to be terribly convulsed into life, and so hard to render intelligible to us who suffer at this day, in the opposite extreme, from a St. Vitus's dance of moral sentimentalism.

(To be concluded.)

## A HOME FOR AGED FRIENDS.

Friends have the reputation of caring for their poor members, and sometimes feel proud to hear this said of them; but is it done to the extent and in the manner which "pure religion" requires?

Our discipline, indeed, advises us to "duly inspect" the condition of our "indigent" members; but is it not usual to wait for the application, rather than to duly inspect and promptly extend relief. There is too much independence among most Friends to permit them to apply for relief unless compelled by necessity, and too frequently not until their spirits are depressed and their energies so weakened, that they never again are able to support themselves.

As it is termed, "they come on the meeting," a position not to be envied, for although the recommendation is to be "open-hearted and liberal" in our contributions for this kind of relief, and "to guard against exposing the names and situations of our fellow-members" of this class, is there not too much of a desire to have this Christian DUTY performed at the smallest cost, and sometimes in a very indifferent manner?

Is the comfort of the individual consulted, and the proximity to our religious meetings regarded in the selection of their homes, or is it not rather the desire to seek some one, whether Friend or otherwise, that will board them at a low rate?

There are cases where aged Friends are located miles from a meeting-house, and with those not of our communion, hence it is almost impossible for them to get to meeting, and they become nearly isolated from the Society.

Again, in many meetings (not so much so, perhaps, in cities,) the cases of those aided are generally known; in fact it has been stated by some, that the names of such are freely mentioned when money is to be raised, which, if correct, is at variance with the discipline.

It is to be hoped that the case of that suffering Christian, Clement Willetts, (in the last century) has no counterpart in the present day—crippled with rheumatism at the age of 18, which continued for about 44 years—bed-ridden for about 39 years, nearly 20 of which so distorted her joints, that she could not see her hands, yet almost annually was she removed from one Friend's house to another's, to her great discomfort.

There is a class of the aged, particularly widows and single women, having very moderate incomes, requiring the exercise of great economy, and, perhaps, the abstaining from some of the necessaries of life. Should not the necessities of these be properly "inspected and relieved," and if they are, do they not shrink from becoming chargeable, and rendering themselves liable to be commented on, and perhaps their feelings hurt by their fellow professors?

The question has arisen whether some of these tried ones might not be much better accommodated by the establishment of "Homes" near some of our meeting-houses, where they could secure board at moderate rates, or by the payment of a reasonable sum secure a permanent abode for the remainder of their days.

This need not take from the Society the care of its poor members, but if any such were admitted, the meeting to which they belonged should pay the same board that would be required elsewhere.

Such an institution need not be confined exclusively to members of our Society, (though always under their care), for we have many attending our meetings who are one with us in feeling and profession, and oftimes better Friends than some that are members. There is a duty we owe these, and let us not shrink from it by allowing such to seek a a home in other institutions.

Let Friends think on this matter, and if way opens for it, let action result.

*Philada., 4th mo.*, 1872. J. M. T.

## POLITE CHILDREN.

For some parents these remarks will contain nothing new; to a good many—judging from their children—they will be a revelation:—

"Thank you, Charlie," said Mrs. Brown, as her little son handed her a paper he had been requested to bring.

"Thank you, Bridget," said the little fellow, a few hours after, as he received a glass of water from his nurse.

"Well, Mrs. Brown, you have the best mannered children I ever saw," said a neighbor. "I should be thankful if mine were as polite to me as yours are to the servants. You never spend half as much time on your children's clothes as I do, and yet every one notices them, they are so well behaved."

"We always try to treat our children politely," was the quiet reply.

This was the whole secret. When I hear parents grumbling about the ill-manners of their children, I always wish to ask, "Have

you always treated them with politeness?" I once knew a man, considered quite a gentleman in society, who would speak to his children in a manner that a well-instructed dog would resent. He would order them with a growl to bring his slippers, or perform some other little service; and yet he complained of the rudeness and disobedience of his children.

Many parents who are polite and polished in their manners toward the world at large, are perfect boors inside the home circle. What wonder if the children are the same? If they should accidently brush against another in the streets, an apology would be sure to follow; but who ever thinks of offering an excuse to the little people whose rights are constantly being violated by their careless elders? If a stranger offer the slightest service, he is gratefully thanked; but who ever remembers to thus reward the little tireless feet that are traveling all day long up stairs and down on countless errands for somebody? It would be policy for parents to treat their children politely for the sake of obtaining more cheerful obedience, if for no other reason. The costless use of an "if you please," and "I thank you," now and then, will go far to lighten an otherwise burdensome task. Say to your son, "John, shut the door," and with a scowl he will move slowly toward it and shut it with a bang. The next time say "John, will you shut the door, please?" and he will hasten with a pleasant smile to do your bidding.

Many children, as they grow older, are obliged to learn the rules of politeness as they would a lesson. The consequence is, when they appear in society, they are awkward and blundering. On the other hand, children who have been accustomed to politeness at home are at their ease in the most polished circles, and are saved that confusion and bitter self-condemnation which are sure to follow any breach of the rules of etiquette.

Some children, learning from their parents, seem to consider politeness at home affectation! Brothers who would jump up with alacrity to give an easy-chair to some dashing Miss of their acquaintance, will appropriate it to themselves when at home, without the slightest apparent consciousness of the presence of a sister, or perhaps a mother.

"My brother is as polite to me as any one else when I go out with him," said a girl proudly to her companion. What a reflection on his manners at home! A sister will perhaps accidentally knock over some of the tools with which her brother is busy. An apology involuntary rises to her lips, but she stifles it on considering that it is only Jack; and all the satisfaction he is offered for disordered plans is a blunt "Oh!" Angry reproaches are sure to follow. "You are real ugly, Jack, to talk so about such a little thing; you know I didn't mean to," is the equally angry rejoinder. Why did she not say so? Two words would have saved all the trouble.

Want of politeness is the cause of more quarreling among brothers and sisters than anything else. In their plays, children are constantly meeting with little accidents, for which they should be taught to apologize. I have seen the cheeks of a child flushed with anger, his eyes flash, and a little hand raised to strike the unfortunate breaker of a toy, when, as if by magic, the blow was arrested by these words: "Excuse me, I did not mean to."

Polish is not everything. It is, however, something. It is better to have a black kettle that is sound, than a bright one with a hole in the bottom; but there is no reason why the sound one should not be bright too.

It is of the first importance that children should possess those sterling qualities which fit them for battle with temptation and sin; but do not send them out into the world in great clodhopper boots. Shine them up, and both happiness and influence will be increased.—*Advance.*

For Friends' Intelligencer.

## WE MAY NOT CHOOSE OUR WORK.

When the trumpet was sounding for battle
And the war-cry exultingly rose,
I hastened to gird on my armor,
Strong to cope with the mightiest foe

But there came the command of the Captain,—
"Thou canst not go forth to the fray;
Lo! a post in the camp is assigned thee,
By the stuff thou must tarry to-day.

"The valiant oft tested in battle,
Alone to the conflict I lead;
Not for thee is the palm of the victor,
Not for thee is the conqueror's meed.

"For alas! thou grew weary of watching,
And slumbered while keeping thy post,
Overcome with the toil and commotion,
So thou canst not march forth with the host,

"Lest way-worn thou faint at the noon-tide,
Laying down both thy sword and thy shield;
And defenceless, thus stripped of thy armor,
To the foe thou disgracefully yield.

"But sit not down idly bewailing—
And fold not thy hands in despair;
Nor lament in the work thou hast chosen,
Thou art not permitted to share.

"E'en for thee is a service appointed,
Thou canst bring forth the oil and the wine;
And the couches prepare, where the wounded,
The way-worn shall gladly recline.

"Thus serving, and watching, and waiting,
Thy strength thou shalt surely renew;
And be ready to stand on the rampart,
Or the panoplied host to pursue.

"'Tis enough in His service to labor,—
To do what thy Lord may assign ;
Not choosing thy station, but striving,
His will to perform and not thine."

A. R. P.

Selected.

## HE KNOWETH ALL.

The twilight falls, the night is near,
I fold my work away,
And kneel to One who bends to hear
The story of the day.

The old, old story ; yet I kneel
To tell it at Thy call ;
And cares grow lighter as I feel
The Father knows them all.

Yes, all ! the morning and the night,
The joy, the grief, the loss,
The roughened path, the sunbeam bright,
The hourly thorn and cross.

Thou knowest all—I lean my head,
My weary eyelids close ;
Content and glad awhile to tread
This path the Father knows.

And He has loved me ! All my heart
With answering love is stirred ;
And every anguished pain and smart
Finds healing in His word.

So here I lay me down to rest,
As nightly shadows fall,
And lean confiding on His breast
Who knows and pities all.

For the Boys.

## "WE BOYS LOVE STORIES."

Of course you do. I like them myself; but the danger is that with such a multitude of exciting, sensational ones as are sold now-a-days, you will read nothing but stories. And that would be "paying dear for the whistle," would it not? If for the sake of books that have not the slightest foundation in truth, nor, indeed, in the probable, written only to amuse, not more than a single grain of wheat hidden in a whole page of chaff, you lose all relish for a higher and a better style of reading, you do yourself a grievous wrong.

I am not condemning you to dry, dull books. Indeed I am not. My own young days are not so far away but I know quite well what you want. But only think of the books that are waiting to take you all over this great world of ours; up in the Arctic seas; down below the equator, showing you all the strange forms of life in those tropical regions; into the depths of the sea, and pointing out the still stranger forms of life there; whole volumes of travel and adventure, that will add to your stock of knowledge, as well as enlist your eager interest; and histories without end, that will charm you like a fairy tale, if you only give them a chance, taking you through, not the world merely, but through the past centuries, showing the grand discoveries and dreadful struggles which have made the world what it is now.

Then think of the stirring tales of real heroes, who have fought the battles of life and come off conquerors; have struggled through a boyhood of poverty and trial and temptation into a noble, resolute manhood. Isn't there enough in such examples as these to interest? Doesn't it set your blood tingling to think what others have done, and what you may do?

Now a word about the newspapers. I always feel hopeful if a boy reads habitually the daily or weekly papers. I set all such down for live, wide-awake boys, when I see them taking such an interest in the current news of the day.

But I wait first until I see to what part of the paper they turn most eagerly. If, as the sheet is unfolded, they run over the telegraph column to see what is passing in other countries, as well as in our own, then I know there is an intelligent interest. Their ears have been open to the discussions among the older members of the family, and the mind has been at work, too. There is no excuse for ignorance now. When all the nations of the earth are knocking at each others doors, we may learn what we will.

If I see the eye brighten over some noble deed of charity to the poor and suffering, then I am glad; for I know there is a generous spark down in their own hearts that shall yet kindle into a flame of its own, and gladden others some day with other noble deeds.

But if I see them with eager interest reading the horrible details of crime and murder, hope dies out of my heart, and I turn away with real pain. It is a crying evil of our day, this publishing, in such minuteness, those loathsome details of crime. I see no end or purpose of justice to be answered by it, but only fearful alarm. Your young hearts should turn in instant recoil from such brutal tales.

Boys! If the public journal, that should be a school of better morals, spreads this snare before you, do not walk into it. It will blunt all your finer feelings, and familiarize your mind with forms of cruelty and sin that otherwise you would never come in contact with. Every one knows that anything made familiar to the mind loses half its deformity. Never suffer yourselves to read one of these articles. If your eye catches the startling heading, pass it instantly by. Do not fill that mind of yours, which should be all manly and noble, with these dreadful pictures of sin and guilt.

I have said nothing about those poisonous books—low and vulgar—that sometimes find

their way secretly into some boy's pocket. I trust there is no need to caution you against these. Never, never read anything you would blush to have your mother or sister see. Read! but pray be careful what you read. —*Hearth and Home.*

### CO-OPERATION.

I hold that tens of thousands immediately, hundreds of thousands more remotely, of those who now work for wages, may wisely and usefully combine their means and their efforts in the prosecution of their several pursuits on the principle of co-operation. I believe they would find this more agreeable and less capricious than the wages system, under which a thousand men may be suddenly thrown out of work merely because their "boss" is incompetent, or extravagant or dishonest.

Co-operation is not Communism, and has little resemblance thereto. It is the principle which underlies every joint-stock bank and insurance company, with most American manufactories. The profits inure to the stockholders, after the payments of wages to every worker. In co-operation, stockholders and workers are mainly the same persons. He who has one hundred shares will receive ten times as much dividend as the owner of barely ten shares; but the latter may receive the higher wages if he be the more efficient worker. The object never lost sight of is to give every stockholder and every worker his righteous due, neither less nor more.

Co-operation neither asserts nor implies that labor is inadequately recompensed under the system it aims to supersede; nor does it imply the contrary. It does affirm the right of every one to his due, and the advantage of harmonizing the interest of capital and labor. It further affirms that the workman will naturally be more industrious, faithful, provident, frugal, when working in his own establishment, than if he were an employee of some one else. It asserts that the habit of saving ought to be more generally diffused and more carefully cherished than it now is. It regards the wages system as tempting to improvidence and reckless expenditure by giving a man all his earnings in cash, weekly or monthly, and supplying him with no strong, palpable inducement to save them. In co-operation, the need, constantly felt, of more capital, more machinery, etc., would lead many unconsciously to frugalities to which the wages system is not calculated to incite.—*Horace Greeley, in Wood's Household Monthly.*

It is another's fault if he be ungrateful, but it is mine if I do not give. To find one thankful man I will oblige many that are not so.—*Seneca.*

## ITEMS.

The following notice we clip from one of our exchanges. We should judge the comtemplated memorial is to be a simple stone with merely the name and date of that eminent apostle George Fox. Any monument to him would neither be in character with his teachings nor the profession of Friends:

"We learn that the Society of Friends has selected the ground for the erection of a memorial-stone to George Fox, which will be placed opposite to the field-gate at Drayton, and near the house where he was born."

An interesting historical relic, or rather a whole collection of relics which it is impossible to replace, a few days ago became a prey to the flames in the ancient city of Erfurt. There stands the Augustine monastery, in which Martin Luther lived and conceived his first idea of a reformation, converted at present into an orphan asylum. A fire suddenly broke out, a few days ago, and has totally destroyed the most interesting part of the building, in which was Luther's cell, and also the room where he first gave shape to his great scheme. In these rooms, which have been up to the latest time shown to strangers as curiosities, Luther's Bible was kept, with marginal notes in the reformer's own handwriting, together with the painting "Death's Dance," by Beck, and other valuable relics. All of these have been burnt. The pecuniary damage is estimated at about 60,000 thalers, the historical loss is incalculable.

A report from the office of the Chief Signal Officer at Washington, gives the number of snow storms which occurred between 11th mo. 1st, 1871, and 3d mo. 31st, 1872, at the points named, as follows: Washington, 25; Baltimore, 24; Philadelphia, 20; New York, 19; and Boston 21.

Pendulum Experiments for the purpose of ascertaining the density of the earth, are to be made in the Mount Cenis tunnel, by the celebrated Italian astronomer and mathematician, Father Secchi, assisted by two other prominent men of science. These investigations will be conducted according to the method adopted by G. B. Airy, the English Astronomer Royal, who compared two unvariable pendulums, one at the earth's surface and the other at the bottom of a pit at Harton colliery, near Newcastle, 1260 feet below the surface. The density of the earth was ascertained by this experiment to be six or seven times that of water.

Shedding One's Skin.—No animal is exempt from the operations of the law of desquemation. Birds shed their feathers annually, serpents their skins, quadrupeds their hair, and lobsters and crabs their shells. So it is with humanity. The skin, instead of being thrown off annually, as with those referred to, is all the time wearing off, and therefore constantly being renewed. The scarf skin is insensible. It is to the true skin or *cutis vera* what the rough, scaly bark of a tree is to the vitalized coat immediately under it. In the use of our hands, feet and ordinary exercises of the body, fragments of skin are constantly rubbed off, so that it may be truly said every living person is always shedding that tissue. If that process were interrupted, as it is partially, by some who neglect to avail themselves of the benefits of water, the pores become clogged, and their utility in the preservation of health destroyed. Thus the actual amount of scarf skin dropping off, rubbed off, and washed off in a year would be about equal to the thickness and weight of a thin sheepskin.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
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CONTENTS.

Edward Drinker ..... 145
No Christian "System" ..... 146
The Race and Ideal ..... 148
Immortality ..... 149
Conversation ..... 150
Scraps from Unpublished Letters ..... 151
EDITORIAL ..... 152
OBITUARIES ..... 153
Notices ..... 153
William Wilberforce ..... 154
Lowliness ..... 156
POETRY—They Said—Don't Let Mother do It ..... 157
The Catacombs ..... 157
Temperature of Ice ..... 159
One Drop at a Time ..... 160
ITEMS ..... 160

*An account of* EDWARD DRINKER, *who lived to the age of* 103; *abridged from the Essays of* DR. RUSH.

Edward Drinker was born on the 24th of December, 1680, in a small cabin, near the present corner of Walnut and Second Sts., in the city of Philadelphia. His parents came from a place called Beverly, in the State of Massachusetts. The banks of the Delaware, on which the city of Philadelphia now stands, were inhabited, at the time of his birth, by Indians and a few Sweeds and Hollanders. He often talked to his companions of picking whortleberries and catching rabbits on spots now the most improved and populous in the city. He recollected the second time Wm. Penn came to Pennsylvania, and used to point to the place where the cabin stood, in which he, and his friends that accompanied him, were accommodated upon their arrival. At twelve years of age he went to Boston, where he served his apprenticeship to a cabinet-maker. In the year 1745 he returned to Philadelphia with his family, where he lived until the time of his death. He was four times married, and had eighteen children, all of whom were by his first wife. At one time of his life he sat down at his own table with fourteen children. Not long before his death he heard of the birth of a grandchild, to one of his grandchildren, the fifth in succession to himself.

He retained his faculties till the last year of his life. Even his memory, so early and so generally diminished by age, was but little impaired. He not only remembered the incidents of his childhood and youth,* but the events of latter years; and so faithful was his memory to him, that his son has informed me, he never heard him tell the same story twice, but to different persons, or in different companies. His eyesight failed him many years before his death, but his hearing was uniformly perfect and unimpaired. His appetite was good till within a few days before his decease. He generally took a hearty breakfast of a pint of tea or coffee as soon as

* It is remarkable that the incidents of childhood and youth are seldom remembered or called forth until old age. I have sometimes been led, from this and other circumstances, to suspect that nothing is ever lost that is lodged in the memory, however it may be buried for a time, by a variety of causes. How often do we find the transactions of early life, which we had reason to suppose were lost from the mind forever, revived in our memories by certain accidental sights or sounds. A French countess was nursed by a Welsh woman, from whom she learned to speak her language, but soon forgot it, after she had acquired the French, which was her mother tongue. In the delirium of a fever, many years afterwards, she was heard to mutter words which none of her family or attendants understood. An old Welsh woman came to see her, who soon perceived that the sounds which were so unintelligible to the family, were the Welsh language. When the countess recovered, she could not recollect a single word of the language she had spoken in her sickness.

he got out of his bed, with bread and butter in proportion. He ate likewise at eleven o'clock, and never failed to do so plentifully at dinner of solid food. He drank tea in the evening, but ate no supper. Thirty years before his death he had lost all his teeth, which was occasioned, his son says, by drawing excessive hot smoke of tobacco into his mouth; but the want of suitable mastication of his food did not prevent its speedy digestion nor impair his health. He was inquisitive after news in the last years of his life. His education did not lead him to increase the stock of his ideas any other way. He was remarkably sober and temperate. Neither hard labor, company the usual afflictions of human life, nor the wastes of nature, ever led him to an improper or excessive use of strong drink. His son, a man of fifty-nine years of age, told me that he had never seen him intoxicated.

He enjoyed an uncommon share of health, insomuch, that, in the course of his long life, he never was confined more than three days to his bed. He often declared that he had no idea of that most distressing pain called the headache. His sleep was interrupted a little in the last years of his life with a defluxion on his breast, which produced what is commonly called *the old man's cough.*

The character of this aged citizen was not summed up in his negative quality of temperance. He was a man of the most amiable temper. Old age had not curdled his blood; he was uniformly cheerful and kind to every body; his religious principles were as steady as his morals were pure. He attended public worship about thirty years in the Rev. Dr. Sproat's church, and died in a full assurance of a happy immortality.

The life of this man is marked with several circumstances, which perhaps have seldom occurred in the life of any individual. He saw and heard more of those events which are measured by time, than have ever been seen or heard by any man since the age of the patriarchs. He saw the same spot of earth which, at one period of his life, had been covered with wood and bushes, and was the receptacle of beasts and birds of prey, afterwards become the seat of a city, not only the first in wealth and arts in the new, but rivalling in both respects many of the first cities of the old world. He saw regular streets where he once pursued a hare; he saw churches rising upon morasses, where he had often heard the croaking of frogs; he saw wharves and warehouses, where he had often see Indians draw fish from the river for their daily subsistence; and he saw ships of every size and use, in those streams, where he had often seen nothing but Indian canoes; he saw a stately edifice filled with legislators, astonishing the world with their wisdom and virtue, on the same spot (probably) where he had seen an Indian council-fire. He saw the first treaty ratified between the newly confederated powers of America and the ancient monarchy of France, with all the formalities of parchment and seals, on the same spot (probably) where he once saw William Penn ratify his first and last treaty with the Indians, without the formality of pen, ink or paper. He saw all the intermediate stages through which a people pass, from the most simple to the highest degree of civilization. He saw the beginning and end of the empire of Great Britain, in Pennsylvania, having been the subject of seven successive crowned heads, and afterwards becoming a willing citizen of this Republic.

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When grief sits down, folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows that a little exertion might sweep away into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master.

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"Neither the secret depth of woods nor the tops of mountains make man blessed, if he has not with him solitude of mind, the sabbath of the heart, and tranquility of conscience."

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### NO CHRISTIAN "SYSTEM."

We are told, in one of the Arabian stories which charmed our childhood, of a fairy tent which a young prince brought, hidden in a walnut-shell, to his father. Placed in the council-chamber, it grew till it encanopied the king and his ministers. Taken into the court-yard, it filled the space till all the household stood beneath its shade. Brought into the midst of the great plain without the city, where all the army was encamped, it spread its mighty awning all abroad, till it gave shelter to a host. It had infinite flexibility, infinite expansiveness.

We are told, in our sacred books, of a religion given to man, which, at its first setting forward, was less than the least of all seeds. It was the true fairy tent for the spirits of men. It grew till it embraced a few Jews of every class; and men thought, "Now it will do no more; it can never suit the practical sense of the Roman, nor shelter beneath its sway the subtle intellect of the Greek. To do one is improbable, to do both is impossible." Curious to say, it did both. It made the Roman more practical; it made the Greek intellect alive again. When Rome fell, and during her long decay, some may have said: "This boasted religion may suit civilization,

but it can never adapt itself to barbarism." But it expanded in new directions, to embrace the transalpine nations, and took new forms to suit them with an unequalled flexibility. Soon it covered Europe with its shadow, and in a continent where types of race are oddly and vitally varied, it found acceptance with all. It has gone abroad since then, and reached out its arms to the Oriental, the African, the American tribes, and the islands of the seas. And however small may have been its success at present, there is one thing in which it differs from every other religion—it has been found capable of being assimilated by all, from the wild negro of the west coast, to the educated gentleman of India. I speak of the teaching of Christ, not of unyielding Christian systems; and nothing is more remarkable in that teaching than the way in which it throws off, like a serpent, one after another, the sloughs of system, and spreads undivided in the world, and operates unspent, by its own divine vitality.

Now it is this extraordinary power of easy expansion, this power of adapting itself to the most diverse forms of thought, which is one strong proof of the eternal fitness of Christianity for mankind.

It has these powers, first, because of its want of system.

Christ gave ideas, but not their forms. We have one connected discourse of His, and there is not a vestige of systematic theology in it. Nay, more, many of the statements are so incapable of being grasped by the intellect acting alone, and so ambiguous and paradoxical to the pure reason, that they seem to have been spoken for the despair of systematizers.

What is one to do with a sentence like this: "Blessed are the pure in heart, for they shall see God"? We cannot make a dogma out of it; we cannot get it into a system; it breaks down under logical analysis. "What is it to be pure in heart?" asks some defining person; "does it refer to general cleanliness from all sin, or freedom from the special sin of unchaste thought? What is it to see God? Above all, what is God? That question is insoluble, unknowable."

We cannot call a teaching systematic which in this way leaves aside the understanding unless first instructed by feeling, which appeals first of all to certain spiritual powers in man which it declares to be the most human powers he possesses. Such phrases have no intellectual outlines; purity of heart has nothing to do with the region of the understanding; God is not an intellectual conception. * * * * *

The understanding cannot define the words of Christ; the spirits receives them in accordance with the state of his spirit. To one these words, "Blessed are the pure in heart, for they shall see God," are solemn with warning, to another they are soothing with comfort; to one they mean battle, to another peace. * * * * * *

To limit them to one meaning would be to destroy their life.

Again, take the paradoxical sayings. "If a man smite thee on the one cheek, turn to him the other." Submit that to the criticism of the understanding, without permitting spiritual feeling to play upon it, and it becomes absurd. Define it accurately, and there is either too much or too little left of it. Tell the man who has a tendency to fear that he is to take it literally, and he becomes a coward on principle; tell the same to another who has military traditions of honor, and he says that Christ's teaching is not fit for practical life. But do not attempt to define it, let the spirit of each man explain it to himself, and the truth which is in it will work its way.

There is no doubt, I think, that Christ would have refused to explain it. All He would have said, He did say: "He that hath ears to hear, let him hear."

It seems as if Christ distinctly chose indefiniteness in certain parts of His teaching, in order to shut out the possibility of any rigid system of Christian thought.

Of course there are positive and definite portions of His teaching. "Do unto others as ye would they should do unto you." "Be ye perfect, even as your Father in heaven is perfect." "Thou shalt love the Lord thy God." "Love one another, even as I have loved you." These were definite statements, which appealed to the spirit of man, but even in their case Christ never wove them into a fixed system of theology, nor hardened them into an unchanging mode of practice.

How was He to systematize aspiration to perfection, or define the love of man to man, or explain in limited words the passionate desire to be redeemed from the moral degradation of sin? Was He to reply to men who asked Him to say what He meant by "our" in "Our Father"?

No; the statements were positive, but they had to do with things not knowable by the understanding, not definable by the intellect. Therefore, Christ's religion can never be made into a system. It will form the basis and the life of system after system—it will never be itself a system. And, because of this, it has the power of expanding with the religious growth of the world, and of adapting itself to the religious standpoints of various nations.

Men must form systems, it belongs to our nature to do so. Fifty years did not pass

after the death of Christ before Christianity was cast into a mould, and intellectual propositions formed around it. But even then St. Paul cast it into one mould, and St. John into one quite different. It was flexible to both, and retained in both these men its root ideas and its spiritual influence, so that its spirit through St. John had power upon the Oriental, and through St. Paul upon the Western world.

A century afterwards the modes of representing Christianity changed, and continued to change from generation to generation in that intellectual time, till there were as many systems of Christianity as there were nations in the church. Its flexibility was proved to be almost infinite. And it has continued so up to the present time. It is systematized in three or four forms in England at this moment, and they may all have perished in a century; but the spirit of Christ's teaching will have remained, expanding to suit the new thoughts of men, and the progress of the whole nation. Therefore, it is contained in the idea of Christianity that its outward form should be not only subject to continual change, but should even be different at one and the same time in different nations.

Hence, the fighting and opposition of sect to sect which has been objected to Christianity is one of those things which flow from its very nature. If its founder left it unsystematized, it was sure to be systematized in different ways, and these differences would produce contention. Contention is an evil, but it is a less evil than the spiritual stagnation which would have followed upon a hard and fast system.

Moreover, if Christianity was to expand, it was necessary that its truths should be the subjects of controversy, that different and opposing systems might place now one of its ideas, now another, in vivid light; so that, by the slow exhaustion of false views, it might come forth clear at last, unrobing itself as a mountain from the mists of the dawn.

Make any religion into a system, define its outlines clearly, and, before long, there will be no movement of thought about it, no enthusiasm of feeling, no vital interest felt in its ideas. It suits the time at which it is put forward, but when that time has past, it has nothing to say to men. But let system be foreign to it—let its original ideas be capable of taking various religious forms—and it will have the power of expanding forever, of becoming systematic without ever binding itself to system; changing its form not only in every time but in every country, and growing in a direct ratio to the growth of the world.

Therefore we say, the original want of system in Christ's teaching ensures its power of expansion, and that fits it for the use of the race, now and hereafter.—*Stopford A. Brooke.*

THE REAL AND IDEAL.

Not nobler are the hearts that work than hearts that only dream;
For real as the things that are, are all the things that seem.

The waters gleam among the hills, the mirage on the sands,
And yet alike both image forth the self-same Maker's hands.

We sail along a rocky shore; the cliffs are grave and green,
While in the sunlit depths below as lofty cliffs are seen.

We float upon the waves of life, with death at either hand,
And what is false and what is true we may not understand.

We see the shadowy rocks beneath, we see the crags above—
How happy are the hearts that know the name of both is Love. —*Anon.*

SPEECH is too largely the instrument of the minister of religion. The demand for the expression of religious thoughts and feelings is incessant. A man's life ceases to be one of free action, and becomes one of official services. But expression is a sacred thing; it comes free only out of deep and rich experience; it is forced at the peril of a man's soul; it is wrung out of him only at the price of the spoiling of his nature. Perhaps the rarest gift that God confers upon a man is the power of interesting, quickening or elevating other men by the utterance of his thoughts, especially upon subjects spiritual and eternal, when they touch no living passion.

It is not *to think* of these things that is unnatural or an effort, but to think of them with the view of one's thoughts passing into words, that they may raise to spring tides the living waters that lie latent in the cells of other men's souls. It is this, to have to think and feel *with a view to others*, that so often stops thought itself, breaks its living flow, and curdles and taints emotion by the reflection of how it is to be used. The desire for the utterance of a man's spirit in any deep directions is intermittent, and even to the richest nature and most sympathizing heart, can only be occasional; whereas the profession of a minister of religion, as it is exercised amongst us, assumes that the desire is perennial, and the faculty always ready.—*J. H. Thom.*

NOWHERE but in Jesus has our nature reached so ostensibly its true perfection; and, but for him, we had not known what that nature is, in its possibility and its calling,—its highest and deepest capacity and strength. —*F. H. Hedge.*

IMMORTALITY.

Death is a sleep and an awaking; and we must believe that the soul emerges from the darkness of this sleep such as it was when it entered into it. The spirit will stand forth beautiful or deformed, pure or defiled, strong or weak, complete or imperfect, healthful or diseased, according to its nature while it was living, half concealed, in this tabernacle of flesh. But so far as the consciousness of the spirit, and its appearance are concerned, there is between the two lives one immense difference. I have said that sin is not of the body, but of the soul. It is true, at the same time, that much that we call sin is of the body. Every wrong act committed leaves its mark upon the brain. Habit, working through the body, chains the spirit to its past self, even when it would forsake its past self. The faults or the sins or the mistakes of parents leave their marks upon their children, give them weights to carry through life. The very weakness and disorder of the physical system, of brain and nerves, make themselves felt in the life. No person who strives after the highest life is able to fulfill even his own highest thought of life. How many persons do we see struggling with some false tendency, which is always tripping them up when they would least have it so! How many drunkards struggle against their terrible thirst, with a purpose and an aspiration that would win them sainthood, were it not for this terrible enemy! How many men and women struggle against some infirmity of temper that besets them, because their nerves are all jangled, and out of tune! How many such struggles are carried on in life we cannot know. They are fought in the very secret places of the soul. The brave struggler after peace and love and purity, and a lofty faith, feels himself often vanquished in the fight. There is a law in his members, struggling against the law in his spirit; so that what he would he does not, and what he would not that he does. Death, we may believe, puts an end to this struggle; it unbinds the soul. The spirit that has thus struggled stands forth free, strong, erect, pure, glad. It mounts with a sudden flight up to the heights towards which it has been struggling so long. It fulfills its own ideal. Loftier heights will be yet before it; grander ideals will lure it on; but what it longed to be, what it strove to be, it has become. What a revelation of life it would be to us, if we could see the spirits that thus emerge, clean out of the mire of life, pure out of its pollution, peaceful out of its strife, exalted out of its degradation, victorious out of its defeats!

We hear men speak, sometimes, of the lost. There are spirits that seem lost; but did you ever see one that was wholly lost? You read of a single act of a man, and you think his nature was wholly in that; if the act was evil, you think of him as wholly evil. But did you ever see a man that was wholly evil? that had not a single spark left that could be kindled into a flame? that was utterly broken, so that there was no possibility of an influx of strength? Nay, among those who are most the prey of the most shameless vice, do you not often find a generosity, a free nobility of soul that puts to shame the calculating virtue of those who would shrink from the very touch of these polluted ones? And shall he who does not break the bruised reed, nor quench the smoking flax, not find a way to save that which is left, to breathe with his Spirit upon the smoking embers, to bind up the bruised reed? Thus we stand by the side of every grave in hope, we follow the course of every spirit with trust. We believe that in the Father's house are many mansions; that every prodigal shall at some time leave his pollution, and be welcomed home; that at last God's great family shall be complete.

Shall we seek to make real to our hearts the joy and the promise of that waiting home? Consider, then, that all the truth, all the joy, all the life, of this present world, is of the spirit. You loved your friend. What was it you loved in him? It was his love, his nobleness, his aspiration, his self-forgetfulness. These were of the spirit. The outward presence that you rejoiced in was but the revelation of the spirit. It was this that looked from the eyes, and smiled through the lips, and uttered itself in the voice. Thus, when this outward presence perished, the friend remained, the love loved on; though the body's lips are hushed, soul can still utter itself to soul. Nay, we may believe, that, after the body's death, there is often a closer union between soul and soul than when each could only half express itself through the poor medium of the flesh. And what this outer presence was to your friend, that is the universe to God; it is his glory that flashes from the heavens; the strength of the hills is his strength; the beauty of the flower is his beauty; the love of all spirits is his love. What, then, that is dear and precious to us will be lost, though the heavens should be rolled together as a scroll, and all the visible forms of things should perish? This outward world is only the hint of the spiritual world, —a veil that half reveals, and half conceals, its glory. Whatever is highest here, that is the truest. Thus we look forward and upward:—

"Knowing that what is excellent,
As God lives, is permanent."

—*C. C. Everett, in Old and New.*

THE older you grow, and the riper scholars you become, the more severe will be your tastes and the more austere will be your literary sympathies. You will come to see more and more clearly, that neither music, nor painting, nor sculpture, nor poetry, can properly be made the main instrument of human development; that the human intellect and heart demand ultimately a "manlier diet;" that you must become powerful minds and powerful men, mainly through the culture that comes from science and religion. You will never, indeed, lose your relish for the beautiful; on the contrary, you will have a keener and a nicer sense for it, and for all that is based upon it; but you will find a declining interest in its lower forms. Schools of poetry and of art, that once pleased you, will become insipid, and perhaps offensive, to your severer taste, your more purged eye, your more rational imagination. There will be fewer and fewer works in the æsthetic sphere that will throw a spell and work a charm, while the deep and central truths of philosophy and religion will draw, ever draw, your whole being to themselves, as the moon draws the sea.— *W. G. T. Shedd.*

## CONVERSATION.

There are few things more potent and widely spread in their effects than conversation. It is at once a necessity of our nature, an untold means of improvement, a continued and varied source of happiness. Yet how seldom does it seem to answer fully its own purposes, how rarely are we satisfied with its character or its results, how general is the feeling of regret that it has not been more productive of benefit or pleasure! After parting from our friends there is often a painful consciousness that we have not said what we desired, that we have failed to convey our true meaning, or to establish that sympathy of mind which is the basis of real conversation. We have drifted into frivolties, personalities, perhaps mere gossip or scandal; or if avoiding these, we have discussed general or abstract subjects, we have either found them dry and heavy or have fallen into wordy and unpleasant debate. If we then resolve upon direct efforts at improvement, laying down definite rules, regulating our subjects of discourse, guarding our words, and conversing only with some special purpose in view, we are again disappointed to find a stiffness and constraint pervade our intercourse, and that vitality and spirit seemed crowded out by form, whilst the natural fades before the presence of the artificial. Is conversation then to be subject to our control, or to be allowed unchecked scope? Are we to suffer it to drift with the current of passing events and variable feelings, and perchance to descend into unworthy channels, or shall we sedulously guard it even at the risk of curbing its freedom and diminishing its vitality? Cowper says:

> "Though conversation in its better part
> May be esteemed a gift and not an art,
> Yet much depends, as in the tiller's toil,
> On culture and the sowing of the soil."

If we except that intercourse which relates to strictly business purposes, or the communication of facts, we shall find the essence of social conversation to consist in the mutual expression of thought and emotion. As far as we truly open our hearts to another, and he to us, we enjoy real conversation; where, from any cause, this is prevented, we forfeit its chief benefits and delights. The most perfect sincerity would then seem to be the first requisite. If all conversation were suddenly stripped at the insincere disguises, we should marvel at the silence. Passing by the more flagrant instances of intentional dissimulation, various motives continually induce us more or less consciously to refashion our thought, or re-color our feeling before presenting it to our friend.

We calculate its probable effects on his esteem for us, and accordingly dress it up, or tone it done, so as often to make it a long remove from its original. This is the chief danger of regarding conversation as an *art.* The desire to appear well too often leads us to speak when we have no real thought to convey. To say what we may be *supposed* to think, instead of what we really do; to preserve consistency with something we have previously said, or to which we think ourselves committed, even at the expense of mental integrity, rather than to use speech as a simple and straight-forward means of photographing our real thought, however crude, or imperfect, or changing that thought may be.

If only sincerity reigns supreme, if neither vanity nor ambition nor fear misrepresents the real mental state, then art assumes her rightful place in endeavoring to clothe the thoughts in suitable and effective language. Ideas often float in the mind without definite shape, and one of the benefits of free and intelligent conversation lies in the very effort we are thus compelled to make to bring them to the light and make them intelligible to ourselves and to others. But the art must consist in so clothing the thought as most fully to reveal its true proportions; if it tamper with the thought itself, it has injured the vital element of conversation.

To utter our real sentiments honestly and effectively is, however, only half the duty included in conversation. We must also be

thoroughly *receptive* in our frame of mind. There are some good talkers who are very poor listeners. They cannot converse, they can only declaim. Such may have great intellectual talents, but they lack that humility, that sympathy, that reverence for other minds and that glad welcome for truth in every form, which marks the superior mind. The mighty river is no more anxious to pour out her abundance into the bed of the ocean than she is to receive the pure water from all the tiny springs and rivulets that combine to fill and invigorate her. So he who is a real power in conversation will not only bestow what is the most valuable, but will ever be eager to drink from every fountain, and will indeed possess a greater capacity of receptivity than others. This may also be an encouragement to the timid and self-depreciative to utter their thoughts freely and sincerely on suitable occasion, knowing that the greatest mind will also be the humblest and the most appreciative. There is a vanity in some kinds of reticence and silence as well as in bombastic speech, and true humility will be equally ready to speak or to be silent, as truth and sincerity may demand.

Warm sympathies and generous affections are of all importance to the ready flow of true and pure conversation. These will enable us not only to convey and appreciate thoughts, but to share in one another's feelings. Spencer says: "To become conscious of the feeling which another is experiencing, is to have that feeling awakened in our own consciousness, which is the same thing as experiencing the feeling." This can only be where a quick and tender sympathy pervades the heart, and creates a magnetism between those who converse. If we would elevate the character of our daily conversation, let us purify its source. If we would raise it above the frivolous and trivial, let us occupy our thoughts with higher things. If we would have free, genial, worthy and enjoyable intercourse, let us cherish an appreciative spirit, broad and generous sympathies, an eagerness to learn, and a willingness to communicate, and, above all, the sincerity of spirit and fidelity to truth which are the vital air of all true conversation.—*Public Ledger.*

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With most of us idleness is the parent not merely of uneasiness, but withal of fretfulness, malevolence, and the whole host of evil passions. The phrase "aching void" may be ridiculous to those who criticise gramatically, but is true to those who feel humanly. To supply this void is an object, and moreover a certain effect, of a regular, and sustained, and judicious method of self-instruction. The used key is bright. If the steel be wrought up and refined to a high temper, the cloudiness of the vapor will perish from it almost at the instant that it is breathed upon it.

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## Scraps

### FROM UNPUBLISHED LETTERS.

In the *Intelligencer* of 3d mo. 2d, in the "scrap" column, was a sentiment that received a warm response from my experience, for I have not unfrequently known a condition which would seek a rest in solitary places even to the exclusion of all friendly companionship. Retirement is sweet, and to withdraw sometimes from the busy scenes of life and rest awhile, is often a preparation for entering with renewed energy upon our various duties. But it is to *extremes* that we must attribute danger, and perhaps a continued state of solitude may be as hurtful as undue indulgence in the pleasures of society. It is true, "If retirement be indulged in too much, the fruits thereof can be but poor," and how beautiful the expression, that, "it is only under a tropical sky that we find the golden orange and the rich pine in full perfection." I also unite with the sentiment that "Religion consists not in gloom, in separations, in hiding ourselves from our own flesh," and upon reading those opinions as expressed, "the whole current of my thoughts" towards their unknown author, seemed to be, "*Words fitly* spoken *are* like apples of gold in pictures of silver."

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Santee Agency, Neb., 4th mo. 10th, '72.

We had a most magnificent display of Aurora this evening; in some respects exceeding any I have ever seen. It commenced about 7 P. M., in the northeast, the luminous rays appearing to start from a point directly over head, and passing thence to a dense cloud near the horizon; the rays gradually increasing in number and extending themselves until they had reached the east and west, when the intensity of the display seemed to be concentrated in a dense luminous band apparently about ten feet in width. This in a short time separated at the zenith and assumed the form of two distinct comets, with their tails turned toward each other, which character they maintained for nearly fifteen minutes, and then gradually passed away. The whole time occupied by this ever-varying and beautiful phenomenon was nearly two hours, during which period, and for most of the day, the wind had been blowing from the east almost a gale. What effect, if any, this had in modi-

fying this appearance I am unable to say. The height of the thermometer during the time was 53°, though next morning it was 35° with the ground slightly frozen.

I love to mingle in spirit with those who keep near the truth. How it rejoices the tribulated one to meet by the way a fellow traveller journeying the same road. On this road we cannot always expect to have what pleases us most or the best of company, but now and then we are treated to some of these which have a good relish after fasting, and which we should not so much enjoy were we always full. The blessed Master was tempted; yet resisted. He fasted and was an hungered; afterwards Angels ministered unto him. We cannot expect to be above him; but if we follow in his footsteps we will also have to endure suffering, and if we rightly endure we may come to rejoice even to be counted worthy to suffer.

We had some very cold weather during the past winter, and at times my mind was led to those who were oft pinched by hunger and cold, sometimes their own fault, sometimes not, but all needing sympathy and the hand of help, and I am glad to believe there were many who, in the goodness of their hearts, were ready to distribute to such as needed.

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 4, 1872.

THE DRESS of SCHOOL GIRLS.—All who have had any experience in the education of the young know that the absorbing attention to dress, that is now so customary, is exceedingly unfavorable to intellectual development. Perhaps it is just as injurious to spiritual growth, though we would by no means assert that there is any vital goodness in a plain dress in itself. There can be no question, however, that the elaborate and extravagant dress of many of the young girls during the period of their school education is a serious drain upon the means of the parents and a great and absorbing care to themselves. Particularly is this the case at our boarding schools, and in view of this evil a recent writer in "Scribner's Monthly," quoted in our last number, suggests that it would be "just as well for school girls to dress in uniform as for boys."

We believe there might be great advantage in such an arrangement in our larger institutions of learning. It would release the minds of many of our girls from a great burden, reduce the expense, and perhaps raise the standard of scholarship. There being no longer any emulation in dress, more ennobling objects would occupy the mind. Perhaps, too, if during the time when character was forming, the young were debarred from following the dictates of fashion, habits of simplicity befitting a life of usefulness and of culture would be formed.

We would have no fear that the taste for beauty and fitness would be injured by the proposed scholastic dress.

No garments could be more offensive to good taste and fitness than those in which we sometimes see the young arrayed; and the uniform suggested need not be uncomely, and should be adapted to the need of the girls, and we fully agree with the view of the writer before mentioned—that while there are many considerations which favor such a change, we can hardly find one against it. It would be interesting to have the views of some of our friends who are engaged in the care and instruction of youth.

Would a neat, inexpensive uniform be an advantange to Swarthmore College?

We believe that after the mind has been trained to thought, and the higher faculties once well awakened, the subject of outward adornment will take its true place, and a reasonable simplicity and economy of dress will become a matter of choice. But how disastrous is the result when girls are so early introduced into vanity and extravagance.

PERNICIOUS READING.—The establishment in most neighborhoods of libraries under the care of Friends, is an evidence that they endeavor to protect the minds of their children from reading of an unprofitable character. The increased number of books and periodicals issued within the past few years, has caused such competition among booksellers, that a small library may now be purchased for the price paid for one volume in the early days of printing. But, while this cheapening of literature affords greater opportunities for gaining knowledge and instruction, it also increases the facilities for obtaining reading of an injurious tendency,

and among the multitude of books now at our command, it becomes a question of no slight import, what shall we read? The mind, like the body, is dependent for its growth upon the nutriment on which it feeds; hence the importance of exercising discrimination in the choice of thoughts and images introduced into it.

It is often difficult to procure such reading as our best judgment approves, and in the choice of books for the young it requires great care to select such as will please and instruct and not give impressions of a hurtful character. They who read chiefly for amusement, without definite plan, fail to receive the benefit derived from a systematic course of study; and those who, in early life, indulge in an excess of novel reading will have to lament its injurious effects long after such indulgence has been forbidden by their best judgment. Here is where the experience of parents may be greatly profitable to their children.

The hour thoughtlessly spent in perusing the story continued from time to time, in the newspapers, if appropriated to works of a useful character might yield a rich reward in an increased culture of mind and heart.

The minutia with which the police reports in the public journals enter into the affairs of private life, unveiling what had better be concealed, tends to increase the appetite for indulging a morbid curiosity which is destructive to right moral feeling. Even a mature mind cannot profitably indulge in such reading, and to those whose taste is in process of formation it is decidedly hurtful. Some remarks on this subject in a late paper are so forcible that we append them:

"Scarcely any one thing is doing more to demoralize the community and multiply criminals than the publication in the daily papers of the details of crime, with long sketches and sayings of notorious convicts, and then the superadded account of their execution. It familiarizes the popular mind with crime, and from many a yielding heart takes away the horror with which it is regarded, and prepares the way for its commission. This was one of the grounds on which public executions have been so generally abolished. Certain crimes seem occasionally to become epidemic; in the present state of human nature they are certainly contagious, and the contagion is spread by extended publication. For a similar reason we have always abstained from giving prominence to the announcement of suicides. It is a well-known fact that the reading of such accounts in detail has often operated on morbid minds and led to the commission of the act."

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THE original poem in last week's *Intelligencer* entitled "We may not Choose our Work," was, by mistake, published without its proper signature, A. R. P.

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DIED.

SHAW.—On the 8th of Fourth month, 1872, of consumption, Mary Shaw, only child of the late Ridgway S. and Elizabeth Abbott Walton, in the 21st year of her age; a member of the Monthly Meeting of Friends of Philadelphia.

BLACKBURN.—On First day, the 14th of 4th month, 1872, Jesse Blackburn, in the 72d year of his age; an Elder of Dunning's Creek Monthly Meeting, Bedford Co., Pa.

HACKNEY.—At the home of his mother, Sarah H. Hackney, in Frederick Co., Va., on the morning of the 16th of Fourth month, 1872, Samuel S. Hackney, aged 26 years; a member of Hopewell Monthly Meeting. This young man lingered through many months of suffering with consumption, and of him it may be said, that through suffering comes purification. His close was tranquil, and to his friends around he said, "It is a blessed thought to me that I am going home to die no more."

KIRK.—On the 24th of Second month, 1872, at the residence of Newton Thomas, in Atwater, Portage Co., Ohio, Elmer Kirk, in the 83d year of his age; a worthy Elder of West Monthly Meeting.

KIRK.—At the same place, of consumption, on the 27th of Third month, 1872, Matilda, widow of the late Elmer Kirk, aged about 53 years; an esteemed Minister of West Monthly Meeting.

MARSTON.—On the 18th inst., Catharine Marston aged 93 years; a worthy member of Green St. Monthly Meeting.

TRUMAN.—On Fourth month 30th, 1872, after a lingering sickness, Joseph M. Truman, Sr., in the 82d year of his age; a member of the Monthly Meeting of Philadelphia.

COMLY.—On the evening of 30th of 4th month, 1872, after a lingering illness, Sarah T. Comly, wife of John Comly, in the 41st year of her age; a member of Byberry Monthly Meeting, Pa.

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CHILDREN'S MEETING.

A gathering of the First-day Schools in the city and convenient thereto, will be held at Race Street Meeting-house, on First-day, Fifth month 12th. Those connected with First day Schools and Bible-classes are invited to participate. All are invited.

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FIRST DAY SCHOOLS.

The Philadelphia Association will hold an adjourned meeting at Race Street meeting-house, on Fifth-day evening, Fifth month 16th, at 8 o'clock. Part of the evening will be occupied by the consideration of methods of conducting First day schools. All are invited.

JOS. M. TRUMAN, } *Clerks.*
EMMA WORRELL, }

CIRCULAR MEETING'S COMMITTEE.

Committee of Philadelphia Quarterly Meeting will meet on Second-day afternoon next, Fifth month 6th, at 5 o'clock, at the Monthly Meeting room, Race St. A full attendance requested.

WM. EYRE, *Clerk.*

The Executive Committee of Philadelphia First-day School Association will meet in the Monthly Meeting room, Race St., on Third-day evening, at 8 o'clock. A full attendance desirable.

DEBORAH COMLY, *Clerk pro tem.*

THE Executive Committee of the General First-day School Conference, will meet on Seventh-day evening next, Fifth month 11th, at 7½ o'clock P. M. A full attendance desirable. EDWIN CRAFT, *Clerk.*

From Harper's New Monthly Magazine.

## WILLIAM WILBERFORCE.

(Concluded from page 141.)

Parliament contained no one so ready nor so fit to take up the cause of the African as Wilberforce. When the subject was mentioned to Pitt, recognizing it as one suited to the character and talents of his friend, he encouraged him to conduct the reform. He could rely upon the premier's great and increasing influence in his favor so far as his personal views, which were sincerely favorable to the cause, were not controlled by the necessities of party management. His popularity in his own county was unbounded, sustaining him sometimes by the affection, against the prejudices, of his constituents with a constancy that justified Fox's saying, "Yorkshire and Middlesex between them make all England." This political strength, resting upon the favor of one-tenth of the voting population of England, which Yorkshire then contained, was reinforced by his intimacy with the leaders of the religious classes throughout the kingdom. His important connections in the higher ranks were made subservient to the grand object through the charm of his manner, his wonderful social tact, and the personal magnetism that attracted even strangers. Added to this, his conspicuous independence compelled at least a respectful hearing from those among his opponents who refused to be touched by his lofty appeals, or melted by the mellow tones of his fervid eloquence. Whether in Parliament or out of it, no one could be named who held so close relations to so great a variety of leading minds, nor any one of so peculiar a power, to weld these scattered influences into a weapon of celestial temper for the attack upon wrong.

In the Commons he could count upon the support of Burke, Fox, and Pitt, each a host in himself, though only twelve members besides at first declared themselves friends of immediate abolition. Although Burke had shrunk from carrying out his own convictions, embodied in the plan already mentioned, he gave an ardent support to those of Wilberforce. If at times too dreamily philosophical, and often speaking above his audience, he hoped too well for humanity not to lend the aid of his splendid imagination and vast stores of knowledge to its relief. Fox, usually a political opponent of Wilberforce, was always generous and warm in his fidelity to abolition. And however Pitt may have been hampered in action by the restraints of party, he often poured out in defense of his friend's measures that extraordinary eloquence which seemed to be inspired. Such men, devoted to such a cause, would have been classed by Napoleon among his "idealogues," as, indeed, they incurred in England the equivalent reproach of cherishing fanatical and impracticable designs. But both conscience and prescience guided their efforts, that relaxed under no discouragement, though none of them, except Wilberforce, lived to see the first stage of reform attained in the prohibition of the slave-trade. In the Upper House greater hostility was to be feared. The royal family, represented by the future sovereign, the Duke of Clarence, opposed a reform that threatened the exchequer. The votes of the bishops, who could not conscientiously attack it, were often lost through a want of zeal that permitted their absence. The bar was warmly hostile to interference with established trade and vested rights of capital. Thurlow, false and noisy, found here a welcome vent for his interested insolence, and a set speech against the reform once trembled even on the lips of Erskine, withheld only by Fox's persuasion. But the Parliament of that day represented quite imperfectly the interests and not at all the convictions of the nation. Outside its walls the hardest work was to be done, and the real success gained. And in that field Wilberforce's tact showed supreme in directing the business management, which had for its object to condense religious zeal and sharpen moral resolve into an incalculable, irresistible force.

The first practical step, preparatory to action in the legislature, was taken by the formation of a committee to procure information and collect funds for the general expenses of the movement. In May, 1787, twelve resolute men, all but two of them Quakers, met in London for this purpose, choosing Sharp as their chairman. Wilberforce, though not enrolled among them, directed their action by his experience in similar concerted plans. He had gained much knowledge upon the subject the previous year, by diligent inquiry among African traders and travelers; but, as the importance of the obstacles developed,

it became apparent that a great body of facts must be collected to lay the foundation for attack. They accordingly prevailed on Pitt to direct that the Privy Council should examine, as a board of trade, into the commerce with Africa. The first check was encountered in the presence, before the board, of witnesses sent by the merchants to prove the necessity and humanity of the traffic. The pretense was too synically gross. It gave occasion for a strong and palpable argument, striking the eye as well as the ear, addressed to the common understanding, and fit to arouse the torpid feeling of the public. Thomas Clarkson—a name as famous in the history of abolition as Wilberforce's—had written a prize essay at Cambridge on the lawfulness of making men slaves against their will. With a large edition of this for free circulation, he now published an engraving of the interior of a slave-ship, with its pens, gratings, and shackels. The horror and indignation it excited were electric. Pitt, who had pledged himself to take charge of the interests of abolition during Wilberforce's absence from London by reason of dangerous illness, moved a resolution binding the House to consider the slave-trade in the following session. The merchants had in vain painted the hold of a slaver as a scene of delights, fragrant with frankincense, and echoing with happy songs—a floating island of the Hesperides, bearing its freight of grateful Africans out of barbarism to refinement and Christianity. A slave-ship was then fitted out in the Thames. Some members of the Commons brought back from their visit to her so moving a description of the appalling cruelties preparing for infliction that the House, in shame and pity, at once passed a bill mitigating the barbarity of the middle passage, which became a law during the summer.

At length, on the 12th of May, 1789, the proposition to abolish the slave-trade was formally introduced into Parliament, and the long, fierce legislative battle of nearly eighteen years began. Wilberforce presented the case of abolition in twelve resolutions, enforcing them by a speech of three hours and a half, in which, to use the words of Burke, "the principles were so well laid down, and supported with so much force and order, in a manner the most masterly, impressive, and eloquent, that it equalled anything he had heard in modern times." The tactics of opposition turned the debate into a lingering trial by witnesses for the rest of the session. It would need a volume to trace the fluctuations of triumph and discouragement that attended thence forward the efforts of the friends of humanity. Session after session, petitions, pamphlets, and public meetings prepared the way, and reports of committees supplied the material for angry debate. The slave interest, thoroughly alarmed, consolidated the power and wealth of the merchants and planters, extended its influence throughout the aristocracy, and pressed even literature and fashion into its service. Three times the bill abolishing the trade passed the Lower House, and was rejected by the coldness or obstinacy of the Lords. A modification of the bill, providing for the suspension of the trade for a few years, or its cessation at some future date, which was intended to soften the opposition, only had the effect of relaxing the public interest, and detaching some moderate supporters. No real concession of principle could be made, and nothing less would be accepted by the banded interests, which grew more desperate as light and reason encroached on their position. The darkest hour for the cause was, perhaps, the period after its defeat in the session of 1795, at a time when the influence of French intrigues in the colonies was greatly feared, and the excesses of the revolution deterred thoughtful men from risking the beginning of any change. Its promise again grew brighter in 1804, when Pitt's return to office replaced a cabinet almost wholly hostile with one containing many of its warm friends. But the minister's reputation suffered grave reproach from his long delay to issue a royal proclamation, freely promised by him, checking the great impulse given to the trade by the new markets opened in the colonies conquered from France.

The struggle was prolonged three years more with growing encouragement. Incessant argument had brought over many converts from conviction, and persevering appeals to the conscience of the nation had aroused fastidious lukewarmness into fervor. Some of the West Indian body even offered to accept a three years' suspension of the trade. On Pitt's death, in 1806, the inheritance of his power was divided among the followers of Fox, and the new government entered warmly into the reformers' views. The next year the last grand debate on the subject occurred in Parliament, closed by a speech from Wilberforce distinguished by splendor of eloquence and force of argument. The bill for the suppression of the slave-trade passed the Commons by a vote 283 against only 16 negatives, on the 23d of February, and after going through the Lords the month after, was signed and became a law on the 25th of March, 1807.

Among the congratulations upon his success in the great labor of his life now pour-

ing in from all quarters, Wilberforce, with characteristic modesty and piety, attributed to Divine guidance and aid both the idea of the reform and the mingled energy and tact that won its triumph. The necessary conclusion of complete emancipation was sure though slow to follow this beginning. Wilberforce still felt his work to be incomplete, and though he left much of the Parliamentary labor to his successors, among whom Brougham was conspicuous, he never relaxed in his efforts to direct public opinion in its favor both at home and abroad. He seized the opportunity given in 1814 by the Congress of Vienna to attempt a general abolition of the slave-trade. Eight hundred petitions for that object, with near a million signatures, were presented by him as the father of the great cause. It gained more by Bonaparte's sudden return from Elba breaking up the Congress, followed by the proclamation of the immediate abolition of the French slave-trade. In 1823 he opened the movement for the complete freedom of the negroes by publishing a warm and moving appeal, and presenting in the House a petition for emancipation from the Quakers. His last words in Parliament were uttered in the same cause the following year. His last public appearance was in 1830, when he presided at a great meeting of the Anti-slavery Society in London, being then nearly seventy years old; and the last information upon public affairs which he received was that the bill for the abolition of slavery had passed its second reading in the House of Commons in July, 1833, three days before his death.

Among other philanthropic undertakings, Wilberforce took part in the foundation of the colony of Sierra Leone in 1791, acting for sometime as one of the company's directors. Nor did he limit his interest in the welfare of the race to one hemisphere. His zeal and charity pleaded as fervently, if less effectually, for the East Indian subjects of England as for her Caribbean slaves. In 1793, after diligent study of the subject, he proposed in the legislature certain resolutions for improving the religious condition of the Asiatics under British rule. But the overwhelming influence of the East India Company defeated his plans, and remitted twenty millions of people in Hindostan to the providential care of Brahma. The Indian mutiny of 1857, fostered by a superstition that might have been eradicated through Wilberforce's project, visited the nation as a punishment for the company's want of conscience.

In Parliament Wilberforce made a party for himself—the party of humanity. He was the servant of no other, and accepted from none the preferment each gladly would have given to win him. His pure and independent character and powerful eloquence would have made him courted as an ally, even without his weighty political influence. For twenty-eight years, by six successive elections, he represented the great constituency of Yorkshire. Romilly esteemed him the most efficient speaker in the House, and Canning confessed that no one understood better how to manage it. Pitt declared he had the greatest natural eloquence of all the men he ever knew, and Madame De Staël pronounced him the best converser and the wittiest man in England. His zeal for the overthrow of unrighteous power never made him an innovator, nor weakened his respect for constitutional authority. He was neither a liberal nor a believer in peace at any price. He justified the seizure of the Danish fleet, nor could his Pitt blind him to the weakness of that statesman's military policy. His conservativism did not shrink from advocating moderate representative reform when it was talked of in 1810, and his Churchmanship endured the thought of restoring civil rights to Romanists. Whether criticising Franklin's character apropos of his signing the peace of Paris "in his old spotted velvet coat," or penetrating Lafayette's affected republican austerity, or founding schools with Hannah Moore, or rebuking Pitt for his duel with Tierney, or hesitating to dine with the Regent at the Pavilion, or meditating between George the Fourth and the queen, he was always sincere in opinion, firm in principle, and kindly in action. Far above any public honors he prized the domestic happiness which such a character deserved and won. Unlike that of many philanthropists, his private life copied in its unfailing charity and helpfulness his public benevolence. A grave and statue in Westminster Abby, a column at Hull to his memory, and an asylum for the blind founded as his memorial at York, are the honors with which England rewarded him. The judgment of posterity sanctions the tribute paid him by Mackintosh, "that a short period of the short life of one man, well and wisely directed, was sufficient to remedy the misseries of millions for ages, and to win a renown that can only perish with the world."

## LOWLINESS.

The man whose eye
Is ever on himself, doth look on one
The least of nature's works, one who might move
The wise man to that scorn which wisdom holds
Unlawful ever. O be wiser, Thou!
Instructed that true knowledge leads to love;
True dignity abides with him alone,
Who in the silent hour of inward thought,
Can still suspect and still revere himself
In lowliness of heart. — *Wordsworth.*

## THEY SAID.

BY LUCY LARCOM.

They said of her, "She never can have felt
The sorrows that great, earnest natures feel."
They said, "Her placid lips have never spelt
Hard lessons, taught by pain. Her eyes reveal
No passionate yearning, no perplexed appeal
To other eyes. Life and her heart have dealt
With her but lightly."
When the Pilgrims dwelt
First by their Rock, lest savage feet should steal
To precious graves with desecrating tread,
The burial-field was with the ploughshare crossed;
And there her silken curls the light maize tossed.
With thanks those Pilgrims ate their bitter bread,
While peaceful harvests hid what they prized most;
I thought of them when this of her they said.

They of this other said, "No heart has she,
E'se would she not with ready prattle smile
On all who cross her path, and merrily
The steps of child, man, bird and brute beguile
With overflow of winsome prank and wile.
How shallow must this sparkling bubbler be!"
And did you never down a hillside see
A laughing brook go dancing, mile on mile,
Fresh from a never-failing mountain-spring,
Whose depths of sweetness none might sound or guess?
The spring was the brook's heart, which sought to fling
Gleams of its hidden joy on everything.
Life's deep wells yield perennial cheerfulness,
They spake of her from their own shallowness.
—*Independent.*

## DON'T LET MOTHER DO IT.

BY CARRIE ALTON.

Daughter, don't let mother do it!
Do not let her slave and toil,
While you sit, a useless idler,
Fearing your soft hands to soil.
Don't you see the heavy burdens
Daily she is wont to bear,
Bring the lines upon her forhead—
Sprinkle silver in her hair?

Daughter, don't let mother do it!
Do not let her bake and broil
Through the long, bright summer hour;
Share with her the heavy toil.
See her eye has lost its brightness,
Faded from her cheek the glow,
And the step that once was buoyant,
Now is feeble, weak, and slow.

Daughter, don't let mother do it!
She has cared for you so long,
Is it right the weak and feeble
Should be toiling for the strong?
Waken from your listless languor,
Seek her side to cheer and bless,
And your grief will be less bitter
When the sods above her press.

Daughter, don't let mother do it!
You will never, never know
What were home without a mother,
Till that mother lieth low—
Low beneath the budding daisies,
Free from earthly care and pain—
To the home so sad without her,
Never to return again.

## THE CATACOMBS.

BY M. BROOKS.

The Catacombs of Rome are monuments of the faith, the fervor and the sufferings of the early disciples of Christ, and as such they are objects of deep interest to the whole Christian world.

The explorations which were made in 1851, and continued at intervals since, have added much to what was previously known of them. In these late investigations one sees truly what the original Catacomb was. Pious and royal builders, anxious to do honor to some one whose remains were believed to rest there, have added many extraneous objects, and in the restoration of others have deviated widely from the original plan. Those bearing the names of St. Agnes and St. Sebastian were enlarged and improved as early as the time of Constantine.

The visitor now is conducted by an obliging sacristan with lighted torch, through a chapel and down several flights of very convenient steps. When the gloom becomes oppressive, he may return. Far different was the hurried rush of the multitude in the ages of persecution. Imagine the appalling news whispered from house to house in their city homes, that the minions of power were seeking them, that royal edicts against them were about to be enforced, that the burning pile and the wild beast awaited them, perhaps on the morrow. Then the stealthy departure, leaving all earthly possessions, the midnight flight of helpless women and children over the waste fields, the half-concealed entrance by which they sought safety in depths into which their enemies feared to follow them; such was the original Catacomb in all its gloomy and repulsive features. There a holy faith was nourished until, like a great tree it overshadows so many nations. In those low, tortuous alleys, and the small chamber, with its rough-hewn walls, from which modern enterprise has removed the rubbish of centuries, we see the very spot which sheltered the early believers. Here also they met for worship, in the rites of their new creed, and to this dismal recess they bore their dead for sepulchre.

The Catacombs are traceable to the early Christians; but long before the Christian era there were avenues extending miles and miles in different directions under the city of Rome, and which are called by pagan writers *Arenaria Cryptæ*, or simply *Arenaria*.

The object for which these excavations were first made was to furnish building materials to the city without marring the beauty of the surface of the ground. In constructing those great edifices whose ruins yet stand prominent among more modern structures, the builders obtained from these pits two

things needful—a sand of volcanic origin called *pozzolana*, and a light hard substance called *tufa*.

In seeking them they proceeded as we now open a coal mine. They first sank a shaft to some depth, by which opening both materials were extracted. From this point of beginning there came to be in time, long winding galleries and passages, some wide and some narnow ; in some places branching off right and left, again intersecting each other like the streets of a vast, irregular city—the whole underlying, to a great extent, the Rome created from them. Pagan writers speak of them as lonely, unfrequented places, the resort oftentimes of outlaws and criminals, who fled thither from punishment, and more than once they were the theatre of the darkest crimes. They were in truth desolate labyrinths, into which it was dangerous to venture. Cicero has recorded the assassination of Asinius, a young Roman noble, in one of them, and other writers mention them.

When Nero, in the closing scenes of his evil life, had so exasperated his subjects that they rose against him, finding himself deserted by his guards, he fled for protection to his freedman Phaon, whose villa was outside the Nomentine gate. He was closely pursued thither by Galba, leader of the revolt, and a friend urged him to fly for concealment to the Arenaria. But too repelling was that retreat, and Nero shrank from it even when it offered refuge from his enemies.

"No," said he, flinging a sword to Phaon, "Kill me, but never will I go under ground alive."

Such were the Arenaria of Pagan Rome. The Catacombs, which were also subterranean galleries, were called into existence for far different purposes, and they differ from the Arenaria widely, in form. When the increasing numbers of those who had abandoned the worship of the heathen gods, began to attract the attention of the ruling powers, and accusation was succeeded by persecution, the people of the new faith looked about for some place of refuge for the living, and burial for their dead. No spot offered better security for both objects than these lonely, underground passages, the Arenaria. Not that they were available themselves, being mere sand-pits, choked with rubbish, and in some places almost impassable, but in their darkness and privacy it was easy to open other passages from them more suitable to what was required ; accordingly there are found under Rome three kinds of avenues; one, the old sand-pits, varying in width from ten to twenty feet, admitting carts and wagons, whose roofs are an arch, springing from the floor of sand ; the other passages are connected with these, in so far as some of them open out of some remote corner of these sand-pits, and these last are the Catacombs. The width of the alley seldom exceeds three feet ; sometimes it is even less, and the sides are perpendicular. In these sides are excavated the tombs which make the whole one vast burial-place.

The word "Catacombs" does not occur until about the fourth century, and is compounded of two Greek words, *Kata*, downward, and *Kumbos*, hollow. It was first applied to the cemeteries on the Appian way, and from them the name was extended to all the subterranean chambers of Rome and even to those in other cities in other parts of Europe.

The power of commanding the great amount of labor necessary to accomplish such extended excavations, might seem at first glance scarcely possible to the first disciples ; but although they soon numbered converts among the high-born and learned, the great mass of them in all places was that unlettered multitude who listen and believe in simple faith—a class inured to labor ; and though seemingly helpless, when the strong arm of a Roman Emperor was lifted against them, they were neither few in numbers nor "slothful in business."

The living spirit which animated them is shown by the apprehensions felt at the Imperial court, that the empire was in danger from them. What crowds embraced the Christian faith, is shown too by the multitudes which perished for it in the first persecutions. They counted by thousands. St. Cyprian says, in the third century their numbers were incalculable. St. Paulinus calls them "the martyrs innumerable."

The final proof is in the Catacombs ; in their miles of subterranean streets, and their countless multitude of bodies. They are arranged evidently with a regard to compactness, in niches cut in the rock or earth, four, six, or even more in number, one above the other like berths in a ship. Each niche after receiving its occupant, was closed with a flat slab, and on these slabs are found (more or less legible,) names, dates, a few consoling words, or sometimes an object indicating the martyrdom of the sleeper within.

There is something touching in the brevity of these records ; with few exceptions there is only name and date, sometimes even less—only an initial letter or a rudely drawn cross. The words are few and expressive—*Dormis dulcis in Deo ; In somno pacis ; Requiescat in Deo dulcis.* Here are no social distinctions ; side by side with the slave are some of the most illustrious names of ancient Rome. The dates tally fearfully with the seasons of

persecution, and many go back to the time of Vespasian, not forty years after the crucifixion.

An inscription has been found relating the ingratitude of Vespasian to an architect, who had contributed to the glory of his reign by building a magnificent amphitheatre. The architect became a Christian, and the Emperor sentenced him to death. As the Coliseum was built under Vespasian, it is conjectured that its architect, Gaudentius, lies here. Some times martyrdom is denoted by a roughly sketched sword, an axe, or fagots and fire. In some of the crypts a little vial has been found, empty, except containing in its bottom a sort of reddish sediment. The celebrated chemist, Leibnitz, after submitting it to several chemical tests, announced that he could find nothing it resembled but a "crust of congealed blood." We know from ancient writers that the Christians were always zealous to save some of the blood of their martyrs as a holy relic.

On some of these slabs which wall up the dead, a long, sad story is told by a numeral 2, 3, or 4, encircled by a branch of leaves. In these cases the number has always been found to correspond with the number of those interred in the niche behind it. It tells of a season of persecution, when individual sepulchre was impossible, and these hurried obsequies were all that time allowed.

What sorrowful scenes have been enacted in these gloomy aisles, as the mangled forms of parent and child, friend and brother were stealthily brought in and consigned to their cheerless tomb! What an interchange of mournful tidings! What anxious and vain expecting of some one who never came again!

In the Catacombs also were chambers where the early Christians of Rome met for worship. At certain places the narrow, winding alley widens into a room capable of holding forty or more persons. That this was a place for worship is known by many indications of it, although like the passage leading to it, the walls are excavated for tombs. Could a more gloomy chapel be imagined? Yet not to the early Christians was it gloomy, for it was radiant with the hopes of their new creed, and the belief in a glorious resurrection.

"So assiduous were the faithful," says Baronius, "in attending to the offices or religion in these subterranean chambers, that it very soon attracted the attention of the heathen, and constituted the subject of a legal enactment against them: an edict was published, forbidding them to visit the Catacombs under penalty of death."

Those devoted disciples knew that in some age to come, costly edifices such as we see would be raised to His name, whom they worshipped in darkness and danger. But if they had been told that all around those temples, under the very shadow of their walls, people would live, calling themselves Christians, whom a little cloud in the sky, some trifling ailment, the lack of some idle finery, would have power to keep from the sanctuary, would they have believed it?

And let us not be weary in well-doing: for in due season we shall reap if we faint not.—*Gal.* vi: 9.

---

INDUSTRY.—Man must have occupation, or be miserable. Toil is the price of sleep and appetite, of health and enjoyment. The very necessity which overcomes our natural sloth is a blessing. The whole world does not contain even a briar or thorn which Nature could have spared. We are happier with the sterility, which we can overcome by industry, than we could have been with spontaneous plenty and unbounded profusion. The body and the mind are improved by the toil that fatigues them. The toil is a thousand times rewarded by the pleasures which it bestows. Its enjoyments are peculiar. No wealth can purchase them—no indolence can taste them. They flow only from the exertions which repay the laborer.

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For Friends' Intelligencer.

## TEMPERATURE OF ICE.

The question propounded by "E. M.," in the *Intelligencer* of Third month 2d, in regard to the temperature of ice, is an interesting one, as by it we are enabled to account for phenomena which otherwise might have been inexplicable. For instance, why two ice-houses, built precisely alike, and treated in filling very similarly, should yet vary considerably in their capacity for keeping the ice. In this country, where ice is mostly housed at a temperature below zero, but very little care is required for its preservation. A hole in the ground, or a log house open on all sides with a dirt roof to protect it from the direct rays of the sun, the ice itself being covered with a slight coating of saw-dust, is all sufficient to maintain a supply until the return of winter; and this facility of keeping, I infer from E. M.'s proposition, to be owing, in a great measure, to the large amount of heat requisite to raise ice from a low temperature to the melting point, and I regret that in filling our house I neglected to note the temperature of the ice at the time, and that by plunging the thermometer in the same hereafter, I might notice whether any and how much change in the temperature occurred. Again, if ice contracts by every degree of diminution of its temperature, it seems to me to follow, as a matter of course, that addi-

tional degrees of heat will cause it to expand, and I think I have seen enough examples to verify this fact.

On one occasion in particular, while engaged in removing ice from the water, the thermometer rose about 40 degrees, and, in less than an hour, what was at first transparent more than a foot in thickness, became opaque, and then entirely disintegrated into a mass of long narrow crystals, owing, doubtless, to the expansive force generated by the latent heat of the ice so suddenly increased.

G. S. T.

*Exhibit of Temperature, &c., for three months, at the Santee Agency.*

| | | |
|---|---|---|
| Mean temperature for the month, | 29·37 | deg. |
| Maximum height of thermometer on 26th, | 57 | " |
| Minimum height of thermometer on 20th, | 5 | " |
| Inches of snow during month, | 11·00 | |
| Inches melted snow and rain, | 1·30 | |
| Entirely clear days, | 1 | |
| " cloudy days, | 10 | |
| Calm days, | 0 | |

One Drop at a Time.—Have you ever watched an icicle as it formed? You notice how it froze one drop at a time until it was a foot long or more. If the water was clear the icicle remained clear, and sparkled brightly in the sun; but if the water was but slightly muddy the icicle looked foul, and its beauty was spoiled. Just so our characters are forming; one little thought or feeling at a time adds its influence. If each thought be pure and right, the soul will be lovely and sparkle with happiness; but if impure and wrong, there will be final deformity and wretchedness.

Be faithful. Learn that all your work is done for God. Slight nothing. Have the same evidence of your salvation that the little servant girl had, who, when asked how she knew she was converted, said, "*Because I sweep under the mats.*"—*S. S. Workman.*

## ITEMS.

Earthquake in Syria.—A telegram from Constantinople brings the intelligence that the city of Antioch, in Syria, has been visited by an eathquake, causing a terrible loss of life. The dispatch says that one-half of the city was totally destroyed, and 1,500 persons lost their lives. Great distress prevails in that portion of the city not demolished, and the remaining inhabitants are sadly in need of assistance.

Eruption of Mount Vesuvius.—Despatches from Naples, received on the 27th ult. contain particulars of the terrible disaster at Mount Vesuvius. The eruption proved an irresistible attraction to a large number of tourists and others, many of whom approached the mountain when the first symptoms of activity were apparent, and remained in dangerous proximity, not apprehending an increase in the violence of the eruption.

The towns at the base of the mountain, including Torre del Greco and Torre del Annunziata, were partially destroyed. Many buildings were overthrown by rocks ejected from the volcano, while the lava and general debris filled the streets.

The inhabitants have fled. Hundreds of homeless families are applying to the Neapolitan authorities for aid.

At the session of The Chamber of Deputies at Rome to-day, (27th ult.,) Signor Sella, Minister of Finance, read a despatch from Prime Minister Lanza, who proceeded to Naples. He says that only twelve persons have thus far been killed, and twelve injured by the running lava.

The villages of San Sebastiano and Marsadisorania have been almost entirely destroyed, but all their inhabitants succeeded in getting away safely. The lava is now advancing towards the villages of Ponticelli, Cercola, St. George and Portici, which have been abandoned by their inhabitants. The people living in the towns of Torre del Greco, Resina, and Boscotrecare have also fled from their homes. As those places are threatened with destruction, these homeless people have been provided with temporary shelter.

Yesterday the lava advanced at the rate of one kilometre an hour, but to day its force has slackened. While there have been a number of heavy explosions in the interior of the volcano to day, there has been no trembling of the earth. The Chamber of Deputies has authorized the Government to take the necessary measures to provide for the comfort of the people who have so suddenly been deprived of their homes.

Naples, April 28, 12 P. M.—The fires of Vesuvius are slackening. A new crater opened near Tersigna to-day, but with every fresh opening now the violence of the eruption seems to abate. Yesterday the entire mountain was concealed by smoke, which settled around it. This morning the heavens were darkened by dense clouds of smoke and ashes, and a strong wind carried showers of cinders and scoria as far as Scafate and Palermo. The precaution was taken to flood the Government powder magazine at Scafate.

The volume of the stream of lava near San Sabastian is sixteen feet deep, and the village is still in danger. The King who arrived in Naples yesday, has gone to San Sabastian, to direct measures for the relief of the inhabitants.

The devastation has been terrible. Thousands of acres of cultivated land have been overwhelmed by ashes and lava, and the vineyards and farms are buried out of sight. The loss of life must have been heavy, but it is impossible to ascertain the number of the victims.

The Iowa House of Representatives has just passed a bill totally abolishing the Death Penalty, by the decisive vote of 66 yeas to 22 nays.

Joseph Gillott has just died in Birmingham, England, having earned a large fortune by making steel pens. He began to make them by machinery about thirty-five years ago, and was the first to put them in the market. They then sold at at seventy-five and fifty cents apiece, but have gradually cheapened until they can be bought in England as low as a penny a dozen. It is supposed that he has sent out over two thousand million pens from his factories.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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CONTENTS.

Brief Notes, No. 7 ..... 161
Let Your Light so Shine ..... 163
What think ye of Christ?—Whose Son is He? ..... 164
Heaven Within ..... 166
Silence ..... 166
Scraps from Unpublished Letters ..... 167
EDITORIAL ..... 168
OBITUARIES ..... 169
A Friends' Historical Association ..... 169
Extract from the Report of the First-day School Association ..... 169
Letter from China ..... 170
The Tour of Agassiz—His Late Glacial Discovery ..... 172
POETRY—"To-Day"—Foretaste ..... 173
Great Shakes—The Earthquakes of History ..... 173
The Choice of Association ..... 174
Patience with Children ..... 175
Review of the Weather, Etc ..... 175
Notices ..... 176
ITEMS ..... 176

## BRIEF NOTES—NO. 7.

"Life of Jesus the Christ."

"H. W. BEECHER."

The theme is a prolific one. Perhaps no other has led to so much controversy, or elicited so great a variety of sentiments, as *the original nature and offices of Jesus.* I have endeavored, by quotations, to trace out the "Pilot-idea"—the "Philosophical problem" of the author; that "Jesus was God." And I have adduced some evidence from his pen, which seems to show that he is not quite satisfied with his favorite theory, and that his intuitions of Divine Truth would lead him up to a higher standard.

Before proceeding further, I wish to premise a more definite and intelligible nomenclature than what is too commonly used. In short, that we may call things by their proper names. Then we would all understand the *same thing* by the *same name,* without the constant danger of being misled. In very few cases is there greater necessity for this precision in the use of language, than in speaking and writing on religious subjects. Take as examples the names *Jesus—Christ—Jesus Christ,* and their synonyms.

Thus, when I speak of the outward appearance, the man, I will call him by the name which *the* angel gave to him, JESUS; and which was so used by the Evangelists.

When I wish to designate the Holy Spirit which descended upon Jesus at the Jordan, I will call him THE CHRIST.

When I mean to express the same Holy Spirit existing in, and manifested by, and through the prepared body of Jesus, I will call him, THE CHRIST IN JESUS.

The want of greater precision has led to interminable confusion.

| THE PILOT IDEA. | A CONTRAST. |
|---|---|
| "Jesus was God." | "This discourse recognizes the soul as the man. The body is only a passive instrument." |
| "Christ was very God." | "It is the soul that determines manhood." |
| Not *from* the Lord, came the child to Mary. It was the Lord *himself* that came." | |

The author will certainly admit that two contradictory propositions cannot both be true. Yet the propositions which he has so distinctly laid down, seem to be contradictory.

Thus, Jesus was God.

But Jesus was the *body.*

And the body is a mere *passive instrument.*

Therefore, *Jesus was a mere passive instrument.*

Again, Christ was very God.

But the *soul* is the man.

And the soul is an indwelling *spirit.*

Therefore, *the spirit is the Christ.*

As already noted, it results from his own

propositions, that Jesus was a body, a mere passive instrument, prepared by the Divine appointment, for the spirit. The Christ, the Holy Ghost to dwell in. A *mystical* body, wherein and whereby God, in his manifold condescension and mercy, could manifest himself to the people.

"If merely reading the text as it was originally delivered were enough, why should there be preachers?"

"It is the business of preachers to re-adapt truth from age to age, to men's ever-renewing wants."—*p.* 7.

It is pleasant to find among the re-adaptations of the preacher such sentiments as the following:

"The same reason which led our Lord to *clothe himself with flesh*," &c.—*p.* 34.

"The simplest rendering of these words would seem to be, that the Divine Spirit had *enveloped himself with the human body*."—*p.* 49.

"Instantly a voice spoke from out of heaven, 'This is my beloved Son, in whom I am well pleased.' We know not what openings of soul came from this Divine Light. We know not what cords were loosed, and what long-bound attributes were unfolded. * * * But FROM THIS MOMENT, JESUS BECAME THE CHRIST."—*p.* 106.

How simple! how intelligible! is this idea of *the Christ in Jesus*, when compared with that other idea of *Jesus the Christ*!

How much more glorious is the boon of a *Spiritual and Eternal Christ*, than a *carnal and temporal one*?

The whole tenor of the Jewish history makes Jesus a Jew. His parentage and education were eminently Jewish, and he lived under, and in conformity with, the Mosaic dispensation.

He was really and practically a Jew. And may we not reasonably conclude that he was thus expressly prepared, and sent into the world to be the *fulfilment* and the *finisher* of the old covenant of external observances? To do which it was necessary, in the Divine ordering, that he should be a Jew unto the Jews. Such appears to me to have been the *primary mission* of the Man Jesus.

In his Divinely compounded nature, *the Christ in Jesus*, he was no doubt qualified, and commissioned to form the *connecting link*, the *medium of transition* from the *Jewish* to the *Christian*, from the *temporal* to the *spiritual* dispensation.

By that mystical,* and (apparently human) body, *Jesus* was qualified, gradually and gently, to lead his people away from the rituals of the law. While the *Christ in Jesus* became the first *motor*, the beginning and the exemplar of the new covenant of Grace; reaching out continually, and prospectively toward that spiritual kingdom, which John had already declared was at hand. "Repent ye, for the kingdom of heaven is at hand."—*Matt.* 3-2.

The dispensation to the Jews was outward. Their interpretation of the prophets was outward. They expected and waited for the appearance of the Christ in the outward. They could follow Jesus peradventure; he might yet assume the regal dignity of their anticipated Christ. But they were not prepared for and could in no wise comprehend his spiritual appearance.

It was in view of this blindness of their spiritual perceptions, and in the futherance of his appointment as the *finisher* of their dispensation, that Jesus declared to them—"It is expedient for you that I go away. For if I go not away, the Comforter will not come unto you." And why? because so long as he remained the old covenant must also remain. The *old* must be *finished*, before the *new* could *begin*.

"I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth." But having finished the old covenant, "he commanded them that they should not depart from Jerusalem, but wait for the promise

*Mystical body.*—Whether the body of Jesus was a *material* or a *mystical* body we know not. Nor need the question disturb the faith of any Christian believer. The former idea admits of, the latter requires, the exercise of miraculous power for their accomplishment. It seems probable that the notion of a *material body*, subject to *material laws*, may have been too hastily adopted. We know that it was made to appear a *tangible* and *visible* body to the people among whom he lived.

Yet according to the history, he was not at all times tangible and visible even unto them. And there is evidence to show that he was not always subject to material laws.

"They led him unto the brow of the hill, that they might cast him down headlong. But he, *passing through the midst of them*, went his way."—*Luke* 4, 29-30.

"But Jesus *hid* himself, and *went out* of the temple, going *through the midst of them*, and so passed by.—*John* 8, 59.

"Their eyes were opened, and they knew him, and he *vanished* out of their sight."—*Luke* 24, 31.

"When the *doors were shut*, when the disciples were assembled, for fear of the Jews, *came Jesus and stood in their midst*."—*John* 20, 19.

"In the fourth watch of the night, Jesus went unto them, *walking on the sea*."—*Matt.* 14, 25.

The mystical theory is more pleasant to my mind than the material one; and may be more in harmony with what we know of the Divine economy. It agrees better with history, previous to the crucifixion, and still more so, after the resurrection. If generally adopted it would fully establish the Divinity of Jesus, which is so much dwelt upon, beyond a possible doubt.

of the Father." Thus did the man Jesus "blot out the hand-writing of ordinances," and prepare the way for the spiritual kingdom of Christ to come in—as foretold by the prophet.

"Behold, saith the Lord, I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers; * * * But this shall be the covenant that I will make; * * * *I will put my law in their inward parts, and write it in their hearts;* and I will be their God; and they shall be my people. They shall teach no more every man his neighbor and every man his brother, saying, know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord."—*Jer.* 31, 31–34.

There is one other subject for remark. Our author says of the teachings of Jesus in the sermon on the Mount, "He held up *ideals* of disposition, for the attainment of which all men were to strive."—*p.* 335.

"He laid down for all time the canon, That the true man shall declare facts with the utmost simplicity. It must be yea, yea, or nay, nay; nothing more. This certainly forbids the use of all *trivial* oaths; and reduces *judicial* oaths to the position of expedients, tolerated only on account of the weakness of men."—*p.* 339.

"This too, like the teaching upon the other topics, is to be accepted as the *ideal of the new kingdom.* It can be but imperfectly carried out as yet."—*p.* 341.

It is humiliating to witness this seeming attempt to invalidate the excellent moral teachings of Jesus, and to interpolate his most emphatic and positive command. Where is the authority for the *ideals* which his imagination has formed? What is there to justify him in distinguishing oaths into *trivial* and *judicial?* or to set up human *expediency* to nullify those commands? Jesus did not do so. If his teachings upon the nine topics which our author has enumerated,* can be thus tampered with, and invalidated by an appeal to the weakness of men, or to mere human expediency, the *history of his life is not worth the writing.*

Yet, despite the *ideals* which he has imaged as the utopian objects of the teachings of Jesus, he is at last forced to the conclusion:

"It is very certain that an earnest attempt to make *the spirit of these precepts the rule of life,* will bring out in men a *moral force of transcendent value,* and that among *primitive Christians*; and in modern days, in the small company of *Friends*, a remarkable degree of prosperity, even in worldly things, has followed a more rigorous interpretation of these commands than is generally practiced." *p.* 358.

"It is certain that every step which human life has ever taken toward a full realization of the general morality of the sermon on the Mount has developed an unexpected and wonderful prosperity, moral and social."—*p.* 359.

"He seemed to foresee what had so often appeared—the barren admiration of men who praise this discourse as a power, as a merely ideal justice, as a beautiful but impracticable scheme of ethics. For he turns upon such at the close, with a striking parable designed to enforce the *immediate application of his teachings.* And why call ye me Lord, Lord, and *do not* the things which I say?"—*p.* 359.

It is in no unfriendly feeling toward the *writer,* or the *writing,* that I have penned these hasty and brief notes. The author is deserving of our thanks; his book is worthy of an attentive perusal. But it is a book for the more intelligent class of readers—those who will carefully reflect upon and examine the evidence of the truth of the propositions therein stated. To such it carries an antidote with it.

E. MICHENER.

*New Garden, 1st of 5th mo.,* 1872.

*Namely: 1. Murder. 2. Adultery. 3. Divorce. 4. Oaths. 5. Retaliation. 6. Disinterested benevolence. 7. Almsgiving 8. Prayer. 9. Fasting."—*p.* 335.

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PROSPERITY too often has the same effect on its possessor that a calm at sea has on the Dutch mariner, who frequently, it is said, in these circumstances, ties up the rudder, gets drunk, and goes to sleep.—*Dilwyn.*

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For Friends' Intelligencer.

"Let your light so shine before men, that they may see your good works; and glorify your Father, which is in heaven."

It has often been remarked that example speaks louder than precept, and I can recall my own experience to the fact. When very young in years the upright consistent walking of those whose lives bore ample evidence that they truly feared God, and hated covetousness was a strong incitement and attraction to goodness. Hence a concern has lived with me, that they who profess the name of Christ may be good examples in word and deed.

Israel was to dwell alone, and not to be reckoned among the nations. "Be ye clean that bear the vessels of the Lord," and again, "Be ye separate saith the Lord, touch not the unclean thing."

It was a complaint of old, that Ephraim

had mixed himself with the people, strangers devoured his strength and he knew it not.

How much there is to allure the unwatchful mind from a steadfast abiding in Christ, the true and living vine, by which alone fruit can be brought forth, and practical righteousness evinced, that will tend to gather the flock, and the tender lambs to the fold of rest.

"Ye are the light of the world." "A city that is set on an hill cannot be hid," was the emphatic and encouraging language spoken by the great pattern of mankind to his disciples, after he had testified of the blessings in store for the humble Christian. The poor in spirit, the pure in heart, the meek, the merciful, the peace makers, and they that hungered and thirsted after righteousness. These will ever exalt the precious testimonies of truth and righteousness, above the things of time, and are a light in the world that will draw many to say, "Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of his ways, and we will walk in his paths."

*Fallston, 4th mo. 24th*, 1872. R. P.

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On earth we have nothing to do with success or with results, but only being true to God and for God; for it is sincerity and not success which is the sweet savor before God. —*Robertson.*

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For Friends' Intelligencer.

## "WHAT THINK YE OF CHRIST—WHOSE SON IS HE?"

This question has taxed the intellect and ingenuity of man, in every age, since it was propounded by Jesus Christ to the Pharisees. He evidently designed to show them by his interrogatories, that if he was merely a *temporal* prince, David would not have acknowledged him as a superior, and thus to lead them to a higher appreciation of his character. From that day, almost to our own time, the diversity of opinions touching this question, has been a fruitful source of persecution in the Church. Learned and zealous disputants, in defending their opposing views of Christ, have laid aside the Christianity he taught, and yet the question is constantly recurring, and demands of reflecting beings an answer commensurate with its importance. It is the glory of this age, that no man can claim the right to impose his interpretation of Truth upon his brethren. It is now being understood that men must needs differ, and that the expression of honest convictions upon matters of interest commands the respect of intelligent minds. We rejoice in this evidence of Christian progress, and see in it the prophecy of the ultimate triumph of Truth.

True Christianity is a *practical adoption* of the teachings of Jesus Christ, and is therefore distinct from any mere theory as to *who* its author was, although we cannot, without damage, separate the revelation from the Revelator, for Jesus Christ is the soul of Christianity; the mirror, reflecting the truths taught;—the "word made flesh." Christianity apart from any internal evidence of its truth is commended to mankind by the divine example of its founder, and also by the extraordinary interposition of God, at the time of its establishment. In view of these facts (if we believe them) it becomes us reverently to enquire who and what is Jesus Christ? He is presented to us in the Sacred Record as the most wonderful character in history!—"the miracle and mystery of humanity." The story of his life is told, with artless simplicity, and with circumstantial minuteness by a few of his followers, but there are some of us who question their testimony as a record of actual occurrences, because that which is opposed to ordinary experience, we hesitate instinctively to believe. The uniformity of natural law hinders our faith in the miraculous: but it is clear that a Supreme Lawgiver can suspend or change his laws when occasion demands; and in that "crooked and perverse generation" we should reasonably expect the employment of miraculous power in attestation of the Divine authority and mission of Jesus Christ, for he stands before us as an anomalous character. We may seek to strengthen our antagonistic theories concerning him by isolated texts from Scripture, but we can only understand his true greatness by an impartial intelligent examination of the Record as a whole.

Whilst awarding all sincerity to the writer of a recent article in his attempt to disprove that Jesus is the Christ, his conclusions so obviously contradict the plain testimony of Scripture, as I interpret it, that I am constrained to express the convictions upon this subject which have brought peace to my own mind; and I do so with no desire to engage in unprofitable theological discussion, but if possible to confirm the faith of those who recognize that "Jesus is the Christ, the Son of God."

The quotations made use of by our friend support this theory, but in most of the chapters from which he gleans, may be found language opposing his views; and *I think* the *weight* of testimony is against him. Extracts from the writings of early Friends are brought forward in defense of the position assumed, which but express the convictions of individual minds, and are by no means conclusive evidence that the Society was a unit in this belief. Indeed, Friends as a

body have no clearly defined theological opinions, but have wisely left individuals to judge for themselves upon doctrinal points.

For one, I cannot separate Jesus Christ, or, more properly, the body from the Spirit, nor do I find any distinct warrant for so doing in Scripture. When we speak of a man, we do not mean his body alone, for that in itself is inanimate; nor yet his spirit, without the body, through which it is made manifest. These are but parts which, when united, form the perfect man. Christ, then, is not divided. When the high priest before whom he was arraigned, asked him, "Art thou the Christ the Son of the Blessed?" His answer was, "I am, and ye shall see the Son of Man sitting on the right hand of power." This language so harmonizes with the pervading thought of the record, which is, that Jesus Christ not only was, but still is, (he having passed from earth to Heaven,) that if we are to believe in the testimony at all, it seems to me we must receive it, as an historical fact.

Let us briefly glance at the accounts we have of this anomalous character, for in the scale of being he stands upon a plane above *mere* manhood, even in its more perfect type, and although delegated with wonderful power, he as certainly is represented as dependent upon God. He is the "mediator between God and man," "the man Christ Jesus," as also, "the Lord from heaven." As the Divine Master, he willingly becomes the servant of all. He is a confirmation of the promise made in the beginning, that "the seed of the woman should bruise the serpent's head," a promise renewed to Abraham, Isaac and Jacob, and which is in process of fulfilment, as I believe Moses was cheered by the faith, that a prophet like unto himself should be raised up, and Jesus Christ was the only law-giver after Moses, and is yet to lead the world out of worse than Egyptian bondage into the *spiritual* land of promise.

Jewish poets through the ages sung of the coming deliverer. Jewish seers beheld his advent afar off. The same prophet who with sublime pathos, portrays "the man of sorrows," later on highly exalts him by the titles "Wonderful Counsellor, the Mighty God, the Everlasting Father and Prince of Peace." Micah predicts the city of his birth—Daniel certifies of the perpetuity of his kingdom—Haggai calls him "the desire of all nations," and Malachi prophecies of the messenger who shall prepare the way for his coming. Thus in the twilight of a remote antiquity, was seen the coming of the Son of Righteousness.

In the fullness of time, he who is called "the first-born of every creature," is cradled in a manger, amid the joyful acclamations of the heavenly host. Wise men and humble shepherds—(the extremes of Society)—meet to do him homage. Good old Simeon, who was not to "see death until he had seen the Lord's Christ," recognizes the promised saviour in the child brought to the temple, and then desires to depart in peace. On the shore of Jordan the heavenly dove descends upon the 'Beloved Son,' whom John calls "the Lamb of God."

He commences his earthly ministry speaking as never man spake, confounding the wisdom of the Scribes and Pharisees, and yet his words are plain to the ignorant. Walking in sweet companionship with Him who sent him, his friends are publicans and sinners; rich in heavenly treasures, he hath not where to lay his head. Despised and rejected of men, his life is one scene of unselfish labor for their good.

In the agonies of Gethsemane, where even the little band of unlettered fishermen desert him, angels are sent to minister unto him. Resignedly approaching the death of the cross, in the depth of his matchless love, he prays for his murderers; and as if to assure the world that he is indeed the Christ, declares "I, if I am lifted up from the earth, will *draw all men* unto me." At his crucifixion, the veil of the temple which had heretofore separated the people from the most holy place is forever rent in twain. His broken and bruised body knows not corruption, but is reanimated by the Divine spirit, which, without measure, tabernacled therein. The crucified Jesus of Nazareth becomes the risen Lord and Christ. The Messiah of the Jews is henceforth the Saviour of the world, and ascends to the glory which he had with the Father before the world was. "Christ died, rose, and revived, that he might be Lord, both of the dead and of the living."

These are some of the leading facts in the story of that wondrous life—facts which are told in the simple language of truth without comment or eulogy—facts that the ingenuity of man has not been unable to controvert—facts, in the presence of which we are awed, and which are inexplicable, except as we rise to a consciousness that all things are possible with God.

Viewing the record as a whole, and accepting it as truth, I cannot separate what "God has joined together," and can say with Paul, "these things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." C.

*4th Month*, 1872.

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MEN are never placed in such extremes but there is a light to guide them.

### HEAVEN WITHIN.

I have no faith in any system of religion that takes men and women out of the present, or treats with indifference any human affection and interests; that is so intent upon heaven as to overlook the only road by which it is possible to reach heaven. Let us lose no time in bewailing lost opportunities, nor in fancying that any act of ours has aliented, or can alienate, the divine love. Let us not imagine that any day in the future will be more favorable for leaving off any bad habit, or for forming any good one, than the present, nor that our surroundings afford any adequate excuse for the incompleteness of our lives. We say, "If only this weight were removed, if my burden were only some other, I could go on my way with a glad heart." This is only an appearance. It was not by chance that just that cross was laid upon you; that just that trial came to you. That you feel it so sorely shows how much you needed it. Every trial is a blessing in disguise. It rests with us to turn the rod of chastening into a staff upon which to lean. It is because of our own stubbornness that we are beaten with many stripes. God does not willingly afflict the children of men. Every parent knows that, to secure the best good of a child, it is sometimes necessary to thwart its wishes. It must learn many lessons it would gladly avoid, if they would promote either its happiness or its usefulness. And shall we take it hard of our heavenly Father if He does not lead us up by our own way? if He turns us from the pursuit of mere personal aim? if, by restraint and denial and sorrow and loss—by withholding what we want, and imposing upon us what we do not want—He is ever seeking to show us the better way; to emancipate us from ourselves; to bring our souls into harmony with his, and make our lives as one with His divine order?

Do you know why life is so hard, why God and heaven are so remote? Do you know why He is ever stealing out of our sight, leaving in our heart no hint of His presence? It is because we are seeking our own way, are absorbed in our personal interests. It is to get the selfishness out of us that we have to be brayed in the mortar of experience. The life must be builded upon the everlasting foundation of truth and love. Life begins with each one of us in the activity of unmitigated self-love, intent only upon pleasing ourselves and satisfying our wants. How importunate and clamorous they are.

How hardly will they brook denial. If this dear idol be withheld will the sun still shine? Shall the love, essential as life, be withdrawn and the dreary mockery of life go on? Again and again we are ready to break with life, to throw it aside as a worthless toy. Surely no grief was ever so poignant, no cross so hard to bear. How heartless and indifferent seems the world! And God, if there be any God, how can He bear to see us so miserable? But the grass grows green; the flowers bloom; the brook still sings on its way; the sun rises and sets; above, march in nightly procession, the stars. Nature rebukes our petulance, and we come to learn that nothing vital can ever die—least of all, love, which is the life of God. We grow ashamed of our littleness and self-absorption. We learn that it is more blessed to give than to receive. We learn that sorrow is one of God's veiled angels bound upon His mission. "The kingdom of heaven is within you," said Jesus. We need not hope to find heaven awaiting us in another world unless we take it with us. It is not so much a gift as a growth. It is in the life that now is—in the performance of its duties, in learning its lessons, in subordinating the lower to the higher, love of self to love of the neighbor; it is getting rid of doubt and anxiety and fear, and putting in their place an unfaltering trust.—*C. B. in "The Life that now Is."*

### SILENCE.

BY JOB SCOTT.

I have been renewedly confirmed in the great advantage to families, and even to small children, that results from sitting down in solemn silence and therein waiting upon God. I have seen the children much broken and tendered in such seasons; so that even when there has not been a word spoken, the tears have rolled down their cheeks, and their looks have been evidently expressive of heartfelt sensations. This practice also learns them silence and subjection; it curbs their wills and habituates them to restraint, and a patient waiting for their parent's permission to engage in their little diversions. The habit of silence, subjection and patient waiting for permission, are very useful to children from infancy to mature age, and many suffer much for want of it. I have also seen much advantage to children, and indeed to whole families, from the practice of a solemn pause at meals; it learns children stillness, decency and reverence. And where it is done in a feeling manner, with minds rightly turned to feel after God, and experience His blessing, and is not practiced in a light, formal manner, it tends to season and solemnize the minds of young and old. I have seen it done in a very careless, lifeless manner, with scarce any reverence; divers of the family conversing not far from the table; and scarce any sense of the Divine presence prevalent in the minds

of those around it, and perhaps the pause, scarcely long enough to allow of much solid sensibility, or reverential acknowledgment of the favors received from the bounty of a gracious God in the ample provisions of His providential care for our bodies, or His continued extension of Fatherly regard to our immortal souls. I think such an undevout appearance can be very little to the Divine acceptance, but where a proper pause is observed, and the Lord is therein seriously sought to, the mind being feelingly impressed with a sense of His aid and assistance, and all branches of the family are reverently silent, it is an oblation well pleasing in the sight of God, and very useful to such families. I am morally certain that I have many a day gone through the cares and concerns of life with much more composure, stability, satisfaction and propriety for the strength and assistance I have found in drawing near to God, in solemn silence in my family, and I wish the practice of reverently adoring Him in this way may increase more and more.

## Scraps

### FROM UNPUBLISHED LETTERS.

With me a rainy day has no depressing influence, but frequently quite the contrary. It is ever illustrative of the goodness of God, our Creater and Father, showing His unlimited wisdom—His unbounded power—His impartiality and the equal distribution of His gifts as declared by Jesus: "He sends His rain upon the just and the unjust, not favoring the first by furnishing any greater abundance of external good, nor withdrawing support from the latter." How exquisitely does this accord with the transmitted experience of the good of past ages, and it is in accordance with our own experience, however small this may be, "that a man's life consisteth not in the abundance of the things which he possesseth."

Through this summer until recently, and through the last, since residing here, it has often seemed in vain that I have remembered and counted my blessings, and exerted myself cheerfully to bear and industriously to execute; but through all there has been an occasional glimmering of light—a partial breaking away of the darkness, just such a view of the celestial as kept me from throwing it all off, by seeking my life in the things of time and sense. There still are moments when I almost desire to be as the fowls of the air and the beasts of the field, to live my brief life, die and be no more; but the celestial will break in upon me—the day-star will rise, whether I will it or not, and I am made to feel that "truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun."

I know that I am a very child in the Truth, but every lesson I have learned, that is, every act of obedience has caused a desire to know more, and examine further if it be the Truth. It is only by obedience we learn. The kingdom cometh not by observation. Hence the religion of Christ is called an experimental one, and I fully believe

"That He, our gracious Father, kind as just,
Knowing our frame, remembers man is dust.
His Spirit, ever brooding o'er the mind,
Sees the first wish to better hopes inclined—
Marks the young dawn of every virtuous aim,
And fans the smoking flax into a flame.
His ears are open to the softest cry,
His grace descends to meet the lifted eye,
He reads the language of a silent tear,
And sighs are incense from a heart sincere.
Such are the vows the sacrifice I give,
Accept the vow and bid the suppliant live.
From each terrestrial bondage set me free,
*Still every wish that centers not in Thee—*
Bid my fond hopes, my *vain disquiets cease*,
And point my path to everlasting peace."

Since thy visit to our house, thou hast been often in my thoughts, and I believe profitably so. Two persons cannot be together for weeks as we were, and talk continually as we did, without exerting an influence upon each other. We wandered hand in hand through subjects both grave and gay, and I have often fervently desired that the time thus spent might enrich our souls, and that only the good might live. * * * *

Thou dost not clearly understand my allusion to Luke xx, 35, 36? My object was to refer to the happy picture of the future state of joy for the redeemed, drawn by Jesus. The condition of the human soul after the death of the body, is not capable of definite description—but we are apt to imagine this or that—and the Sadducees (followers of "Sadduc") were not those, as I understand it, who took enough interest in spiritual things to cause them to care much about the doctrine that Jesus was preaching up and down in that country, and hence only propounded questions to Him to get His most intelligent answers. * * * And although they were of the class justly and entirely enjoying the appellation of "Worldly-minded," yet the Master never rebuked them as severely as He did the hypocrites, the scribes and the pharisees, and His answer to them on this occasion was full of kindness, in form and substance. When did He give a brighter or more lovely description of the spirit land? "They are equal unto the angels; and are the children of God." Is it possible for *us*

"to obtain that world?" I believe it was His intention to point His hearers to the prize at the end of a well spent life. But oh, how little I have laid up as treasure. How much am I dependent on His Divine mercy, having loved the bad, and too long followed my own desires. Blessed be His great and holy name. I feel that "He that overcometh the same, shall be clothed in white raiment; and I will not blot out his name out of the Book of Life, but I will confess his name before my Father and before His angels." * * * Thou dost not know the great difference and gulf there is between the good and the bad, having never tasted both. May His kind preservation still continue to cover thee as with an arm of Divine power. Oh, how safe and comfortable it is to feel His arm about us, and His finger pointing to "that world" and those angels." Poor as I am, my spirit says to thee come. * * * Some time ago, as I sat one day in a quiet little mid-week meeting, under much exercise, I felt an impulse to kneel; the power seemed to take hold of me twice, and almost pulled me off the seat, and words were put into my mouth, "Thy will be done—Thy will be done." Oh, how I resisted, I fairly struggled to retain my seat, and I *did* retain it. My dear friend, what I lost that day. That was a *crisis* in my life-time, and my refusal was the *mistake* of my life. Never have I been able to get back there, although I would *now* so willingly do it. Alone in my closet, I find great consolation and strength, but I am shut out of much that was offered me to do. * * * *

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 11, 1872.

NOTE.—If any of our subscribers failed to receive the paper last week the omission will be corrected if a notice thereof be sent to the office. On account of severe affliction in the family of our Agent the office of the *Intelligencer* was closed for a few days, which will account for any business not having received the usual prompt attention.

LETTER AND SPIRIT.—In the 6th number of this volume we published, at the request of the friend whose signature it bears, an article entitled "Christ the Saviour." The views therein taken of the spiritual nature of that power which is saving, we have been accustomed from childhood to hear publicly expressed as the views of Friends. Whether in the article referred to, they are placed in a light to produce conviction in those who are puzzled between the inward experience and the outward history, is another question. They appear to have caused uneasiness and concern in one sincere seeking mind, and as that concern is expressed in a Christian spirit, we do not feel at liberty to withhold the communication.

Perhaps it may be said with truth, that nearly every religious controversy since the Christian era has arisen from the endeavor to make the spiritual intuitions, the conclusions of the understanding, or the facts of science, harmonize with the *letter* of the Scriptures. We are not prepared to say that this has always been an unmixed evil. The controversies thus called forth may appear to have sometimes retarded the progress of truth, but they may also have acted as a barrier against crude and premature conclusions. It is when angry passions are enlisted, and disputants forget the respect due each other, that discussion becomes an evil. But we rejoice with our correspondent "C" that "It is the glory of this age, that no man can claim the right to impose his interpretation of truth upon his brethren. It is now being understood that men must needs differ, and that the expression of honest conviction upon matters of interest, commands the respect of intelligent minds." It is an encouraging fact that the debateable ground of religious opinion is, with every succeeding age, becoming smaller and smaller; that there is an increasing disposition in the various sects, to look more at the points in which they unite, than at those in which they differ, and the conviction is gradually growing that the former must be the essentials. When this comes to be fully recognized, the inquiry, "What think ye of Christ," (as an historical character,) will give place to the more important one, "What is a Christ-like spirit?" Accepting as a truth, that "A measure and manifestation of the spirit (of God) is given to every man to profit withal," it will be found that obedience to this manifestation is the medium by which spiritual things are known. That which the speculations of the understanding, and the researches of learning fail to discover, is revealed by a ray of divine light to the obedient soul. This truth

was fully taught by Jesus. "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John vii chap. 17 v. In the language of the pious and learned Cudworth, quoted at the close of H. W. R.'s communication, "The secret mysteries of the divine life, of a new nature, of Christ formed within us, cannot be written or spoken, language and expression cannot reach them, neither can they be ever fully understood, except the soul itself be quickened from within, and awakened into the life of them."

DIED.

PIERCE.—At her residence in Wilmington, Ohio, on the 3d of 4th mo., 1872, Mary Pierce, widow of Richard Pierce, in the 85th year of her age. She was a native of Virginia, but while a child, her father, John Fallis, removed with his family to Pennsylvania, and some years later, to Ohio. In 2d mo., 1819, she was married to Richard Pierce, who was a native of Wilmington, Delaware. Their entire married life was spent in Wilmington, Ohio, and her husband passed away about two years before her. Being firmly established in the Christian principles and practices of the Society of Friends, she was ever ready to vindicate and defend them. She was an active, earnest Christian, honoring her profession by her daily walk, always ready to extend a kindly aid to those in need. To the downtrodden race of our land she was a friend and protector. Her last sickness was but of few days duration, and attended with much suffering, though she retained her mental faculties in full strength until the summons came. Her children, all of whom are living, were with her during the closing scene, and received a dying mother's benediction. Thus has lived and passed from among us one, who was a blessing to her family, and an ornament to society.

WALTON.—On the 8th of 4th mo., 1872, of consumtion, Mary S. Walton, in the 21st year of her age; a member of Philadelphia Monthly Meeting.

KING.—On the 5th day of 4th mo. 1872, Esther King, in the 60th year of age; a member of Little Britain Monthly Meeting.

HEATON.—On the afternoon of 4th mo. 13th, 1872, in Philadelphia, Joseph Heaton.

TYSON.—On 4th mo. 29th, 1872 at his residence near Reading, Pa., Dr. Henry Tyson, aged 57 years: a valued member of Maiden Creek Monthly Meeting.

EACHUS.—On 4th mo. 30th, 1872, Vanleer Eachus, in the 64th year of his age; an esteemed elder of Radnor Monthly Meeting, Pa.

THOMAS.—On the evening of 5th mo. 4th, 1872, Samuel Thomas, in the 81st year of his age; a member of the Monthly Meeting of Friends held at Green Street.

KNIGHT.—On 4th mo. 29th, 1872, Sallie L., daughter of Mary and the late Joseph P. Knight of Bucks County.

RICHARDSON.—On 4th day 4th mo. 17th, 1872, Nathaniel Richardson, in the 80th year of his age; for many years an elder of Byberry Monthly Meeting, Pa.

A FRIENDS' HISTORICAL ASSOCIATION.

The Society of Friends has been in existence about two centuries, and its history is rich with the lives and experiences of many valiants in the cause of Truth and Righteousness. We have much of this history preserved, in the numerous journals and writings of Friends, but considerable yet remains in manuscript form which, if collected and properly arranged, would be useful to survivors and beneficial to the Society itself.

Should not some effort be made, ere it is too late, to rescue these writings and bring them from obscurity, and to collect such items (some of which may be traditionary and verbal) relating to those who have borne their share in the burdens of their day. A Friend in this city, who has paid much attention to this subject, has suggested the propriety of an Association of Friends for this purpose, and it would seem there ought to be sufficient interest among us, in the subject, to favor the proposition.

This is a matter in which all who bear the name of Friends should feel a united concern, for it is a common inheritance, therefore in the establishment of an "Historical Society of Friends," why could not our differences be laid aside and all work harmoniously together. It is brought to the notice of Friends in this way, hoping there may be a response warranting a movement in this direction.

J. M. T.

*Phila., 5th mo.*, 1872.

EXTRACT FROM THE REPORT OF THE FIRST-DAY SCHOOL ASSOCIATION.

The Philadelphia First-day School Association met in Norristown Meeting-house 4th mo., 20th—98 delegates attending. In the absence of the assistant clerk, Anne Caley acted in her place. Forty-one reports were received, including one from West Grove Bible Class, organized 9th mo. 24th, 1871.

West Chester Report feelingly spoke of their loss in the death of their Superintendent John H. Reid.

Verbal allusion was made to the Concern that this dear Friend had felt on the subject of war, and his great desire during the recent civil conflict that in his business relations he might be preserved from giving support to this evil.

Race Street forwarded a memoir of Anna E. Jones, one of their most interested scholars. It was proposed that it be published in *Scattered Seeds.*

West Philadelphia School has lost one of its earnest workers and supporters by the death of J. Willis Martin.

The Executive Committee have corresponded with Friends of Byberry, but way does

not open for a conference there. Two of the committee have conferred with Medford Friends, and the preliminary steps have been taken to organize a school.

Wilmington Friends have given attention to the Southern Quarter. A conference has been held among them, and there appears to be a favorable opening.

The Treasurer's Report was read and the amount of the guarantee fund, $198, directed to be paid to the Publication Committee to meet the deficiency in the publication of *Scattered Seeds*. This little paper will hereafter be a 16 page monthly, it being believed the change in form will make it more acceptable, although it adds to its expenses.

The new Executive Committee were appointed partly by the Association and partly by the several schools. Also new officers for the ensuing year.

Concord report proposed meeting on another than Seventh-day, and the next meeting of the Association will be held at Moorestown, New Jersey, on Third-day, 8 mo. 13th.

An adjourned meeting will be held Fifth-day evening of Yearly Meeting week, at which the epistles to New York and Genesee will be considered.

The attendance at the meeting was large, and Norristown Friends kindly provided refreshments, of which about 300 partook.

The following is a summary of the exercises of the meeting viz:

Accompanying the report from West Chester was a fitting and touching memorial of our late much loved and earnest helper, John H. Reid, the reading of which spread a feeling of deep solemnity over the meeting. But three months before we listened to a tribute of loved paid to the memory of a brother who stood among the *foremost* in the cause, and now *another* had been summoned to receive the reward of "Well done good and faithful servant, enter thou into the joy of thy Lord." With the expression of sympathy in the loss sustained, not only by the First-day school, but by the community, we were impressively directed to the Power that had upheld and made so beautiful the character of him we mourned. * * * The subject of proper literature for the children, which had so deeply impressed the mind of our departed friend, was alluded to, and the desire expressed that those who had this matter in charge should be actively interested in extending the publication of Friends books, as the effect of injurious reading on the youthful mind could scarcely be estimated.

A memoir of Anna E. Jones, a member of Race Street First-day School was read, and the devoted, earnest child, it represented, called forth many excellent and interesting remarks, and those present were made to feel that there is much in the life of a good child to influence the young, and the First-day School, it was thought, had been the means of bringing to view many beautiful examples. The desire was expressed that children of all classes might be gathered into our First-day schools, as there were many outside of our Society requiring a tender care, and it was hoped that the attention of teachers would be especially directed to the boys and youth, who in too many cases are left without moral or religious instruction, and upon whom the nation's future must, in a great extent, depend.

A Friend who had never before attended a meeting of an Association of this character impressively expressed his desire for the advancement of the work, believing that the welfare of the young depended upon proper training; that it was a high and important duty, and that all engaged in this labor should be stimulated and see to it that the movement be kept on the right ground, and if this was the case he believed it would prosper, and that the Divine Blessing would rest upon it.

A sister feelingly remarked that if the love of the Father is in the work, the teacher will be able to raise in the hearts of the children a love of the Good Spirit which *they* will in turn encourage in others; this was the work of our early Friends, and, with the greater privileges *we* enjoy we were called to abide in this love, that will unite and draw all together.

In the silence that preceded the reading of the minute of adjournment, we could all without doubt truthfully acknowledge, as was expressed "that the Father had been around about us, and that the canopy of His love had been over us." CLERKS.

(Opposite Neighbors.)

## LETTER FROM CHINA.

PEKIN—WALLS AND BUILDINGS—THE CHINESE—TEMPLES AND RELIGION—MISSIONARIES.

After six hours and a half of hard travel over thirteen miles of rock road, we reached Pekin, which is situated on a level plain, surrounded by a wall 23 miles long. The great China wall does not compare with this wall in size, but is made glorious in its course by running over mountains, through the vales, and spanning rivers. The dirt used for the great wall around Pekin forms the moat, which is sometimes filled with water in case of danger; at present it is used as a shut. Within this wall is a cross wall of equal dimensions which separates the Chinese city from the Tartar, or city of the Manchus, who are the rulers. Within this wall is what is

called the Prohibited City, where the emperor and his retainers live and where the imperial councils and courts are held, and no one but officials of the nation are admitted. Pekin may be called a city of officials, where all the nobility live with their retainers and retinues. All the officials and most of the foreign legations live in what is called a "compound," which is a lot of ground inclosed by a wall perhaps 12 feet high, with a large front gate, which is always attended by a servant; and within this wall as many one-story houses are built as the occupant needs. On arriving at Pekin, our first object was to get a resting-place after our severe pounding, but strange as it may seem, there is not a hotel in the whole city of Pekin. And so we sought out the American Legation, and on arriving there found no one but Chinese servants at the gate. They immediately dispatched a messenger for Minister Low and Dr. Williams, Secretary of the Legation, who soon returned and welcomed us to their home in one of these compounds, where we were very hospitably and kindly entertained during our stay in the city. But what shall I say of Pekin and its inhabitants? No place is like it in the world. The streets, with the exception of two or three, are perhaps 100 feet wide, the mud piled up in the centre for a road, leaving standing water in gutters on either side, no paving anywhere, nothing but mud, filth, stench, and decay mark everything. I saw many houses lying prostrate, caused by the heavy rains, while the materials were carried away to be used for other purposes. Nothing is in order; decay, decay, decay, is stamped on everything. They never repair until the building has become useless, and this is as true of their palaces, temples and walls, as of their roads and houses. Everything is done in a primitive way. Camels, horses, donkeys, and men carry heavy loads tied on to them by ropes. Travellers ride in palanquins perched on two mules fastened by ropes, or ride in carts without springs, which is most common, or on a donkey with a pad on his back; if without a pad, then they set on the hips of the donkey. Men and women eat alike, with chop-sticks. They eat very little meat. The larger portion of the people live on cabbage, soup thickened with flour and corn, or millet cakes. They have corn like New England corn and millet and sorghum seed and wheat, all of which are raised here in this latitude (40°). Potatoes are also very fine, other fruits, so far as I have seen, are very poor. And what shall I say of the people? The nobility are evidently much opposed to foreigners. They consider themselves as stooping to hold intercourse with them. They think China is all the world. Look at their maps. China covers nearly all the world, and other countries are put down in the margin as mere suburbs. There seems to be an aversion or hatred to foreigners pervading all classes. While we were passing along the street a Chinese lady said: "There go those foreign devils," as they call all foreigners. They are extremely ignorant and self-willed; although as servants are very kind and obliging. They seem very industrious. Common labor is very cheap—5 to 8 cents a day, mechanics, 20 cents a day. Of course poverty stamps the condition of three-quarters of the populace in cities. In the country property seems more evenly divided. One of the scarcest and dearest articles here is fuel. Wood or coal is not to be had in any quantity, therefore the sorghum and corn and millet stalks are cut off, bound in bundles, and kept for fuel. The poorer people in the country go into the fields and pull up the sorghum roots, shake out the dirt, and dry them for fire-wood. One of the most cruel, inhuman and painful fashions we see is the cramping the feet of the Chinese women into a space about two inches wide at the heel and running to a point at the toe not more than four or five inches long. They walk as though they were going on stilts, and sometimes have to use a staff or have some one to lead them. They are not expected to do much work or appear in public. Indeed, they could not if they would. They dress their hair very tastily and wear flowers. Young girls paint their faces with vermillion. All dress in cotton or silk, generally colored blue. Men wear stuffed overcoats, sleeves a foot longer than the arm. All wear their hair braided and reaching down below the hips, with their front hair shaved off to the top of the head. They wear no hats, neither do ladies wear bonnets. Many men go barefoot from necessity, and are nearly naked when hard at work. They seem very strong, even without the use of meat, and as low as is their condition in general, they appear happy and contented with their lot. Their religion seems to be a reverence for sages and their commands.

The Buddhist religion is the national religion. Once a year the emperor (who is considered the vicegerent of God on earth) goes to the Temple of Heaven to offer prayers for the people, and fasts three days. In the Confucian Temple prayers are offered at the full and new moons, and daily a chorus of music is offered in commemoration of the Sage by priests. The music, however, is of the most primitive kind—drums, gongs, and pipes. The tones not extending up or down more than five notes, and all of an unearthly sound. In the Lama Temple is an immense image of Buddha, composed of wood and clay. It has

a beautiful smoothed bronzed surface, and is decorated with a crown and two immense lotus flowers with their roots. The whole is painted in gorgeous colors. These three temples exhibit the perfection of Chinese architecture, but like everything else are out of repair. They have no Sabbath, but about one hundred holy days in the year, which are given to prayer in the temples, feasting, paying tithes, etc. Among such a people our missionaries come to labor for the spread of the Gospel. There are twenty here, I think, representing the Episcopalian, Presbyterian and Methodist denominations. The most beautiful feature here is the harmony existing among these different sects for a union of work. They labor together for one great end and purpose—the evangelization of this people.

They tell me some of them have been here for ten years, and others for a life-time. They have gained about two hundred converts. They have several schools for girls and one for boys, and are doing the best they can with the prejudices against them. The natives are only reached by kindness, and these generally of the lower and poorer classes, after having learned the language so they can talk with them, so as to overcome their prejudices.

I have not seen a field which looks to me so discouraging. There is so much ignorance and superstition among all classes, and such hatred against foreigners. I was glad to see however, the hopefulness of these patient, devoted laborers for Christ and His Gospel.

Dr. Williams, who went with us and showed us about Pekin, is an encyclopedia and dictionary, and from him we get many of our impressions. In travelling along one of the prominent streets, in which lived many of the officials, we were struck with the characters on the gates and walls. We asked Dr. Williams to interpret them to us, and we learned something of their ideas by this: 1st, over the gateway was the name of the official; 2d, just inside of the gate in conspicuous characters on a bare wall, was the number of offices he had filled; then, 3d, came various mottoes posted on the walls of the compound like this: "Do well, and you shall be happy." "May your happiness be like the deluge, and your profits bubble up." "May the gods give you peace." "Remember the three fears: 1st. The Emperor. 2d. The power of the gods. 3d. Doing wrong." "Forget not the five cardinal virtues: 1st. To live virtuously. 2d. To do right. 3d. To be courteous. 4th. To govern wisely. 5th. To obey the conscience." I said, Here certainly is the doctrine of good works, if not of faith.

GEORGE PARTRIDGE.

## THE TOUR OF AGASSIZ—HIS LATE GLACIAL DISCOVERY.

The latest intelligence from Prof. Agassiz is highly novel and interesting, as confirmatory of his important glacial theory. Lord Bacon long ago remarked that the great continents of the Southern hemisphere bore a singular resemblance to one another in the pyramid alform of their terminal points in the great Southern Ocean. Each of the three promontories, at Cape Horn, at the Cape of Good Hope and at Tasmania, on the south-eastern coast of Australia, appears to have been piled up in the front of a vast mass of advancing water and ice moving from the South Pole; and each of them also appears to have been partly demolished by the over-sweeping ice-wave. These singular facts, which have led many eminent geographers and geologists to the conclusion that a terrible glacial deluge once washed over the Southern continents, crumbling them up, separating them into different parts, strewing their *debris* over our hemisphere, and forming the long slopes which incline towards the Arctic Ocean, seem to acquire new significance in the light of Agassiz's discovery of similar ones in the neighborhood of Montevideo, South America. It is, certainly, to say the least, a beautiful conception of science to divest these mighty and ancient phenomena of their supposed purposeless action, by showing that they have carved and sculptured the globe for the production of our river beds and ocean-current channels, and served in a thousand ways to prepare it for the abode of man. But the facts which geology can now adduce remove this conclusion from and far beyond the field of speculation. The valley of the Aar, in Switzerland, is a good illustration of this wonderful glaciating process. After quitting the ice of the glacier and going down the valley to the Grimsel, every traveller has noticed the rocks cropping out from the bed of the valley, rounded like hogs' backs—the *roches moutonnies* of Agassiz—or fluted, furrowed, and scarred by the pebbles which the glacier held as fine emery on its lower surface, and with which it has ground and polished the rocks to a vitreous smoothness. The glacial phenomena now discovered by Agassiz are on the cone-shaped hill or "mount," situated on the western side of the Bay of Montevideo, and are the most northern erratics yet found in the Southern Hemisphere. The geographical position of the hill is in latitude thirty-four degrees fifty-three minutes south and longitude fifty-six degrees fourteen minutes west, and the mount rises four hundred and sixty-five feet above the sea level. It consists of blue and greenish gray adamantine silicious clay slates standing

vertically on edge, tending in an east-south-east and west-northwest direction, and exhibit, says the Professor, "all the characteristic features of the *roches moutonnes* of the Northern Hemisphere," proving that the Mount of Montevideo is hill-shaped by glacial action. He infers that there are true erratics due to "cosmic phenomena connected with the climate of the globe, and in no way depending upon local cataclysms." It is not improbable that this long-discussed and interesting problem of geology will be further luminated by the labors of Captain Hall in his present North Polar expedition, as the instructions to that brave explorer were to ascertain the trend and bearing of all the glacial scratches observed upon the denudated rocks of the North wherever he might land upon its mysterious shores. The time is doubtless near when these discoveries will crystallize into something practical and utilitarian. —*Herald.*

"LIKE most garments, like most carpets, everything in life has a right side and a wrong side. You can take any joy, and by turning it around, find troubles on the other side; or you may take the greatest trouble, and by turning it around find joys on the other side. The gloomiest mountain never casts a shadow on both sides at once, nor does the greatest of life's calamities."—*From Good Cheer.*

"TO-DAY."

To-day is come. See! grandly up
The red light breaks in eastern skies,
To-day is ours—to-morrow, still
A pearl within God's keeping lies.
Not by the dozen or the score
God gives His days, but one by one,
That our weak souls may never have
More work than may be justly done.

One after one to us He gives
His days, like jewels in the rough,
That we may bring their beauty out,
And make them shine. It is enough
For any life. And yet, alas!
How seldom do we ever see
The duty lying 'neath our hands
That pleads with us all silently.

A few are workers. They in faith
Receive the time as it is given,
And in their patient loving hands,
Each day becomes a step toward heaven;
Their tears are shed to clean the dross,
Their hearts' desires are cast afar,
They bring the gem in beauty forth,
And make it sparkle like a star.

Ah! could we feel the weight of now,
We should not wait with longing eyes,
And hope to do some noble work
On morrows that may never rise.
Then help us, Lord, to know the way,
To bear the toil, to meet the strife—
To thread each day a flawless gem
Upon each silver cord of life.

—*Christian Union.*

From the Independent.

FORETASTE.

BY LUCY LARCOM.

How do I know that after this
Another life there is?
Another life? There is but one,
In mystery begun,
Continued in a miracle, God's breath,
The living soul, spells not the name of death.

How know I that I am alive?
So only as I thrive
On truth, whose sweetness keeps the soul
Vigorous and pure and whole:
Heaven's health within is immortality;
The life that is and evermore shall be.

To grasp the Hereafter is not mine;
And yet a voice divine
Hath, page by page, interpreted
Time's book, while I have read.
And, as my heart in wisdom shall unfold,
Secrets of unseen heavens shall I be told.

To Thy Beyond no fears I give:
Because thou livest I live.
Unsleeping Friend! why should I wake
Unworthy thought to take
For any strange to-morrow? In Thy hand
Days and eternities like flowers expand,

Odors from blossoming worlds unknown
Across my path are blown.
Thy robes trail hither myrrh and spice
From furthest paradise;
I walk through Thy fair universe with Thee,
And sun me in Thine immortality.

NEVER did any soul do good but it came readier to do the same again with more enjoyment. Never was love, or gratitude, or bounty practiced but with increasing joy, which made the practicer still more in love with the fair act.—*Shaftesbury.*

THE EARTHQUAKES OF HISTORY.

It is estimated by geologists that more than one-eighth of the entire surface of the globe has been subjected to the disturbing influence of earthquake shocks. The most disastrous one of which there is any record was the third destruction of the City of Antioch, from this cause in 526 A. D. According to the great historian, Gibbon, 250,000 persons perished at this time, as thousands of strangers increased the population of the city, thronging to the festival of the Ascension, which occurred at the time. The earthquake and volcanic eruptions which buried the cities of Pompeii and Herculaneum are too familiar to require allusion. Of the most disastrous of modern catastrophes of this sort have been those of Lisbon, in 1755, and of New Madrid, in Missouri, in 1811. The former commenced on November

1. A loud rumbling was followed almost immediately by a fearful shock, which demolished the principal buildings of the city, and in the short time of six minutes it is estimated that 60,000 persons were killed. The tide on the sea-coast ran out rapidly, leaving the bar perfectly dry, and as rapidly an enormous wave 30 feet in height rushed in again, sweeping everything before it. The mountains in the neighborhood were shaken violently, deep fissures rent in the valleys, crags toppled over, and rocks were hurled into the abysses, bearing everything with them. Thousands of people rushed for safety to the marble quay, which had just been constructed at an enormous expense, when suddenly it sank, carrying its load with it, and over the spot the water stood 600 feet deep. All the shipping of the harbor was sunk instantly, and hardly a vestige of the life and prosperity of the famed capital remained. The most important of the earthquakes which have ever occurred in this country, of which we have any record was that of New Madrid, Mo. Over 300 miles of country, from the mouth of the Ohio to that of the St. Francis rose and sank in undulations, lakes and fissures being alternately formed and filled up. These shocks were both perpendicular and horizontal, the latter being by far the more disastrous in their effects. The incessant quakings were kept up for several months, and the loss of life and property was enormous. The City of Caracas, in Venezuela, was overwhelmed in 1812, and 12,000 citizens buried in its ruins. All the Central and South American volcanic regions have frequently of late years been subjected to these shocks, and cities destroyed and thousands of lives lost. In the Caribbean Sea they are common occurrences, and their consequences often appalling.—*Evening Bulletin.*

## THE CHOICE OF ASSOCIATES.

"Keep good company," says an old author, "and you shall be one of them." This is better than the proverb, "A man is known by the company he keeps." The proverb is superficial. A pretender may foist himself upon respectable society for the reputation it gives him, and for the facility which such reputation confers for carrying out purposes anything but good. But the young man who seeks good associations, and makes himself worthy of the society he seeks, is not merely apparently, but inherently and actually better. He is one of the "good company" with whom he is found.

Experience is said to give people the faculty of discerning how to choose friends. Unfortunately for this theory, however, just when a young man most needs the stay and influence of a good example, he is least experienced. On the other hand, and fortunately for the young, intuition and a correct moral sense are usually better guides to the choice of companions and friends than experience. For knowledge of men and of the world is too often a temptation to try the experiment how far aside one may venture and still recover, and to what extent agreeable but dangerous associates may be used as the means of amusement or pleasure. Charity is one thing. Toleration of vice or folly is another and a far different sentiment. The worst faults into which young people lapse are the effects of tolerance of what they know is wrong. The plausible reasoning of agreeable people apt at making the wrong appear pleasant, is the first introduction of the young to folly and loose morality. It is not that those of loose morals and manners set out with a desire to corrupt others. They commonly aim to do no such thing, but are merely vindicating or excusing themselves; and so far as they succeed in this, they make their judges like themselves, by effacing the distinct line between right and wrong.

The best experience, and that which only merits the praise with which "experience" is mentioned, is found in a consistent resistance of temptation, imparting to him who has it strength of moral character. A man need not commit a murder in order to have a horror of murder. He has less aversion to blood after than before he has lost his innocence. So it is of other lesser crimes, and so of venial faults. It need not be expected of young people that they should set out in life as aggressive moral reformers, declaimers and censors. They are not required to declare their opinion, or to pronounce judgment upon their fellows. By silent observation, and by following their instincts in favor of good and in avoidance of evil, they can both protect themselves and influence others. The power of silent example, especially in the young, is much greater than the best efforts of ready speech from juvenile lips. After the more important considerations of the right and wrong in morals comes the lesser, but still important matter of deportment. A good deportment—modest, but not bashful,—self-reliant, but not obtrusive,—is one of the things which are *not* intuitive, and can be acquired only by intercourse with "good company." We are not speaking now of form and etiquette, which are a mere varnish, in fashion to-day and out of fashion to-morrow. These trifles "good company" can afford to rise above. While among sensible people mere changing fashions are not despised or neglected, it is among those who are the exact opposite of wise that they are most insisted upon. There is no surer mark of a mere pretender

to politeness than the elevation of small points of etiquette to importance. True politeness originates in the desire to avoid the giving of pain, and to promote the comfort of other people; to put them at their ease, and even to prevent their consciousness of any little solecism in society fashions of which they may have been guilty. True politeness is common to all conditions, rich and poor, and is founded on principle. Mere etiquette is a masquerade; especially affected and studied in its minute canons by those who have a part to play, and possibly something to conceal.—*Public Ledger.*

Do not that which you blame in another. Do not that to another which you would not another should do to you. But above all, do not that in God's sight you would not have Him see you do.—*Wm. Penn.*

### PATIENCE WITH CHILDREN.

We sometimes call children "little angels," and we are right from one point of view. Their confiding affection, their brightness and beauty, the light gladness they bring with them—all steal into our hearts like influences from a better world. If one of our little ones is called to pass from our sight into that unseen land beyond the river, it seems as if something of heaven had gone from us. And yet, in another aspect of the case, these children are very far from being angels; they are rather "of the earth, earthy." They are essentially human. They are faulty, just as we are. They will put to proof all one's philosophy, all one's firmness, all one's kindness. They will be perverse, wayward, almost uncontrollable. Bringing great joy with them, they will yet cause sorrow, care, a burden of anxiety. Using as you may the wisest methods, it will yet be found that they do not become at once what you expect. You may indeed be tempted to think that you are accomplishing nothing at all.

We oftentimes expect far too much of our children. We forget how untrained, in the very nature of things, all their faculties must be. We grow impatient, because the boy fails, for instance, to apply himself to study as he ought, forgetting that our very process of education is largely this—the training of the mind to habits of application. In short, we want our children perfect at once, forgetting how imperfect we ourselves are. We shrink from putting forth that constant, unwearied effort from day to day that alone can secure the desired end. And then, because one effort or two, one admonition or one reiterated, fails to attain the result, oh! how impatient we are! From that one effort, as the result of that one admonition, our child ought to spring up into perfection of character, as Pallas sprang full-armed from the brain of Jove. But this is simple injustice. We cannot make ourselves perfect with one endeavor. How can we, with reason, expect any such thing in our children?—*Our Monthly.*

### REVIEW OF THE WEATHER, ETC.

FOURTH MONTH.

| | 1871. | 1872. |
|---|---|---|
| Rain during some portion of the 24 hours | 12 days. | 10 days. |
| Rain all or nearly all day | 0 " | 2 " |
| Snow, including very slight falls | 1 " | 1 " |
| Cloudy, without storms | 7 | 1 |
| Clear, as ordinarily accepted | 10 " | 16 " |
| | 30 " | 30 " |

| TEMPERATURES, RAIN, DEATHS, ETC. | 1871. | 1872. |
|---|---|---|
| Mean temperature of 4th mo., per Penna. Hospital. | 58.15 deg. | 54.31 deg. |
| Highest point attained during month | 85.50 " | 85.00 " |
| Lowest do. do. do. | 38.00 " | 33.00 " |
| RAIN during the month, do. | 1.82 in. | 2.50 in. |
| DEATHS during the month, being five current weeks for 1871 and four for 1872 | 1365 | 1680 |

| | |
|---|---|
| Average of the mean temperature of 4th month for the past *eighty three* years | 50.31 deg. |
| Highest mean of temperature during that entire period, (1871) | 58.15 " |
| Lowest mean of temperature during that entire period, 1794 and 1798 | 44.00 " |

COMPARISON OF RAIN.

| | 1871. | 1872. |
|---|---|---|
| First month | 3 46 inch | 1.26 inch |
| Second month | 3.08 " | 1.18 " |
| Third month | 5.81 " | 3.37 " |
| Fourth month | 1.82 " | 2.50 " |
| Totals | 14 17 " | 8.31 " |

The temperature of the month just closed was just four degrees above the average for the past eighty-three years, though about the same below that of last year, which, it will be remembered, constituted the highest average ever reached during that long period. An unusual feature of the weather has been only one strictly cloudy day during the month, except when it stormed.

The quantity of rain this year thus far, it will be seen, is far behind that of last year. Of this fact farmers have abundant proof. In some sections it is feared the wheat crop will be short, as a consequence.

Our own diary shows the following contrasts:

"4th mo. 15—Very cold. Icicles out of town one and a half inches long."

"4th mo. 16—Still quite cold. Ice in the meadows near the 'neck' about a quarter of an inch thick."

"4th mo. 23—Frost early this morning."

"4th mo. 26—Great contrast—very HOT, in some localities 87 and 88 degrees!"

From a paper of the 16th we clipped the following, which would seem almost incredible, had not some

of us a recollection of the like occurrences having transpired in the "burnt district," near Front and Vine Sts., a number of years since: At Chicago, yesterday, some malt in the ruins of a malt-house in the burned district burst into flames on being disturbed and exposed to the air. J. M. E.

*Philada.*, 5th mo. 1st, 1872

GENERAL FIRST DAY SCHOOL CONFERENCE.

Executive Committee meets this evening at 7½ o'clock, in Monthly Meeting Room, Race Street.

EDWIN CRAFT, *Clerk.*

INDIAN AID ASSOCIATIONS.

The Central Committee of the Indian Aid Associations, of Philadelphia Yearly Meeting, will report to a meeting to be held on 4th day evening, 15th inst., at 8 o'clock, in Race Street Meeting-house.

Samuel M. Janney and Barclay White are expected to be present.

All Friends interested in the subject are invited to attend.

WM. CANBY BIDDLE, *Sec'y.*

FRIENDS' PUBLICATION ASSOCIATION.

Annual Meeting on 2d day evening next, 13th instant, at 8 o'clock, in the East School room, first floor, central building, Race Street Meeting-house.

All interested are invited.

THOS. GARRIGUES, *Clerk.*

CHILDREN'S MEETING.

The united meeting of the First-day Schools in this city and those convenient thereto will be held at 3½ o'clock, on 1st day afternoon 12th instant, in the North end of Race Street Meeting House. All interested are invited.

The several schools and delegations will meet at 3 o'clock in the South meeting room. It is desirable that as many schools be represented as can conveniently. SARAH R. WALTER, *Sec'y.*

PHILADELPHIA FIRST DAY SCHOOL ASSOCIATION.

The adjourned session will be held at Race Street on 5th day evening, 16th instant, at 8 o'clock. Part of the evening will be devoted to the consideration of methods and suggestions as to conducting First-day schools. JOSEPH M. TRUMAN, JR.,
EMMA WORRELL,
*Clerks.*

The Executive Committee of the Philadelphia First-day School Association will meet on 3d day evening, at 8 o'clock, in the Monthly Meeting room at Race Street. DEBORAH COMLY, *Clerk pro tem.*

## ITEMS.

THE eruption of Mount Vesuvius has ceased. Naples has not seriously suffered, although there have been frequent shocks of earthquake and showers of ashes from the volcano, which latter fell to the depth of several inches in the city.

The inhabitants of several villages, who fled at the approach of the lava, have returned to their homes.

The first recorded eruption of Mount Vesuvius occurred A.D. 79, at which time Pompeii and Herculaneum were destroyed. The discharge from the mountain on this occasion was scoriæ and ashes alone, and during the occasional eruptions which succeeded these were the only volcanic products until 1066, when the first flow of lava occurred. Between the years 1306 and 1631,—with the exception of a slight one in 1500—no eruption took place, Mount Etna being throughout this period unusually active, thus giving vent to the vapors and lava that would otherwise have found exit through the crater of Vesuvius. The eruption of 1631 was accompanied with seething waves of lava, which surged over the villages at the base of the mount, and at the same time torrents of boiling water were sent forth carrying death on every side. The next extensive eruption occurred in 1779. It is described as being one of the grandest and most awfully magnificent on record.

In June, 1794, an eruption occurred that totally destroyed the town of Torre del Greco (the same that is now, after having been rebuilt on its old site, threatened with a similar fate) For more than a quarter of a century, Vesuvius remained quiescent, bursting out again in 1822, when an eruption occurred, the force of which broke up the whole top of the mountain, where an elliptical chasm was formed three miles in circumference, and (supposed to be, at least) 2,000 feet in depth. All was quiet again until 1855, when the floods of lava totally destroyed the village of Cercolo, and eleven cones were produced, from all of which the fiery flood burst forth and rushed forward over the doomed town with resistless fury. As in 1794, when Torre del Greco was destroyed, the loss of life was very large. An eruption occurred in 1858, another in 1859, and one of great violence in 1861. A great gulf opened in the ground above Torre del Greco, about a quarter-way up the mountain, which was soon followed by others, from all of which proceeded terrific explosions and jets of flame. Very nearly all of the houses in Torre del Greco were destroyed, and the town was almost deserted by its inhabitants. The convulsions continued for several days, and even up to the 1st of January, 1862, the tremblings of the earth had not ceased, and exhalations of gas in the streets of the ruined town and near the sea were so strong as to be nearly insufferable. Since 1862 the volcano has been inactive, and deluded by its deceitful calm the inhabitants of Torre del Greco have returned to their old home only again to be driven forth by the rushing tide of the fiery sea.—*The Press.*

The beautiful aurora which was visible in New York and its vicinity on Second month 4th extended, as now appears, almost half way round the globe (160 degrees of longitude.) A writer in *Nature*, from the island of Mauritius, describes this fire appearance. He says: "Curious to know whereabout the supposed fire was, I kept my eyes upon that part of the heavens. Presently similar patches of light broke out on either side of the first, and in a few seconds I could see, on the assumption made, that there must be several fires blazing away over a wide range, for the sky was lit up with a peculiar dark red light, over an extent of at least 70° of the horizon." This writer, having scientific skill, has recorded some interesting observations upon the declination of the magnetic needle during the continuance of the display. The *College Courant* reports that it was seen "by Piazzi Smith, at Edinburgh (Lat. 56° North), by the telegraph operators at Aden (12° North), and even by Meldrum at Mauritius (Lat. 20° S.) It was observed from Bombay (Long. 73° E.) to Nashville (Long. 87° W.) Accounts of it fill the scientific journals; accounts from Russia, from India, from Egypt and Algeria, from Constantinople and Rome, from numerous localities in France, England and America."—*Ex. paper.*

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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CONTENTS.

Quakerism and Culture ..... 177
A Home for Aged Friends ..... 180
Shall a Nation, by a Change in its Constitution, Proclaim Itself Christians? ..... 181
Scraps from Unpublished Letters ..... 183
EDITORIAL ..... 184
OBITUARIES ..... 186
New Moabite Stone ..... 186
Dress ..... 187
Life in San Domingo ..... 187
POETRY—Country Children—The Victory ..... 188
Selfhood and Sacrifice ..... 189
The Weather at the Santee Station ..... 192
The Spiritual Life ..... 192
ITEMS ..... 192

For Friends' Intelligencer.

## QUAKERISM AND CULTURE.

A LECTURE BY S. C. COLLINS, M. A.

(Continued from page 134.)

Looking back impartially over the long line of mystical religions, we shall not blush for Quakerism. It is among the most dignified and the manliest of them. It has never diverted itself with ecclesiastical hubbub and pantomime. It has not wooed the world, as if its life depended upon the number of its proselytes neither has it protested that it did not belong here. And yet there are those who will tell you that it has always seemed somewhat a stranger, that its existence has worn the aspect of a conflict, girt all around by duty. They will say to you that while Fox thought a silk surplice no better than a leathern doublet to pray in, there have been those since who have seemed to believe that God was noticing the livery of his servants. They will tell you there have been, in the past, some generations who were mainly copies and quotations; and who, instead of suiting their quotations to prevailing opinions, have always adapted their opinions to their quotations. And when we seek the explanation of this, we do not find it in the mysticism upon which our faith is founded; we cannot count it a result of the spiritual independence of which we are proud; we shall detect its basis in the old, the ever reappearing conviction that there is merit in physical suffering. It may be that men have thought that co-ordinate development is impossible, and that spiritual exaltation is only attainable through bodily contrition. It may be they have believed that matter is so corrupt, that it merits the contempt of the soul. Perhaps the terror of God's justness has so overshadowed the consolation of His mercy that men have grasped at the hope that suffering "here below" might be placed to their credit on high. It is even possible they have supposed that their God could take delight in pain. It was a conviction of one or another of these that sent John into the wilderness, and Mohammed in the Cave of Hara. It was a belief of this sort that induced George Fox to choose leather for his clothing and a hollow tree for his home. Perhaps the mission of Fox will justify his course. Asceticism has always entered largely into the lives of reformers. Their work has demanded a concentration of power. But it is a belief that the best thought of the world has long out-grown. He who at this late hour becomes ascetic, and does violence to his body or his mind in the hope that it may result in good to his soul, needs to be dragged out from the tombs among which he has wandered and resurrected into the age in which he lives. When, in the fullness of time and of trouble, Protestantism came to heal abuses it said to the body: thou shalt no longer suffer needlessly. It elevated the mind to its proper

rank, and forbade the soul to tear its own house down. But the error after which Luther flung his ink-horn, has come back again and crept a little way into Quakerism. It does not trouble me that it was the Ascetic Buddha who first required his professed disciples to abstain from music and from song, and from personal ornaments. I may mention as a peculiarity of the persons, rather than as characteristic of Quakerism, that some of the best Friends I have known refused to preserve their appearance by pictures. It does not trouble me that this manifestation of asceticism is also old. Sixteen hundred years ago, Plotinus expressed contempt for his body by a refusal to name his birth-day or his native land, or to tell who his parents were. And when asked for his portrait, he replied by asking: Is it not enough to have dragged after us, wherever we have been, the image in which nature has shut us up? Why transmit to the future an image of that image? These are the peccadilloes of asceticism. They have but an individual significance. They embezzle the happiness of many lives, but they cannot render the Society bankrupt in power. But there is another development of ascetism that threatens to make it a defaulter from the high trust imposed. We seem to have forgotten that if God made the soul to be polished into a perfect reflector of His love, He also made the mind to be expanded into a comprehension of His power. And when we search for manifestation of His might, we shall not find it—where men are apt to seek it—in the electrical flash and the ocean's roll, any more than in the scintillations of the keenest intelligence and in the widening progress that has swept onward through the thought of men. There is a chapter in the history of religion that we have forgotten to read. It records a prolonged struggle by thoughtful men to discover that which could endure inspection, and he who reads carefully will have to confess that their unaided efforts have always resulted in exalting the intellect and the intellectual to the high estate of the worshipful and the divine. The story is, as regards the matter I am discussing, intensely argumentative—is the most eloquent of all possible pleas for culture. I shall invite you, therefore, to go all over the world with me, seeking for a single instance in which culture has, in the long run, proven false to the true and the good. I think we shall find, rather, that while men were without a faith that could satisfy them, it has appeared and reappeared as the expression of their highest aspiration and the object of their purest love.

In the year 641 of our era, on the plains of Nahavand a great battle was fought between the Mohammedans and the Persians, by which 100,000 men of stubborn convictions were sent out of the world. With those bodies was cut down the belief they persisted in harboring. For there is the obverse of an idea at every sword's end, and where so many have fallen in battle we may safely assume that their doctrine has perished with them. We shall see, by-and-by, what it was that gave strength to the Moslem arm; but it struck down there a faith which for two thousand years had made life holy and wonderful for millions of men. If we would learn into what that faith has degenerated by this time, we must question the Parsees of India; but to know it at its best estate we have only to keep our judgments in advance of our sympathy, Accustomed to look from the watch-tower of revelation, away to the definite boundaries of a religion whose condition is sin, and whose conclusion is moral perfection, we shall find it hard to note the bearings of a faith that assumes infinite capacity as its hypothesis, and that has for its outlook the farthest reaches of the highest culture. For those Persians were emphatically *thinkers*. Through an atmosphere of thoughfulness without rules to guide them, they went searching for system. Personally they were quiet men who walked around the rocks and carefully spared the flowers,—men who would have made excellent table-turners, excellent Oneida Communists,—who lay awake and looked up at the stars, and wondered if they should ever get there, till the world seemed to bound up and the stars to stoop down and assure them that new powers should one day sweep into their waiting souls and the impossibilities of time become the trifles of eternity. But when a people for whom the world is a school and life a course of study, set out in search of that which shall merit their highest reverence, there is but one goal at which they can arrive. The first clause of their "Genesis," and of the genesis of all that surrounds them must read: "in the beginning" was intelligence. Through sternest mental discipline they aspired to expand to a conception of this, and then to bound it with their love. In so far as they succeeded they ceased to be aliens, and had initiated themselves into the life and spirit of the universe. Their "conviction" was of ignorance, and their "regeneration" into greater knowledge. But almost immediately they hazarded a metaphor (a factor that has entered into the history of most religious systems, and always with the same result,) and spoke of this intelligence as light. And then the close inspection of details which is attendant upon culture disclosed that their condition was variable, that their moments of inspiration alternated with intervals of depression. Evi-

dently there was an element of discord in the harmony; and what better name than *darkness* for this power that would confuse them and drag them down? And now the struggle that formed the continued discipline of the Persian faith had begun. Pantheism has never been the religion of idiots or of madmen. It demands that impulse and passion, whose tendency is forward to a personal centre of power, be hammered out into an expanded intelligence that can reflect the faintest lights and the lightest shades. The Persians will was hardly strong enough, and his imagination hardly broad enough to enable him to succeed perfectly in this. His mind was not so purely speculative as some to which we shall presently refer; and after the bright sky had hung above him for many years and the stars had come forth nightly to invite his attention, he yielded, and began to dishonor his intelligence and to wonder if, after all, the sun and the stars were not themselves divine. Even at his worst estate, however, he never belied his manhood. He refused to assume a posture before the invisible. He did not devise any philosophical apparatus of rites and mysteries to illustrate his meaning to God, who had failed to understand his logic. He merely struck off from the catalogue of stars the poor world of which he had learned to think too lightly, and counted it, thenceforth, a sort of spiritual asteroid that needed other light to guide its wandering. Now I think it is evident that everything *merely* theological that appeared in those days perished with the using. Phantoms survived the conflict with counter phantoms only to be tossed into the air from the point of the spear. But there was something in this Persian faith which the armies of Alexander could not trample down,—something that the Parthians could not kill with their arrows, though they tried for five hundred years,—something that resisted the avarice of Constantinople and answered the challenge of Rome, and that did *not* die when those Mohammedans came to Nahavand and said, contemptuously, Your culture is well enough as a pastime, and the light of the planets is good to see by; but there is something, here on this very earth, to which intellect and the stars alike are slaves. Believe it, or get out of the world! But we will turn to a people still more speculative. Southward from those Persians have lived and died the most devoted students the world has thus far contained. We call their country India and themselves Brahmins. In that southern peninsula, over which one could believe that the winds had learned to blow softly and the seas to beat silently against its shores, the highest intellectual prizes have been set and bravely striven for for more than three thousand years. Through all that time there has been born into the world a succession of men whose ambition was the highest culture, and the dread of ignorance their only fear. Apparently bringing with them a conviction that man does not become a man except through an individual struggle, they have accepted life as an experiment and the world as a studio for the use of which God alone could demand compensation. With a definite purpose before them, the proper method of initiation into life was plain. They crushed, with the heavy hand of their higher destiny, the passions that claimed a birthright to be rebellious; and flung away the ephemeral interests that tempted them with an energy that forbade their return. With all their affections guarded, and with every faculty trained for introspection, these devotees became absentees, for whom space was a perplexity, and whom our strife for local possession would have utterly confused. They did not reckon their property in acres of land or in cubic feet of stone. We think of them as silent and dignified men who would have counted it irreverent to teach their mouths to whistle or their feet to dance; who did not greet one another when they met lest they should intrude upon a revery; and who would have chosen to spring over the infinite in thought rather than to bound over a shallow brook in the flesh. For such men but one interpretation of existence was possible. To no *Deus ex machinâ*, nor thundering Jove, were they indebted for themselves and the world. Out from Brahm,—the Perfect Intelligence, the Limitless and Unwearied Thinker,—had all things come by a simple evolution. The world was not here because a *person* had willed its existence and was waiting to judge it harshly, but as an emission from a generous Contemplator, whose life was a perpetual creation. It might be that the rocks and the water had become far removed from their original—it seemed too that there were moving about upon the earth many creatures who, although they bore the human form, had forgotten their pedigree—but surely the Creator would retain an affection for the created, welcome to companionship those upon whom his impress had been stamped indelibly. The Koran makes a distinction between those men who are born golden and others of silver. But the Brahmin, who esteemed himself "golden" in proportion as he passed current with the Absolute, counted all others nothing better than clay. The slave was merely an "animated tool," whose sole use was mechanical. The large middle class, comprising the merchant, the traveller, the

military, who seemed devoted to the world, and to love action as well as rest, he could not believe that these could ever rise to communion with Brahm. Only those who had been born for it, and who persistently lived for it, could hope to merge the individual intelligence that had been apportioned them into the Universal Intelligence from which it had been derived. For to nothing less than this did the Brahmin aspire. His aim was not merely to the contemplation of this perfect Intelligence, he sought to become one with it—sought, long and confidently, through many privations. Society, in all of its departments, gradually conformed itself to his demands. Though unconscious of any allegiance to Brahm, soldier and slave were alike reverent of the Brahmin. However the one might toil or the other fight, it was of all things most imperative that they should not interfere with the meditations of those thinkers; and we have presented an instance in which a nation's scholars were also its rulers and its priests.

Here again was a people who came into the world to find no notice in bibles and churches that there was a God here, but who brought with them an impulse, intellectual or moral, that compelled them to study. And what a beautiful faith their culture gave them!—demanding of them purity of life, and resting at the foundation of one of the best of governments for many years. It, too, came into conflict with the energetic Mohammedan; and, of course, it had to succumb for a time. But it rose again, as we should expect it to do; and, although a lie, on being decapitated, does not always, like the Cornish St. Kieran, get up and bury itself out of the way, yet we may be confident that the faith of Hindostan was purified by a conquest which thus became a victory for itself. But, integral as they became in all that depended upon themselves, these Brahmins remained incomplete in all besides. These intellects that had been tempered for centuries and newly burnished with every generation that had passed away, were unable to probe to the secret of things. Let us honor them with the confession, that by them it was proven, that Bion's maxim is a chimera, and that man, unaided, cannot interpret himself. The "golden" man, after all the purification of an ascetic life, still asked sorrowfully: "Shall Life or shall Death be the victor? and must my aspiration toward the glorious and the perfect be forever in vain?"

(To be Continued.)

THE sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.—Ps. li. 17.

For Friends' Intelligencer.

## A HOME FOR AGED FRIENDS.

A "Home" for aged, indigent Friends, has for a long time seemed to me to be a great need in our Society; and upon reading an article in the *Intelligencer* of Fourth month 27th, treating of this subject, I recognized a fellow feeling in the writer, and an earnest, living trust sprang in my mind that we should yet deal with a lowly and suffering class, more in accordance with our high religious profession.

It is too true, as implied in the article mentioned, that while we aim to provide for members who are without means and unable to support themselves, it is sometimes done in a very indifferent manner, because "we seek to do it at the smallest cost." Doubtless there are many who would, who *do* suffer before sacrificing their self-respect by asking relief from the Society, and even when this is done they are often uncomfortable in body and mind.

A "Home" under the care of Friends might be made a valuable institution; in its care and attention to physical wants many could be made comfortable and happy, to whom life is only stern discipline, because of necessary privations and discomfort. And the influence of such an institution upon the hearts and minds of the inmates could not fail to soothe, sustain and elevate. In its practical working it might, no doubt, be made partially self-supporting; for there are aged persons who have means sufficient to pay a moderate board, but feeling homeless and desolate in our city boarding houses, would hail such a retreat with thankful joy, and find the rest and peace their lonely spirits crave.

S. H. B.

*Orange*, 5th mo. 5th, 1872.

For Friends' Intelligencer.

I was much pleased to notice in a late number an article written by R. H. The present state of Society contrasted with that of former times, is a subject which I have meditated much upon. In olden times, Friends passed through many trials, hardships and even persecutions in order that they might meet together, and hold sweet communion with their Heavenly Father. And now with all the advantages spread out before us, we are often very remiss in this important duty; forgetting the joy that will illuminate the soul, and brighten the pathway of all who are willing to be governed by the Great Head of the Church. That same unerring Guide is as ready now to direct our steps as He was to command the waves of the trackless sea to be stayed for the children of Israel to walk through unharmed. Although the require-

ment may be but small, yet it may seem to us a mountain. He alone is able to remove it and qualify all for the work which He has assigned for them. He will be both mouth and speech, tongue and utterance. Oh, why do we falter at the very threshhold of duty, is the earnest thought or inquiry of Margaret A. Seymour.—*Mendon.*

From the Christian Register.

## SHALL THE NATION, BY A CHANGE IN ITS CONSTITUTION, PROCLAIM ITSELF CHRISTIAN?

BY FREDERICK H HEDGE.

A convention was held at Cincinnati on the first of this month, (2d mo.) whose object was somewhat obscurely indicated in its title: "The National Convention to secure the Religious Amendment of the United States Constitution." The Convention was called by a "National Association," bearing the same name,—an Association which has many auxiliaries, which, during the past year, has held, it is said, in various places, two hundred public meetings, which has a permanent secretary, and has raised some thousands of dollars in aid of its designs.

The chief aim of this Asciation is expressed in one of the resolutions adopted by their Convention:

*Resolved*, That it is the right and duty of the United States, as a nation settled by Christians, a nation with Christian laws and usages, and with Christianity as its greatest social force, to acknowledge itself in its written Constitution to be a Christian nation.

In what way those interested in the project wish this acknowledgment to be made, in what precise terms they would have it expressed, whether they would choose to content themselves with the simple insertion of a clause in the Constitution, declaring the nation to be a Christian nation, or whether they would claim an additional article, securing, if not enforcing, certain usages, such as the observance of the "Sabbath," in the Puritan sense of that term, and the reading of the Bible in the public schools,—I am unable to say, having seen no definite proposition relative to that point by any authorized organ of the Association. There is no doubt, however, from the tenor of the following third resolution of the Cincinnati Convention, that the preservation of those uses is the object especially contemplated in this proposed amendment of the Constitution:

*Resolved*, That as the disregard of sound theory always leads to mischievous practical results, so, in this case, the failure of our nation to acknowledge in its organic law its relation to God and His moral laws, as a Christian nation, has fostered the theory that government has nothing to do with religion but to let it alone, and that, consequently, State laws in favor of the Sabbath, of Christian marriages, and the use of the Bible in the schools, are unconstitutional.

These people are earnest, conscientious, and apparently single-minded in their aim, actuated by no motive either of personal gain or sectarian propagandism, but looking simply and purely to what they suppose the moral and religious requirements and the safety of the State. They have taken alarm at certain symptoms which seem to them to threaten the abolition of Christian principles, and therewith the dissolution of ancients bonds, and the consequent surrender of the country to irreligion and moral ruin. The symptoms which chiefly alarm them are the relaxation of sabbatarian discipline, and the discontinuance, or the proposed discontinuance, of the use of the Bible in the schools. These innovations they have set themselves to resist. Their motives are pure, their aim sincere, but their premises, I think, are false; and their enterprise, I am sure, is a vain undertaking, not likely to succeed, or, if successful, to result in good to Church or State.

They plead that, since the nation was settled by Christians, it is bound to acknowledge itself in its written Constitution a Christian nation. It is true the nation was settled by Christians, and equally true it is that the nation, with one trifling exception, was settled by Protestants. With equal reason it might therefore be claimed that the nation, at the start, behooved to declare itself Protestant; and, unless it had done so, the questions at issue concerning the observance of the Sunday and the use of the Bible in schools would have stood precisely where they do now—Protestants and Romanists dividing on these points. The framers of the Constitution say nothing in that instrument about Christianity. They had no occasion to do so, unless they intended to prescribe acceptance of the Christian religion, or some form of that religion, as a qualification for office and the rights of citizenship. They concluded, on due consideration—whether wisely or not may be a question,—to exact no condition of this kind. The third section of the sixth article of the Constitution expressly provides that "no religious test shall ever be required as a qualification to any office or public trust under the United States." The late Justice Story, in his "Commentaries on the Constitution," remarks that "this clause is not introduced merely for the purpose of satisfying the scruples of many respectable persons who feel an invincible repugnance to any religious test or affirmation. It has a higher object, to cut off forever every pretense of any alliance between Church and State in the National Government. They were sensi-

ble of the dangers from this source, marked out in the history of other ages and countries, and not wholly unknown to our own. They knew that bigotry was unceasingly vigilant in its stratagems to secure to itself an exclusive ascendency over the human mind, and that intolerance was ever ready to arm itself with all the terrors of the civil power to exterminate those who doubt its dogmas or resist its infallibility. . . . It was easy to foresee that, without some prohibition of religious tests, a successful sect in our country might, by once possessing power, pass test laws which would secure to themselves a monopoly of all the offices of trust and profit under the National Government."

Whether—granting the importance of the object they had in view—the fathers adopted the best measures to secure that end may be a question. Had they foreseen the subsequent immense emigration of other races with other ideas than their own, they might, perhaps, have thought it expedient to provide more effectually against the usurpations of the Church of Rome, by denying the franchise to all who owned allegiance to any visible ecclesiastical head. But, rejecting as they did religious tests, they had no occasion to make mention of the Christian faith. These reformers of the Constitution profess to wish only to supply the omission of its founders; but what they propose would in reality traverse their intent, or else it would fail of any effect. One does not see how the mere declaration of Christian faith can affect the religious condition of the land. Either, as a nation, we are Christians or we are not Christians. If we are Christians, the Christian faith will make itself felt, and show itself in our national policy. If we are not Christians, no declaration to the contrary can be of any avail. It would serve, they say, to rebut the plea of unconstitutionality urged against State laws which aim to protect the sacredness of Sunday and the use of the Bible. I am not aware that such laws have been proved unconstitutional; but if they are so, the mere declaration by government of faith in Christianity would not change their character in that respect. Something more than the Christian name would be required to give them constitutional authority, if that authority is wanting as the Constitution now stands. It would need that the nation, through its government, should declare itself not only Christian, but Christian in the Protestant sense. However desirable it may seem, in the judgment of these reformers, that the framers of the Constitution had planted themselves at the start on Protestant Christian principle, it is very evident that the full-grown nation cannot now retrace its steps and assume that ground. And, short of that, the ends contemplated in this movement cannot be accomplished.

You demand that the nation call itself Christian. The question immediately arises, What is Christian? The name will not help you in the thing you have at heart unless you can put your own interpretation upon it. Here are two religions, both claiming to be Christian, but as far apart in their fundamental principles, to say the least, as Judaism and any form of Christian faith. Both name the name of Christ as their Founder and invisible Head; and that is about all they have in common. The one takes its stand upon a Book, and says: "Here is Christianity; it is all in this volume; this is the true and all-sufficient rule of faith." This Book it would have universally diffused, and the reading of it made a religious exercise in the public schools. The other denies that the Book is sole and supreme authority and rule of faith, forbids its use in the Protestant version, and contends against the reading of it in schools in which the young of its communion receive instruction. The one refers the believer to his own soul for communion with God, without priestly mediation, and, theoretically at least, insists on the right of private judgment, however it may practically interfere with that right. The other says, You can come to God only through the church and the priest, and have no more right to exercise your private judgment against church and priest in questions of religion, than the infant has to regulate its conduct independent of parental control. The one acknowledges in spiritual things no supreme power, in theory calls no man master; the other defers to a visible head who is infallible, whose will is therefore identical with the absolute right, and has ever the prior claim when it comes in conflict with the secular law. Which of these religions, both claiming to be Christian, do you wish to recognize, and—so far as the constitutional recognition may avail for that purpose—establish its influence and its uses in the land?

The leaders in this movement are Protestants. In vain will they attempt to carry their measures against the will or without the cooperation of the Papists. And the Papists, be sure, will give their aid to no such project, except with the prospect of thereby establishing the ascendancy of their religion; an aim in which they are more likely to succeed than any Protestant body, by reason of the unity and ecclesiastical discipline which enables them to move in mass and to act as one man, whilst the Protestants divide into sects and counteract each other's aims. Let those who urge this amendment beware lest, instead of accomplishing the object they have in view,

their enterprise end in something very different and very undesirable,—the political overweight of the Church of Rome. * * * I have not the least fear that these agitators will succeed in their project; but this I should fear, if the project were carried, would be the result of their success. Whatever advantage could be reaped from it by any body of Christians, the strongest ecclesiastical body would be sure to reap. And the Church of Rome is, beyond all comparison, the strongest ecclesiastical body; not the most numerous, but the strongest by reason of its compactness and invincible solidarity. * * *

You want Christianity affirmed by constitutional authority to be the religion of the land. But who, I repeat, shall define Christianity? One class of Christians excludes another who claim an equal right to the name, and profess greater purity in their apprehension of the common faith. Shall the Constitution be brought to bear unfavorably on that denomination of believers? Christianity means nothing for the purpose intended until defined; and the next step to definition is exclusion,—ruling out of office and out of civil rights all whose faith does not answer to your definition. I rejoice to believe that neither is possible; but one of these measures is as possible as the other. If you can get a vote for an amendment of the Constitution affirming the nation to be Christian, you can also get a vote for an act declaring who are Christians and who are not, establishing a religious test. Then logical consistency would require exclusion from office and the ballot of all who should fail to satisfy that test. For where would be the use of a verbal declaration without some action conforming thereto. * * * * *

If calling the nation Christian would make it so, one would gladly lend a helping hand to such an enterprise. But the Christian name will not help us to larger measures of the Christian spirit, or better forms of Christian life. Nominal Christianity has been found to be compatible with all unchristian abominations. The greatest atrocities the world has ever witnessed have been the operation and the boast of nominal Christianity; more innocent blood has been shed by it, more tortures inflicted, more vengeance wreaked, than by any other weapon in the armory of hell. To go no farther than the annals of our own land, it was nominal Christianity that, in the darkness of the seventeenth century, put to death harmless women on the plea of witchcraft, and that, in the light of the nineteenth, advocated slavery, saying, through the lips of one of its consecrated preachers: "In defending it, the South is assigned the high position of defending, before all nations, the cause of all religion, of all truth." "Ye are a chosen generation, . . . . a peculiar people." I believe that the fathers were wise in not burdening the Constitution with the care of religion. I believe that they were wise in propounding no confession and exacting no religious tests. But whether wise or not, so they builded and so we have inherited. We are once for all committed to this way, and nothing short of a bloody revolution can establish another in its place. What these reformers are attempting to do is precisely what other nations, after a thousand years' trial of that way are striving to undo. We, as a people, are trying the new experiment of placing religion, of placing Christianity, on the basis of its own sufficient worth, of leaving it to its own unaided strength, of withdrawing the State from all supervision and dictation of the Church, of freeing the Church and the churches from civil control. The experiment was worth trying. Its success, if successful, will be very significant; its failure, if it fails, will be equally so.

If Christianity has not, in its own inherent vitality, strength enough to maintain its ground, to perpetuate its truth, to establish its rule, and to make the nation substantially its own, its doom is written and its days are numbered.

An arm of flesh will not save a religion whose spiritual force is insufficient to itself.

## Scraps

### FROM UNPUBLISHED LETTERS.

Thy letter came opportunely. I sometimes think our friends have but little idea what a blessing the manifestations of their love and interest are. Those who have traveled in the narrow road of self-denial, know that our fellow-travelers cannot give us grace, and that there is but one true source of unfailing strength; yet I think we can be helps to one another, and if we are faithful to the little intimations or gentle drawings of the Father's spirit, we often shall, by written word or outward appearance, come to those who have need of help, as angels of mercy, and be instrumental in holding up hands that were ready to hang down under the pressure of many discouragements. What a blessed mission this is. Why are not all of us more faithful in doing our part? When in our family circles *we* are the recipients of such favors, we find ourselves in nearer unison with our loving Father. We are drawn into His presence by the feeling of gratitude for the bless-

ing, and herein is our strength renewed, and we are enabled to take up anew the warfare of life with fresh courage.

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I have been in close communion with thee lately, and wished it could be more frequently *personal*, having many things to say that I cannot well say on paper. Why is it that we must be so much separated in this life from those with whom we could hold sweet communion? Doubtless, if our ways are ordered of the Lord and we take heed thereto, they are the best for us, though not always as we would wish. I have been reminded of late of an *impression* made early in life, that my first duty relating to the things of this life, was to my family. In this I have been in my place the past year, having found more need of being personally with my children than I expected. As we can only do the work of each day, and that must be done in the day time, we must leave the future, and we know not what a day may bring forth. I have at times felt the renewing of faith in the all-sufficiency of *Divine Power*—the Light of Christ, or Truth inwardly revealed. This alone can enlighten the understanding and enable us to see clearly, and to feel that "He that is in us is greater than He that is in the world." This appears to me to be the mission of those who are called to bear testimony to the Truth as it is in Jesus, and as owned by *us* as a people.

In looking over the Addenda to "Sewell's History,"* I was interested in the views of the writer, which were then adopted or rather acknowledged or admitted by Friends as to their mission. In substance it is as follows:

"Go to then, O man, whoever thou art. *We will not draw thee off from one society of men to carry thee over to another;* it is somewhat else we invite thee to." "We invite thee to something which may be a means whereby to attain thy own salvation and well-being." "Moreover, it is not far to seek, but at hand, it is nigh thee, yea, and in thyself, that is, that thou oughtest to turn into, to mind, and have a regard unto *that* which is within thee, viz., The light of truth, the true light which enlighteneth every man that cometh into the world; here thou shalt find a principle certain and infallible whereby increasing and going on therein, thou mayest at length arrive unto a happier condition. But if thou darest not do so much it were hard to help thee, and if thou art one of those that would know all things before thou dost begin, even those things which are experienced in a condition to which thou art so much a stranger, there being nothing in thee having agreement therewith, as to comprehend it, according to truth. Thou dost therein just as those that would learn to read without knowing the letters—to desire to know all things that we are capable of is good and laudable; but to go further is folly. We say then that we exhort every one to turn unto the light that is in him. We give it rather the appellation of light than anything else, otherwise it is all one to us, whether ye call it Christ, the Spirit, the Word, &c., seeing these all denote but one and the same thing." "The light is also the first principle of religion. For seeing there can be no true religion, without the knowledge of God, and no knowledge of God without this light, religion must necessarily have this light for its principle, and therefore is it not a silly thing that all men would have people to do this or that as good, and leave this or that as evil, because they tell them so."

*Printed 1663.

# FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 18, 1872.

PHILADELPHIA YEARLY MEETING.—This body commenced its sittings on Second-day, 13th inst., with an attendance about as large as usual, embracing a large proportion of our younger members.

Among the visitors from other Yearly Meetings are John and Mary B. Needles, Sam'l M. Janney, Benj. and Margaret Hallowell, and Sam'l Townsend, from Baltimore Yearly Meeting; John D. Wright, Thos. Foulke, Sam'l Haines and Sam'l Willets, from New York Yearly Meeting, and Rebecca Winder, from Indiana Yearly Meeting.

The Yearly Meeting of Ministers and Elders had its two usual sittings on the Seventh-day previous. Brotherly love and interest characterized the proceedings, and to judge by the nature of the exercises and their general brevity, there was a more than usual recognition of our relations to each other in these meetings; that they are not those of teachers and pupils, but of brethren and sisters looking to and understanding the voice of the same loving Father. A friend commented on the fact that this Meeting is composed almost entirely of the aged and middle aged, and he hoped the day was not far distant when it would embrace those young in the ministry, even the lisping babes. Another friend called attention to the importance

of the old mingling with the young in social and religious intercourse, endeavoring to attract them toward our principles and testimonies by the love they would feel toward those who exemplified them in the beauty of their daily lives. A dear ancient friend called attention to the importance of an adherence to our simple faith in that all-sufficient Teacher, which, if listened to and obeyed, will lead into all truth. She believed that in this day of religious excitement, when a mere verbal faith is insisted upon by many as all-important, that we were especially called upon to show that we had not so learned Christ.

On First-day all our several meeting-houses were open for worship. The north and south ends of the Race Street Meeting House were filled to overflowing, many being unable to obtain seats. Great solemnity prevailed over the large assemblies, and the testimonies delivered were earnest and impressive. In the afternoon the pupils of the First-day schools of this city and Westchester assembled in the Race St. house, and after remarks by one of the Superintendents and recitations by the children, they were appropriately addressed by several Friends.

On Second-day the meeting opened under a feeling of holy quiet. Epistles were read from the five Yearly Meetings with which we correspond, giving fresh evidence that we are banded together in harmony and love. Several committees were appointed, one on the proposed alteration in the fourth Query; but our paper goes to press too early to admit of further notice this week.

UNITY NOT UNIFORMITY.—There is attainable, we believe, a precious unity of spirit without uniformity in belief, or in outward observances. When we consider the almost infinite variety in the human mind, doubtless as great as the variety in countenance, we perceive at once how vain it is to expect uniformity in sentiment among intelligent independent thinkers, except in regard to matters which can be plainly demonstrated, or those which are subjects of common experience. Any attempt to fetter conscience or restrict thought will be sure to react disastrously to the cause of truth.

"All constraint,
Except what Wisdom lays on evil men,
Is evil: hurts the faculties, impedes
Their progress in the road of science; blinds
The eyesight of Discovery; and begets,
In those who suffer it, a sordid mind,
Bestial, a meagre intellect, unfit
To be the tenant of man's noble form."

Earnest, patient, candid inquiry; a thoughtful investigation of all questions which come before mankind, will tend to dispel the clouds of error, bigotry and superstition, but can never hurt divine truth.

"The eternal years of God are hers."

As we agree to give up the vain dream of a forced uniformity, we believe and trust true unity of spirit will be more and more developed. "Charity," or love, "which thinketh no evil," is more potent for good than any other Christian virtue. As tolerance prevails, and Christian charity reigns, there will be known a harmonious working together for the general welfare, and for the advancement of the cause of Divine Truth among those of the most varied attainments and circumstances.

THE NEW MEETING-HOUSE.—On the 5th of this month the new house for public worship at the corner of Girard Avenue and 17th street was opened, and the meeting there held was an occasion of deep interest. A large audience gathered, filling both the meeting-room and the adjoining school rooms. Notwithstanding the throng, a solemn quiet prevailed, and several interesting and appropriate communications were delivered. One Friend spoke feelingly of the comfort, security and peacefulness of our present service of meeting together for divine worship, and alluded to the first assemblings of the early Friends, who had no convenient houses for the purpose, but met in private rooms, the fields, on the hill sides and in the woodlands.

George Fox taught that the building was not the church, but that the immortal soul of man was the temple of the living God, and that the church was present wherever those met who were attentive to the voice of the divine indwelling spirit. The speaker also alluded to the impression which seemed to prevail in some minds that the light of this people had burned far down in the socket, and would soon be extinguished, but he felt

to-day he might assure us that the end of our organization was yet far distant. After several other exhortations, the services of the meeting were closed by a most solemn and impressive prayer, appropriate to the occasion.

The building is a neat and very substantial structure of stone, comfortably furnished and ample for the accommodation of 300 persons. Should the congregation need more space, the capacity of the house can readily be doubled. This house has been erected to accommodate an indulged meeting that has been held for several years under the care of Green street Meeting, to meet the wants of those of its members who could not conveniently attend at Fourth and Green streets.

DIED.

TOMLINSON.—On the evening of the 8th of 4th mo., 1872, at the residence of her son-in-law, James Carter, Harrison Co., Ohio, Mary Tomlinson, widow of Isaac Tomlinson, formerly of Byberry Pa., for many years a member and Elder of the Monthly Meeting of Friends of Short Creek. Her last illness was of several months' duration, but through all her mind and patience were mercifully preserved, and the strong characteristics of her life were exemplified throughout, in an earnest desire for the comfort and happiness of those around her. Quietude and peace seemed to rest as a crown upon her spirit, and she passed away in the 83d year of her age.

ELDRIDGE.—On the 6th of 1st mo., 1871, at Union Springs, Cayuga Co., N. Y., Hannah, wife of Elihu Eldridge, in the 86th year of her age; a member of Scipio Monthly Meeting.

She was born in Dartmouth, Mass., in 1785. Her parents, William and Deborah Barker, were members of the religious Society of Friends, and they succeeded in training their daughter in her early years to walk consistently with filial and religious duty. Her mind was raised above the love of vanity, which is generally so captivating to the young, and she was enabled to perform those duties by which spiritual strength and stature were gained for her long life of usefulness. In 1802 she was joined in marriage with Elihu Eldridge, with whom in 1810 she settled at Union Springs. Here, commencing with the early settlement of the country, she found large opportunity for actively expressing her sympathy with the suffering and her benevolence to the needy, and truly the cause which she knew not, she searched out.

She was beloved and respected by both young and old. In the rearing of her own family she was eminently successful, so gaining their confidence and affection as to be able to govern them without harshness or coercion; and as her children increased in years, such was their esteem for her judgment that they seldom moved in any matter without first consulting her, always finding it safe to follow her counsel.

As a professor of religion she was firm in the principles of Friends, knowing that whereof she affirmed; yet she was liberal toward others, believing that they had an equal right with herself to their own peculiar views, and thinking no doctrine wrong that leads to righteousness. She was careful of the reputation of others, studiously endeavoring to promote peace in her neighborhood and harmony in society.

She filled acceptably the station of Elder for about forty years, and was diligent in the attendance of meetings—thus, by example, impressing her children and others with the importance of so high a privilege.

ROBINSON.—At Ghent, N. Y., 5th mo. 2d, of consumption, Henry M. Robinson, aged 70 years.

MIFFLIN.—At Camden, Del., 5th mo. 2d, 1872, Susan M., wife of Thomas Mifflin, in the 69th year of her age; an esteemed and useful member of Camden Monthly Meeting.

THOMAS.—On the 5th of 5th mo., 1872, Caleb Thomas, in the 76th year of his age; an Elder and member of Little Britain Monthly Meeting.

From the Liberal Christian.

NEW MOABITE STONE.

"The following article is taken from the London *Times* of January 16, 1872." It is very interesting to note a new link in that chain of evidence which connects the monuments of the East with the Biblical record. Were the countries of the Bible and of the Classics redeemed from the present lawless Mohammedan rule, and explored by the savans of the Western world, many new treasures of a similar kind would, no doubt, be brought to light:

*To the Editor of the Times:*

SIR:—It will be interesting to Biblical students and others to hear that a highly important engraved stone has just been discovered in the Moabite country, and has been brought into Jerusalem.

I have been permitted to inspect it, and I must say it bears about it all the significance of antiquity and truth. It measures 36 in. by 18 in. on the surface, is of hard, close granite, and has six lines of written characters almost identical in form with the Sinaitic letters. Mr. Shapira, of Jerusalem, who has made the ancient languages of this region his study, has supplied me with a translation, and according to his reading, no more valuable record of Biblical stated facts, made at nearly a contemporary moment with the events which it records, has yet been discovered. It may be, indeed, of more powerful interest than the Moabite stone, for it contains the name of Moses, who may have directed, seen, and approved the inscriptions himself as a memento of the conquest of Moab by Israel under their great leader, and in addition, the stone, so far as the inscription is concerned, is in a perfect state. It was brought in here by Bedwin Sheiks from the ruins (or mound) of the city of Medeba, which is seven miles south of Hesbon, 15

miles north of Dibon, and about 45 miles due east of this place. The characters, which, are very clear and nearly perfect, are translated as follows: "We drove them away—the people of ArMoab at the Marsh ground, there they made a thank-offering to God their King, and Jeshuren rejoiced, as also Moses their leader."

If these words are compared with Numbers, chap. xxi, verses 13, 14, and 15, and verses 21 to 30; Deuteronomy, chap. xi., and Joshua, chap. xiii., verses 9, 15 and 16, a remarkable coincidence of narrative will be seen. The town of ArMoab mentioned on the stone is in the delta formed by the two rivers which flow into the River Arnon. The "ArMoab at the marsh ground" of the stone seems to be identical with "the city that is in the midst of the river" of the 9th verse of the 13th chapter of Joshua.

I have had made a copy of the characters which I bring with me to England, together with copies of the declarations of people here who know the history of the stone.

I am, sir, your obedient servant,

HENRY LUMLEY,

*Jerusalem, Nov.* 29.

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DRESS.—I know of thousands of parents who have received from God a child, and then they turn the young immortal into a dressmaker's doll! As if God had not made the little creature beautiful enough, they must overload it with upholsterings of silk and laces, and then torture its graceful freedoms into the tongs and screws of arbitrary fashion. On a certain Sabbath these parents brought their children to church, and formally devoted them to the Lord in baptism. But all the rest of the time they are consecrating their offspring to that *other* trinity—fashion, finery and folly! I tell you that this overdressing of the body *strikes through* into the heart. It poisons the mind with affectations and most unchildlike greed of admiration and vain-glory. How can a stop be ever put to the crop of fops and fashionists, if children are to be trained into foppery and coxcombry from their cradles? How can our children be taught self-denial, frugality, humility, and spiritual-mindedness while their graceful forms are smothered under the artificial trappings of pride and extravagance?—*Theo. L. Cuyler—Independent.*

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Hold in thy murmurs, Heaven arraigning—
The patient see God's loving face;
Who bear their burdens uncomplaining,
'Tis they who win the Father's grace.
He wounds himself who braves the rod,
And sets himself to fight with God.

## LIFE IN SAN DOMINGO.

BY SAMUEL G. HOWE, M. D.

It is but a few days since we, shivering with cold, left behind us the snow and ice of New England, and now, having thrown off all woolen garments, we sit clad in white linen, with doors and windows wide open all the live-long day and night, and are fanned by the soft trade winds.

We have been familiar with various climates; but have never known any so delicious to the senses or more salubrious than that of this beautiful island.

Already the clouds of ignorance and error which obscure from one's sight at home the real condition of affairs here have cleared away, and we are able to correct many popular errors.

The idea that men cannot or will not work in the Tropics was dispelled at Puerto Platte by the sight of lighters paddling to meet us, manned by brawny laborers, who rushed at the cargo and swung it into their boats.

Nearing the shore, it was received by teamsters, who had driven their bull-carts hub deep into the water, and then urged them with sharp voice and sticks up the beach, to the open warehouses, where other laborers stowed it away.

All day long, and far into the evening they worked by moonlight, and made night noisy by their shouts and laughter. They chattered in various languages, among which the English predominates.

Puerto Platte is a phenomenon rarely seen hitherto in the Tropics; for it is animated by a spirit caught from the United States, and work is the order of the day. Merchants, traders, and laborers are active and earnest, because they work in freedom and reap a fair harvest of gain.

The town was devastated last season by a conflagration, as serious to its inhabitants as was that at Chicago to hers. Already new and better stores and houses rise out of the ruins, on streets broader and better than the old ones

Hardly twelve hours after landing our goods, most of them were on their winding way toward the interior town of St. Jago, over a rough natural road, where is already an active transportation, the annual cost of which is more than half a million dollars.

Men will not work in the Tro ics except under coercion! As well say that the honey-bee, impelled in the temperate zone to hive honey for winter's food, will not store it where the "flowers ever blossom, the beams ever shine." Imported into this island, the bee, impelled by instinct, hives honey perpetually.

Man is not a whit less industrious by nature than the bee; and will work everywhere,

when the natural rewards of industry are fairly shared among those who exercise it, instead of being taxed, or monopolized by a favored class.

Hitherto the virile men of the North have gone to the Tropics in the spirit of the old dispensation—to dominate the softer natives, to make them hewers of wood and drawers of water, while denying them the rewards of their work.

But when the North shall approach the South in the spirit of the new dispensation—disposed to do as it would be done by, to share fairly the profits of work; and shall apply its cultivated brain and improved machinery to the development of tropical fecundities—then will the South respond eagerly and work harmoniously. And harvests multiplied an hundred fold will provide food for the human race at far less cost of labor than is now necessary.

Who cannot see in this a clue to the solution of the vexed question of labor?

Here Mother Earth offers yearly three crops of some kinds of food, in return for less work than she gives for one crop in the North.

Here the farmer is spared the great outlay necessary for building house and barn, secure against the destructive agency of frost, and for keeping family and cattle warm during the long winter weather, when he can do little work.

When the great tropical belt (the natural garden of the globe) can be skillfully cultivated, and its abundant harvests freely distributed, one hour's labor will be as productive as three are at present; and, therefore, the multitudes who must now work from morn till night for the support of the human family will have breathing time from their toil.

## COUNTRY CHILDREN.

Little fresh violets,
Born in the wildwood;
Sweetly illustrating
Innocent childhood!
Shy as the antelope—
Brown as a berry—
Free as the mountain air—
Romping and merry!

Blue eyes and hazel eyes
Peep from the hedges,
Shaded by sunbonnets
Frayed at the edges!
Up in the apple-trees,
Heedless of danger,
Manhood in embryo
Stares at the stranger!

Out in the hilly patch,
Seeking for berries—
Under the orchard-tree,
Feasting on cherries—
Tramping on clover blooms
Down 'mong the grasses,
No voice to hinder them—
Dear lads and lasses!

Dear little innocents,
Born in the wildwood;
Oh, that all little ones
Had such a childhood!
God's blue spread over them—
God's green beneath them!
No sweeter heritage
Could we bequeath them!

—*Rural New Yorker.*

## THE VICTORY.

The following poem, written for the occasion, was read by Rossiter Johnson at the Morse Memorial Meeting, held in Washington last week:—

When Man, in his Maker's image, came
To be the lord of the new-made earth,
To conquer its forests, its beasts to tame,
To gather its metals and know their worth—
All readily granted his power and place,
Save the Ocean, the Mountain, and Time and Space
And these four sneered at his puny fame,
And made of his lordship a theme for mirth.

Whole ages passed while his flocks he tended,
And delved and dreamed, as the years went by
Till there came an age when his genius splendid
Had bridged the rivers, and sailed the sky,
And raised the dome that defied the storm,
And mastered the beauties of color and form;
But his power was lost, his dominion ended,
Where Time, Space, Mountain, or Sea was nigh.

The mountains rose in their grim inertness
Between the nations, and made them strange—
Save as in moments of pride or pertness
They climbed the ridge of their native range,
And, looking down on the tribe below,
Saw nothing there but a deadly foe,
Heard only a war-cry long and shrill,
In echoes leaping from hill to hill.

The Ocean rolled in its mighty splendor,
Washing the slowly wasting shore,
And the voices of nations, fierce or tender,
Lost themselves in its endless roar,
With frail ships launched on its treacherous surge
And sad eyes fixed on its far blue verge,
Man's hold of life seemed brittle and slender,
And the Sea his master for evermore.

And Space and Time brought their huge dimension
To separate man from his brother man,
And sowed between them a thousand dissensions
That ripened in hatred and caste and clan.
So Sea and Mountain and Time and Space
Laughed again in his lordship's face,
And bade him blush for his inventions,
And the narrow round his achievements ran.

But one morning he made him a slender wire,
As an artist's vision took life and form,
While he drew from heaven the strange, fierce fire
That reddens the edge of the midnight storm;
And he carried it over the Mountain's crest,
And dropped it into the Ocean's breast;
And Science proclaimed, from shore to shore,
That Time and Space ruled man no more.
Then the brotherhood lost on Shinar's plain
Came back to the peoples of earth again.
"Be one!" sighed the Mountain, and shrunk away
"Be one!" murmured Ocean, in dashes of spray.
"Be one!" said Space, "I forbid no more."
"Be one!" echoed Time, "till my years are o'er.
"We are one!" said the nations, and hand met hand
In a thrill electric from land to land.

—*Delaware Co. Republican.*

EPIGRAM.

Faith, Hope and Love were questioned what they thought
Of future glory which Religion taught:
Now Faith believed it firmly to be true,
And Hope expected so to find it too;
Love answered, smiling with a conscious glow,
"Believe? Expect? I *know* it to be so."
—*John Byrom, born* 1691.

From Old and New.

## SELFHOOD AND SARIFICE.

BY ORVILLE DEWEY, D.D.

* * * Selfishness calculates, overreaches, circumvents. But selfhood is simpler. It is the instinctive, instantaneous, uncalculating rush of our faculties, to preserve, protect and help ourselves. Selfishness proposes to take advantage of others; selfhood only to take care of itself. It is not, as a principle of our nature, a depraved instinct; animals possess it. It is not moral or immoral, but simply *un*moral. It is a simple force, necessary to our self-preservation, to our individuality, to our personality. The highest moral natures feel it as well as the lowest. The martyr who gives up everything else, holds his integrity fast and dear. It is written of the great Martyr, that, "for the joy that was set before him, he endured the cross, despising the shame." No being that is not an idiot, can be divested of all care and regard for himself. And not only does necessity enforce, but justice defends the principle. If happiness is a good, and there are two equal amounts of it, the one of which is mine, and the other my neighbor's, I may, in strict justice, value and desire my own as much as his. If I love him more than my own, I go beyond the commandment. It is not worth while to put any Utopian strain upon the bond of virtue; nay, it does positive harm.

Yet this is constantly done; to the injury of virtue, of conscience, and of a proper self-respect. In our theories of culture, we demand of ourselves what is impossible, what is unjust to ourselves, what repudiates a part of the very nature we would cultivate. We demand of ourselves, and we suppose that Christianity demands of us, a certain unattainable perfection,—or what we call perfection,—a sinking of ourselves out of sight, and an absorption into the love of God and men, quite beyond our reach: and failing of that—thinking it entirely out of our sphere, we give up the proper rational endeavor to be Christians. We make the highest virtue something exceptional, instead of regarding it as a prize for us all. We imagine that some few have attained it; that Jesus did, and that a few persons, denominated *saints,* have approached him; but that for the common run of men, this is all out of the question. The fact is, that Christianity is regarded by many as an enigma, a secret of the initiated, as an idle vision or hard exaction—not as a rational culture. Listen to the conversation of the mart or the drawing-room, you will find that the high Christian law is but a mocking dream in their eyes. "Giving to him that asketh, and from him that would borrow, turning not away: and to him that takes from us our coat, giving our cloak also; and turning the other cheek to the smiter;"—what is this, they say, but extravagance and fanataeism? As if they did not know that there is such a figure of speech as hyperbole; and that it was perfectly natural, in a society where the poor and the weak were trodden under foot, for the greatest heart that ever was, thus to pour out itself in pleadings for sympathy, commiseration and kindness, But the same Master said, "It is profitable for thee—it is better for thee," to have some of thy pleasures cut off—thine offending hand or eye; rather *that* than to have thy whole being whelmed in misery.

It is really necessary in this matter, not only to vindicate Christianity as a reasonable religion, but to vindicate human nature to itself; to save it from the abjectness of feeling that the necessity of self-help is an ignoble necessity, Men say, "Yes, we are all selfish, we are all bad;" and they sink into discouragement or apathy, under that view.

The conditions of true culture are attracting increased attention at the present time; and it is natural that they should, when men's minds are getting rid of theologic definitions and assumptions, and are coming to take broad and manly views of the subject. I am endeavoring to make my humble contribution to it; and with this view, to show, in the first place, what part our very selfhood, both of right and of necessity, has in it.

This principle lies in the very roots of our being: and it is developed earliest in our nature. Before the love of right, of virtue, of truth, appears this self-regard. Disinterestedness is of later growth. Infancy comes into the world like a royal heir, and takes possession, as if the world were made for itself alone. Itself is all it knows; it will, by and by, take a wider range. There is a natural process of improvement in the very progress of life. "You will get better," says a dramatic satirist,* "as you get older; all men do. They are worst in childhood, improve in manhood, and get ready, in old age, for another world. Youth, with its beauty and grace, would seem bestowed on us, for some such reason, as to make us partly endurable, till we have time to become so of ourselves, with-

* Browning: A Soul's Tragedy, p. 250.

out their aid, when they leave us. The sweetest child we all smile on, for his pleasant want of the whole world to break up, or suck in his mouth, seeing no other good in it—would be roughly handled by that world's inhabitants, if he retained those angelic, infantine desires, when he has grown six feet high, black and bearded; but little by little he sees fit to forego claim after claim on the world, puts up with a less and less share of its good as his proper portion, and when an octogenarian asks barely for a sup of gruel or a fire of dry sticks, and thanks you as for his full allowance and right in the common good of life—hoping nobody will murder him—he who began by asking and expecting the whole world to bow down in worship to him—why, I say, he is advanced far onward, very far, nearly out of sight."

This advancement, thus springing out of the very experience of life, I have it at heart to consider. It is of such priceless worth, it so embraces all that is noble in humanity, that the importance of the opposite principle is liable to be quite overlooked. Selfishness, which is the excess of a just self-regard, is the one form of all evil in the world. The world cries out upon it, and heaps upon it every epithet, expressive of meanness, baseness and guilt. And let it bear the branding scorn; but let us not fail to see, though selfishness be the satirist's mark, and the philosopher's reproach, and the theologian's argument, the real nature and value of the principle from which it proceeds.

Selfhood I have preferred to call it; self-love, be it, if you please. It is that which satire and false criticism have misconstrued, when they have said that love of kindred, of friends, of country, of God Himself, is but self-love. The mistake arises from that primal and vital part and participation which ourself has in everything that we enjoy or love or adore. This magnificent *I*—and I emphasize it, because all meanness is thought to be concentrated in that word—this mysterious and magnificent *I*—this that one means when he says I—we may utter, but can never explain, nor fully express it. There are great men in the world, whose lives are of far more importance than mine—statesmen, commanders, kings—but *I*—no being can feel an intenser interest in his individuality than I do in mine; no being can be of more importance to himself than I am to myself; the very poles of thought and being turn upon that slender line; that simple unity, like the unit in figures, swells to infinite multiptication; that one letter, that single stroke of pen or type, may be varied and complicated till it writes the history of the world. "I think, therefore I am," said the philosopher; but the bare utterance of the word I, yields a vaster inference. No animal ever knew what that word means. It is some time before the little child learns to say I. It says, "Willy or Ellen wants this or that—will go here or there." What is insanity but the wreck of this personality? The victim loses himself. And the morally insane, the prodigal, when he returns to reason and virtue, comes to himself.

"A man's self," says Thackeray, "must always be serious to him, under whatever mask or disguise or uniform he presents it to the public." Yes, though it were as mime, harlequin, jester, fool almost; nor could there be a more deplorable or desperate condition for a human being, than to account himself nothing, or nothing worth, or worthy only to be the butt of universal scorn and contempt. From this utter ruin, every man is protected by that mysterious and momentous personality that dwells within him. We may be little in comparison with the general mass of interests, little in comparison with kingdoms, little in comparison with the swelling grandeur of thrones and empires, little in comparison with the great orb that rolls round the sun, and bears millions of such; but we are forever great in the sense of individual destiny. *This* swells beyond kingships, grandeurs, empires, worlds, to infinitude and eternity.

There is another element in this selfhood, to be considered, besides its conscious importance, and that is free will—itself also unmoral, but indispensable. For imagine a rational being to be placed in this world, *without* free will. He can choose neither wrong nor right. He has a conscience, but no freedom; no power to choose anything. It is, I think, an incongruous and impossible kind of existence; but imagine it. Evils, troubles, temptations press against this being, and he can do nothing; he cannot even will to resist. Could there be a condition more horrible? No; man is a nobler and happier being than this amounts to. Free will is put in him, on purpose to fight the great battle against evil. He could not fight if he could not will. He could not choose the right, without being free to choose the wrong; for choosing one path without being at liberty to take the other, would be no choosing. Free will is to fight the battle. It is a glorious prerogative. And man, I believe, is out of all proportion, happier, with this power, all its aberrations included, than he would be without it. I am glad, for my part, that I am not passing through this world, like a car on a railroad, or turning round like a wheel in a mill; that I can go, this way or that, take one path or another; that I can read, or write, or study, or labor, or do business; and that when the great trial-hour, between right and wrong,

comes, though I may choose the wrong, yet that I *can* choose the right. What better would there be for me than this—what better constitution of a rational nature? I know of no better possible.

Self hood, then—this interest in ourselves, being seen to be right, and the play of free will, which is a part of it, desirable; let us turn finally to the useful working of the principle. You may have said in listening to me thus far—"What need of insisting so much upon self-regard, which we all perfectly well understand?" I doubt whether it is so well understood; and this must be my apology. We have seen that the principle is native and necessary to us; let us look a moment at its utility.

I am put in charge of myself—of my life, first of all. So strong is the impulse to keep and defend it, that self-preservation has been called the first law of our being. But that argues an antecedent fact—self-appreciation. Why preserve that which we value not? We defend ourself, because we prize ourself. We defend our life with the instant rush of all our faculties to the rescue. "Very self ish," one may say; "And why does a man care so much for himself; he isn't worth it." He can't help it. He obeys the primal bond; he is a law to himself. Is it not well? Man's life would perish in a thousand ways, if he did not thus care for it. The great, universal and most effective guardianship over human life everywhere, is—not government nor law, not guns nor battlements, not sympathy, not society—but this self-care.

I am put in charge of my own comfort, of my sustenance. I must provide for it. And to provide for it, I must have property—house, land, stores, means—something that must be my own, and not another's. If I were an animal, I might find food and shelter in the common storehouse of nature's bounty. But I have other wants; if I have no provision for them that is my own; if some International League, or Agrarian Law, could break down all the rights of property, there would be an end to industry, to order, to comfort, and eventually to life itself. Whatever evils, whatever monstrous crimes come of the love of gain, its extinction would be infinitely worse.

I am put in charge of my good name, my place among men. I must regard it. I am sinking to recklessness about virtue if I cease to value approbation. Even the martyr, looking to God alone, seeks approval. And good men's approbation is the reflection of that. To seek honor from men at the expense of principle, is what the Master condemns—not the desire of honor. It has been made a question whether the love of approbation should be appealed to, in schools. It cannot be kept out, from there, nor from anywhere else. If it could, if the vast network of social regards, in which men are now held, were torn asunder, society would fall to pieces.

Finally, I am put in charge of my virtue—of that above all. And that I must get and keep for myself; no other can do it for me. Another may stretch out the hand to defend me from a fatal blow; another may endow me with wealth; another may give me the praise I do not deserve; but no friendly intervention, no deed of gift, no flattery, no falsity, can give me inward truth and integrity. That solemn point in human experience, that question upon which everything hangs—shall I do right?—or shall I do wrong?—is shrouded in the secresy and silence of my own mind. All the power in the world cannot do for me the thing that I must do for myself. To me, to me, the decision is committed.

Now what I have been saying, is this: it is well that that self-regard, upon which so much is devolved, should be strong; that there should be no apathy, no indifference, upon this point; that if ever a man wanders away into recklessness, into idleness, into disgrace, into utter moral delinquency and lawlessness, he should be brought to a stand, and brought back again, if possible, by this intense and uncontrollable regard for himself—for his own well being. I do not resolve everything in human nature, into the desire of well being. I do not say that the love of life, of property, of reputation, still less of virtue, is the same as the love of happiness; but I say that to the pursuit of all these a man is urged, driven, almost forced, by this love of his own well-being; nay more to the pursuit of the highest eventually, and that, by the very laws of his nature.

Let us now turn to the other principle which I propose to discuss—that which opens the whole field of our culture—the principle that carries us out of, and beyond ourselves.

It has been no part of my design, in discussing the principle of self hood, to show the hinderance to culture, and the evil every way, that come from the abuse of it. That will be sufficiently manifest, if it be made to appear, that all culture and happiness are found in the opposite direction. But if I wanted to put this in the strongest light, I should point to the pain and obstruction which are experienced in a diseased self-consciousness. It would be a powerful argument for that going out of self, which I am about to speak of. Self, if it is a necessary stand-point, is yet liable to be always in our way. A morbid anxiety about our position, our credit with men,

the good or ill opinion others have of our talents, tastes or merits, causes more misery, I am inclined to think, than any other form of human selfishness. * * *

(To be continued.)

THE traditional treatment of "heresy" rests on two ideas: first, that wrong belief is in itself a deadly sin; secondly, that by repressive measures its spread can be prevented. The first idea disappears before a purer Christianity; the second has been disproved by experience. But something of the old sentiment yet lingers, and shows itself in the desire to purge the church of all who are not perfectly sound in doctrine. We hold that the church is to promote the truth just as it is to promote Christian life. It does not ask that its members should be holy when it receives them; its asks only a sincere purpose to seek holiness, and assumes as its very business to develop that. Nor should it require at the outset a full acceptance of all that it holds as truth; it should ask only a sincere desire to know and follow what is true. And within its walls men should be nourished up into the fullness of truth, by the air of freedom and the sunlight of love. —*The Christian Union.*

For Friends' Intelligencer.

THE WEATHER AT THE SANTEE STATION.

Our friend Geo. S. Truman at the above place furnishes J. M. E. with the following information for Fourth month.

| | | |
|---|---|---|
| Average temperature, | 49.27 | degrees. |
| Maximum " | 24th, 90.00 | " |
| Minimum " | 1st, 26.00 | " |

Greatest variations of Thermometer between 7 o'clock, A. M., and 9 o'clock, P. M., on the 23d and 24th, 52° each day.
And of rain, 1.35 inches.

THE SPIRITUAL LIFE.—The sympathy of Jesus Christ was not merely love of men in masses. He loved the masses, but he loved them because made up of individuals. He "had compassion on the multitude;" but he had also discriminating, special tenderness for erring Peter and erring Thomas. He felt for the despised, lonely Zaccheus in his sycamore-tree. He compassioned the discomfort of his disciples. He mixed his tears with the stifled sobs by the grave of Lazarus. He called the abashed children to his side. Amongst the numbers, as He walked, He detected the individual touch of faith.—*Frederick W. Robertson.*

## ITEMS.

INTERESTING FACTS.—According to the report of the Superintendent of the Census, our total population in 1870 was 38,555,983, against 31,443,321 in 1860, and 23,191,876 in 1850 During the decade from 1850 to 1860 the increase was 8,251,445, or over 35 per cent.; during the decade lately closed the increase was 7,112,662, or over 22 per cent. At the same rate of increase as in the previous decade, we would have had an addition to our population of 10,995,-162, raising it to 42,438,483. Our relative loss of population, then, may be set down as nearly four millions as the result of the war. Of these losses from half to three-quarters of a million were fighting men, either killed in battle or dying from wounds or disease. It is impossible to estimate the number that died in consequence of desolation, starvation and disease brought on by the loss of adequate support from parents and others that perished in the war. The dislocation of families and the decrease of marriage prevented a natural increase in the population, but a very great loss is also found in the arrest and paralysis of the great movement of foreign immigration. During the latter years of the decade, however, the last named movement swelled to far greater proportions than it had previously reached, The native-born population in 1870 was 32,789,437, having increased 30 per cent. from 1850 to 1860, and only 21 per cent. from 1860 to 1870. The foreign born population in 1870 was 5,566,-546, having increased 84 per cent. from 1850 to 1860.

TEA AND COFFEE.—The bill repealing the customs duties on tea and coffee, which has been signed by the President, goes into effect on Seventh month 1st, 1872. During the last fiscal year, ending Sixth month 30th, 1871, there were imported into the United States 317,992,048 pounds of coffee, valued at $30,992,869, and 51,364,919 pounds of tea, valued at $17,254,617. During the six months ending Twelfth month 31st, 1871, there were imported into the United States 149,108,479 pounds of coffee, valued at $16,695,621, and 23,180,468 pounds of tea, valued at $8,842,683. The duties at present imposed on these articles are three cents a pound upon coffee, and fifteen cents a pound upon tea. From the above statistics of importations of tea and coffee, it will be seen that hereafter the "breakfast table" will be relieved of a heavy tax. By this measure the revenue will be reduced from eighteen to twenty millions of dollars. Tea and coffee were admitted free of duty from 1842 to 1861. By the act of Eighth month 5, 1861, duties were imposed upon these articles in order to raise the revenue necessary to carry on the war for the suppression of the rebellion.

PROF. TYNDALL, in a recent lecture on the movement of glaciers, after describing the observations and measurements made by himself on the Mer de Glace, gives the following clear statement touching the relative motion of a crooked river of ice; When a glacier moves through a sinuous valley, the locus of the point of maximum motion does not coincide with the centre of the glacier, but, on the contrary, always lies on the convex side of the central line. The locus is, therefore, a curved line more deeply sinuous than the valley itself, and therefore crosses the axis of the glacier at each point of the contrary flexure. This law holds good for water, substituting the word river for glacier. The idea, then, as to the similarity between a river and a glacier, becomes marvelously strengthened. The glacier is like a river, because the central part moves faster than the sides; it is like a river because its top moves faster than its bottom; and again it is like a river because the point of swiftest motion follows the sinuosities of its sides.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
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CONTENTS.

Old Age ..... 193
Job Scott on Plainness of Apparel ..... 196
The Omnipotence of Nature in the Useful Art ..... 197
A Word to the Girls who ought to be at Work ..... 197
Scraps from Unpublished Letters ..... 199
EDITORIAL ..... 200
MARRIAGES ..... 201
OBITUARIES ..... 201
Rescue from a Crevasse ..... 202
POETRY—"Their Eyes were Holden"—In the Wood ..... 204
Selfhood and Sacrifice ..... 205
Notices ..... 208
ITEMS ..... 208

Extracts from "Christ in Modern Life."

## OLD AGE.

BY S. A. BROOKE.

"Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation."—Luke ii. 29, 30.

The greatness of man is chiefly in this, that he can say to pain, I will endure; and to death, I will conquer its fear; and to old age, I will not be querulous—that he can say and do these things. * * * *

To crystallise into finished perfection was the aim and the ideal of the Stoic. To grow for ever is the aim and the ideal of the Christian. Death ended the effort and the pain of the Stoic. Death continues the effort, without the pain, of the Christian. Perfection is then our object, and life our delight. We know that both are interwoven, that as the power of living increases, the ideal of perfection becomes higher; that as we become more perfect, we become more enraptured with life and capable of greater pleasure in it. * * * * *

Youth, like spring has its own work, a work chiefly of faithful and pure reception of beauty and joy and goodness, and of enthusiastic delight in these. Manhood, like summer, has its own work, the noble expression in upright labor of the things received in youth. The later manhood passes, like autumn, through two phases—the phase of harvest, and the phase of entering decay. Its work is the storing up of the results of life, and afterwards such a resistance of the sadness which comes of having finished all external toil, that the soul may enter upon the winter of old age with the sense of beauty unimpaired, though changed; with a quiet contentment in which the heart can fold its wings around itself and dwell within their soft and silver shadow; when life drops all its sails, like that worn-out ship, which, after much beating on the seas, lets fall its anchor where lofty cliffs enclose a quiet haven.

* * * We will speak to-day of the blessings and the work of age. There is no need to praise it overmuch, to represent it, as some do, as a delightful time. The loss it brings with it is not delightful; the wearing out of energies and faculties is not, and cannot be, a source of pleasure; but if we have enjoyed our spring, and toiled through our summer, and half reaped and half dreamed through our autumn, and been faithful through all to manliness and to God, it is a miserable thing if we are to be conquered by decay at last, and when winter comes sit wailing over the dying embers of the fires of life.

The representation which our latest poet has given of the sorrowful and hopeless sadness of old age, of the pain of its retrospect because the joy and passion of life can never be felt again, of the sad desire of death and rest, without any security of life to be—but

even so, of the desire for death because life has now no interest—is a strange contrast to this noble Jewish hymn, which, uttered by a man of many years, has thrilled throughout the ages to this time, and stirred by its sacred and fine humanity in old men's hearts a quiet energy and a tranquillising hope. There is in it not sorrow, but the conquest of sorrow; not the pain of retrospect, but the prophetic joy; not the bitterness, but the peace and hope of death; not the decay of interest in the world, but unabated hope for his country, and a vision of redemption for others than his countrymen; not the seeing of sadness, but the seeing of salvation. * * * *

This is the glory of a Christian's old age —vividness of spiritual vision. Memory is fading away, the power of reasoning clearly is departing, passion is chilled, the hand has lost its cunning, and the lips their eloquence, decay has touched all physical and intellectual life, but the spirit lives, and lives more vitally, more intensely than ever. It does its own peculiar work better than in youth and manhood. It sees more clearly into the life and realities of things. It has gained security of faith and hope for itself, and in all matters pertaining to the spiritual progress of mankind it sees into God's plans and rejoices in them.

One does not speak vaguely in saying this. The biographies which record this strange victory over decay, this inner life, when all the rest of the man is at the point of death, are many. And they are found written, not only of the cultured and the strong in character, but of the poor, the ignorant, and the feeble-minded. We do not find this in any philosophy or religion which has denied God and denied immortality, and we find this victoriousness more distinct and developed in Christianity than in Judaism. And moreover, this spiritual power grows stronger in proportion to the decay of the other powers, for earthly passion and aims cloud the heavenly horizon, the tyranny of the understanding contends against the claims of faith, and the perfect health of the body often makes this life too precious to permit much contemplation of the other.

I do not speak against these things, for youthful passion, and the exercise of the understanding, and exquisite health are natural, and we ought to work out their good; but if they are *all*, what have we left when they decay? Nothing! according to a modern theory—everything! according to the Christian thought. Their passing away gives room for the expansion of the spirit. This, then, is the primary gain of old age. But it does not come into our possession unless we toil for it. If life and its work, and the world and its pursuits, lead us into forgetfulness of God and neglect of our spirit, then, when old age comes the spirit has not got beyond the stage of infancy. It tries to expand, but it has never been fed, never educated, and it cannot do its work. But Simeon's intuitive vision came of a life of previous holiness. He had waited for the revelation of God's salvation, and waiting meant a life lived with that expectation at its root. In the midst of the work and turmoil of life he had grown more and more like to God, and likeness of character to God gave him prophetic insight into God's plans for the race, and now, when the hour of outward decay had come, his spirit, which had put forth stem, and branch, and leaves, in natural progress, suddenly flowered.

I would that we could so prepare ourselves for age that we might remember in the inspiration of youth as in the labor of manhood, that the time is coming when our whole life will be dependent on the power of spiritual being in us, and remembering this, labor to train the spirit into the likeness of Christ. For, will you have light or darkness by and by; the power of vision in old age, or the impotency of regret; the hope which maketh not ashamed, or the effeminate despair; the sight of the salvation of the Lord flowing in freshening tide over all men, or the sight of your own miserable decay usurping all the view? These things lie in your own hands.

Another remarkable gain blessed the old age of Simeon, the possession of a liberal religious view. We find the old man set free from the exclusiveness and bigotry of his time and of his youth. Those were strange words upon the lips of a Jew—'a light to lighten the Gentiles!" They had been said before; some in the esoteric circle of the higher Judaism, were probably saying them now. But it was not a common thought, nor a national thought, at the time of Christ's coming. Those who heard Simeon would be likely to call him a dangerous Liberal.

Some who hold the view that old age is bigoted in opinion, will be still more surprised. But after all, youth is more narrow and intolerant than age. We call young men liberal because they give utterance to liberal opinions. But one may hold the truth in unrighteousness, and one may profess liberality in illiberality, and tolerance in intolerance. * * * But one should not blame them too much, for intolerance and one-sidedness are natural to youth. It has not enough experience to be many-sided, and a large charity is the growth of years, the last result of many trials.

For this reason, tolerance and a wide re-

ligious view are natural to old age, and it is very pitiable when we find it without them. Experience of life and knowledge of men ought to soften down the harshness of our youthful judgments. It is astonishing as we grow older, if we have grown in wisdom of love, how much good we discover in men whom we thought all wrong, how much we find our severity mistaken. We learn that there is a root of good at the centre of wrong opinions, and we seek to draw out that good. We learn not to judge acts till we are acquainted with the motives which prompted them, and rather to believe all things good of men than to systematically distrust them. * * * There is a severity of judgment which comes of eager love that men should be right, there is a severity which comes of eager desire that we should be proved right. It is the former only which ripens into the wise tenderness of age.

Again, there is an indifference as to what men believe and do, which is often mistaken for breadth of view. It does not ripen into true tolerance in age, but into contempt of men. For its root is not charity, but the idleness which is too slothful to form opinions, idleness whose root is selfishness.

The true liberality of old age is not this indifference. It is gained by the entrance of the soul into the large region of the love of God, by deeper communion with the infinite variety of the character of Christ. Hence the old man, at one with simple and majestic principles, passes by the transient forms into which ideas are thrown by religious men, and looks for the spirit in which men work, and judges them by that; hence he lays aside the outside peculiarities of men's characters which would have jarred him in youth, and searches directly for the motives and ideas of the character; hence the temporary currents on the surface of public affairs, and the local outbursts of evil, do not much cloud his view of the fortunes of Man; he looks deeper, and sees the vast main current sweeping towards God, he finds beneath the evil the infinite fountain of good. The evils and sufferings of the world lose their harsh outlines, and their dread, and pain, and are placed in the inner light of thought. They are there seen along with the good and joy of the world, till at last the vision of the great whole dawns upon the soul, and the man learns to see God moving as a spirit in all history, and Christ endeavoring in all men's hearts.

Then he can bend his head to the blow of death, not in bitterness of anger that humanity has failed, not in selfish indifference to the welfare of mankind, but in a sweet contentment that all things are working together for good, that the Mankind for which and with which he has worked and suffered like a brother, may be left with perfect confidence in the hands of perfect love, that salvation has come and is coming unto all, not only to favored, but to neglected races; for to him the spirit of Simeon's phrase is ever true, that Christ is a light to lighten the Gentiles, as well as the glory of his people Israel.

So he wins the crowning blessing of old age—deep peace. "Lord, now lettest Thou thy servant depart in peace, according to thy word."

* * * * *

Its work is partly outward, partly inward.

Its outward work is the spreading of charity. Old age should radiate charity from it, till the atmosphere of the whole household and the society in which it lives be warmed with its gracious influence. Men, women, and children should feel softened, and be bettered, by the presence of its kindliness.

Again, it is the usage of experience for the help of others. Age should not surrender from weariness of life its right of giving sympathy, its power of forming in its calm, and from its long experience, wise judgments for the troubled lives of others. It ought not to claim its infirmity as a reason for harshness, or for want of tender interest. And that it may be able to do the good I mention, and to avoid the evil, it ought as much as possible to live with the young. Else its tendency is to be absorbed in its own weaknesses and wants; to lose interest in the actual movements of the world, and especially in those movements which are initiated by the young, which, though sometimes ill-considered and foolish, are yet the germs of that which will be, and have at least the one important quality of life. Next to the sad spectacle of seeing a young man mock the wisdom and despise the warnings of old age, is the spectacle of an old man who has only indifference for the enthusiasm and contempt for the ideas of the young.

The inward work of age is, however, the most important. After a time, the outward influence of which I have spoken becomes less and less; less direct at least, more indirect. The old man, the old woman, becoming weaker and unable to share in earthly things, retire into their inner being, and live there a wonderful and vivid life. * * * Oh! none are less alone, none have a more sweet and vivid life, than many a silent man and woman in the years of age.

And here we touch on one portion of the inner work which old age has to do—the edifying of the heart in noble religion by con-

sideration of the past. The memory of love and joy, of friendship and companionship, is always sweet; and if the memory be one of sorrow, one may still not be unhappy if the sorrow has become an intimate part of life, cherished for its results and for the tenderness with which it was linked—since now the pain of it has gone with the decay of passion. One by one the events of life are traced in quiet retrospection, one by one they fall into a kind of religious order; their causes are seen, their meaning, and their relation to one another and to the whole of life; till at last the conviction that a Father has been leading him all his life long is fixed in the old man's mind. He sees that everything in the past has been ripening him, that he has been made slowly more complete. Then breaks upon him as never before the assurance of immortality. "Can this long work of God's be for nought? can this education, every hour of which was weighty with meaning, end in the grave? Is my spirit, at the very moment when it is most conscious of completion, nearest to extinction? It is impossible."

Thus does life in the past confirm faith in the Fatherhood of God, and make an immortal future real. Thus, in spiritual brooding over past and future, the experience of the one and the faith in the other unite in one divine and glorious hope.

* * * * *

Nor can the old man do better than consolidate and harmonize into a whole the ideas he has gained in life. Many are useless—these he will reject; many are noble, and have on them the impress of eternity—these he will return to and dwell on till they become interwoven with his being, possessions for ever. For ideas belong to the spiritual nature. All else will be left behind us when we die; but these endure, these we shall take with us. Let us watch and work, that our eternal companions be worthy of us and of the life to come. No aim in old age can be nobler than to arrive at death with a spirit enriched and matured by the possession of purified ideas. No aim in youth and manhood can be better than the winning of them.

From this sort of work arises a clear spiritual activity entirely independent of outward decay. It belongs to the inner life; it does not weary like intellectual activity; it is more like the easy breathing of a clear atmosphere than any strenuous labor. In it the mind is cheerful and hopeful. It blends easily with every emotion, and heightens emotion without the pain of excitement. In itself it has an arranging power, so that life harmonized under its influence is seen as a well ordered landscape on which the sun of God's love is shining. In wonder, and in joy that he has been so cared for, and so led into maturity, all thought of self passes from the old man's life, and he throws his whole being in gratitude at the feet of his Saviour and his God. It is, in fact, the first touch, even before death, of the pure and perfect life, the first faint throb of the exquisite existence into which he is going to enter, the half-realization on the borders of the world of light, while yet within the glimmering shadow, of what communion with God may mean. Then indeed he feels what Simeon felt when the long-repressed cry rose to his lips, for he sees the very Christ: "Lord, now lettest Thou thy servant depart in peace, for mine eyes have seen thy salvation."

---

THE passion for gain is everywhere sapping pure and generous feeling, and everywhere raises up bitter foes against any reform which may threaten to turn aside a stream of wealth. I sometimes feel as if a great social revolution were necessary to break up our present mercenary civilization, in order that Christianity, now repelled by the almost universal worldliness, may come into new contact with the soul, and may reconstruct society after its own pure and disinterested principles.—*Channing.*

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NOT by appointment do we meet Delight
And Joy; they heed not our expectancy;
But round some corner in the streets of life,
They on a sudden clasp us with a smile.

---

JOB SCOTT ON PLAINNESS OF APPAREL, &c.

The Lord taught me that men generally rely too much on external performances; and thus guarded my mind against thinking too much of anything outward. He opened my understanding to behold my duty in regard to outward plainness; that a plain, decent and not costly dress, and way of living in all things, was most agreeable to true Christian gravity and self-denial; that rich, showy or gaudy dress, house, food or furniture fed and fostered pride and ostentation, robbed the poor, pleased the vain, and led into a great deal of unnecessary care, toil and solicitude to obtain the means of this way of life and appearance; that it could not afford any true and solid satisfaction, but must unavoidably divert the mind from inward feeling watchfulnesss, retard the work of mortification and true self-denial, and facilitate unprofitable association and acquaintance with such as would rather alienate the affections from God than unite the soul to Him.

Thus instructed, I bowed in reverence; and as it became from time to time necessary to procure new clothing, I endeavored to con-

form my outward appearance in this respect, to the dictates of truth, in which I found true peace and satisfaction. Also he instructed me to use the plain Scripture language THOU to one, and YOU to more than one.

The cross greatly offended me in regard to these things, This of language, in particular, looked so trifling and foolish to the worldly wise part in me; and the fear of the "world's dread laugh," so powerfully opposed it, that it was very hard and trying to my natural will to give up to this duty. I thought if my right hand would excuse my compliance, I would gladly sacrifice it, or yield it up, rather than give up to use such a despised language, and submit to be laughed at; as viewing religion concerned in such things as these. This may seem incredible to some: but it is true, and as fresh with me as almost any past exercise.

This exercise beset me day and night for some time, during which I shed many sorrowful and bitter tears, pleaded many excuses, and greatly wished some substitute might be accepted instead of the thing called for; but He who called me into the performance of these foolish things, foolish to this world's wisdom, was graciously pleased to show me, with indubitable clearness, that he would choose his sacrifice himself; and that neither a right hand nor a right eye, neither thousands of rams nor ten thousands of rivers of oil, would by any means answer instead of his requirings. If he called for so weak or foolish a thing as the words *thou* and *thee* to a single person, instead of *you*, nothing else of my substituting would do instead of it; for "the foolishness of God is wiser than men."

Let none dispute the ground with Omnipotence, nor confer with flesh and blood; lest therein, *despising the day of small things*, they *fall by little and little*. For be assured, O thou *called* of the Lord! thou canst never become his *chosen* unless thou obey his call, and come out of all he calls thee from. If thou art not *faithful in the little*, thou wilt not be made *ruler over much*.

Perhaps few will believe the fulness of heavenly joy which sprang in my bosom, as a well spring of living waters, after my giving up in faithfulness to this requisition.

From the Bucks County Republican.

## THE OMNIPOTENCE OF NATURE IN THE USEFUL ARTS.

It was said, in allusion to the great structures of the ancient Romans,—the acqueducts and bridges—that their "art was nature working to municipal ends." That is a true account of all just works of useful art. Smeaton built Eddyston lighthouse on the model of an oak-tree, as being the form in nature best designed to resist a constant assailing force. Dolland formed his achromatic telescope on the model of a human eye. Duhamal built a bridge by letting in a piece of strong timber for the middle of the under surface, getting his hint from the structure of the shin-bone. * * * The first and last lesson of the useful arts is that nature tyrannizes over our works. They must be conformed to her law, or they will be ground to powder by her present activity. Nothing droll, nothing whimsical will endure. Nature is ever interfering with art. You cannot build your house or pagoda as you will, but as you must. There is a quick bound set to our caprice. The leaning tower can only lean so far, The verandah or pagoda roof can curve upward only to a certain point. The slope of your roof is determined by the weight of snow. It is only within narrow limits that the discretion of the architect may range. Gravity, wind, sun, rain, the size of men and animals, and such like, have more to say than he. It is the law of fluids that prescribes the shape of the boat,—keel, rudder and bows,—and in the finer fluid above, the form and tackle of the sails. Man seems to have no option about his tools, but merely the necessity to learn from Nature what will fit best, as if he were fitting a screw or a door. Beneath a necessity thus almighty, what is artificial in man's life seems insignificant. He seems to take his task so minutely from the intimations of Nature, that his works become, as it were, hers, and he is no longer free.

But if we work within this limit, she yields us all her strength. All powerful action is performed by bringing the forces of Nature to bear upon our objects. We do not grind corn, or lift the loom by our own strength, but we build a mill in such a position as to set the north wind to play upon our instrument, or the elastic force of steam, or the ebb and flow of the sea. So in our handiwork, we do few things by muscular force, but we place ourselves in such attitudes as to bring the force of gravity, that is, the weight of the planet, to bear upon the spade or the axe we wield.—*Emerson.*

## A WORD TO THE GIRLS WHO OUGHT TO BE AT WORK.

It has been said that "in America we have a million young women without the slightest pretence of occupation." Whether this be any where near a correct estimate or only a conjectural one, I do not know; but it is very certain that the number of girls who do nothing at all which deserves to be dignified by the name of employment, is fearfully large. Nor is this idleness confined only to those belonging to families of wealth; thou-

sands are wasting their best years in utter uselessness whose circumstances furnish not the shadow of an excuse for the idle lives they are leading. In many cases it is only the daily exertions of the father which stand between them and absolute poverty. Let the frail life which is the sole dependence, be suddenly cut off, and nothing could well be more pitiable than their condition.

If, from the great army of do-nothing young ladies, could be separated all those whose prospects in no way warrant the spending of years in idleness and pleasure seeking, I believe the number would be lessened more than one-half. No better, or more necessary advice could be given to this large population of "the girls who don't know what to do with themselves," than that contained in the three little words, "Go to work."

A certain brilliant and popular writer, in a series of articles bearing upon the woman question, published recently in one of our leading journals, sets out with the assertion that woman is out of her proper sphere when earning money, her especial mission is to spend it, and in various delightful ways, keep the wheels of home and social life well oiled; and just so far as she is relieved from the necessity of performing disagreeable labors or duties, in just that degree is she fulfilling her highest earthly destiny. Now, it is precisely this idea which is working an infinite deal of mischief among girls in every condition of life. The interests of all classes are so closely interwoven, that it is impossible for one portion of society to cherish false notions, without every other branch becoming tainted thereby. When Celia, by virtue of superior wealth or culture, assumes to herself the right to spend her days in self-gratification and amusement, just as certainly will Bridget, by virtue of the inherent laziness common to all human beings, assume to herself the right to shirk in every possible manner the unpleasant duties which fall to her lot. And so it comes to pass that from nearly every well-to-do household in the land, there goes forth a wailing lamentation over the impossibility of securing faithful service in that department upon which depends all the comfort of home life. Anxious eyes are strained in every direction watching for some sign of relief; multitudes of voices are beseeching the "heathen Chinee" to come to the rescue, but rarely does it occur to any one, that help, like charity, to be of any lasting efficiency, must begin at home, and that it is only after having made the most of all the resources within our reach, that we are entitled to look for aid from other quarters.

It seems to me that this very difficulty of procuring efficient domestic service is in the end destined to prove a possitive blessing to society, and the salvation of many a girl from a condition of almost imbecile helplessness. After a few more years of discomfort, and a few more ineffectual efforts to build the social fabric by commencing at the top, our people may begin to have some glimmering idea of the fact—which the whole history of the human race has rendered so plain, that he who runs may read—that there is no other way given whereby can be reared a noble life, either national or individual, than that furnished by the firm foundation of downright honest work.

Of all the specious humbugs afloat in the world, there are few more mischievous than much of the current talk about "culture." It is very much the fashion in certain circles to assert that society only reaches its highest development when there are set apart distinct classes, who, being exempt from the toils and cares of ordinary humanity, shall be at liberty to devote themselves exclusivly to the attainment of a kind of sublimated, airy nothingness which they are pleased to style "culture." Much of the high flown nonsense which is written and talked upon the subject has certainly a most delightful sound, and is well calculated to dazzle and mislead the young. All right culture in no wise holds itself aloof from the common affairs of everyday life, nor is its attainment in any way incompatible with the faithful performance of necessary labors. Indeed, there is no better, and, I am almost inclined to say, no other foundation for a broad and liberal culture, than a practical acquaintance with the toils and struggles incident to the obtaining of that first necessity of every life, one's daily bread. * * * *

I have dwelt upon this idea, because girls are especially prone to take shelter behind the plea of education and refinement, as an excuse for shirking useful labor. Not only is this the case with those who have every prospect of being amply provided for through life, but also with many who from motives of common prudence ought to be at work. The "dreadful ambition for being genteel," and mistaken notions of what constitutes respectability, are the cause of great discomfort, and stand in the way of much genuine enjoyment.

Now, girls, endeavor to rid yourselves as speedily as possible of all false ideas of this kind; examine fairly the ground upon which you stand. If you find that your main hope of a comfortable support through life lies in marriage, which is by no means certain, and should never be regarded in this light, or in case that should fail, dependence upon

friends must be your lot, then set at once diligently at work to learn some employment which shall render you independent and self-supporting. Let all foolish fears of losing caste be thrown to the winds. A position which can only be maintained by the sacrifice of self respect is of little worth. Dependence upon friends, even the most affectionate, is almost always certain, sooner or later, to prove galling on both sides. Even in those cases where physical infirmity makes such dependence unavoidable, a careful nurture of the Christian graces is necessary in order to render the mutual relation at all tolerable; therefore never suffer yourselves through indolence or foolish pride to drift into such a position. Have no apprehension that refinement will vanish under the friction of useful occupation; it is only gilding which must be handled carefully, pure gold always retains its integrity, and any refinement which will not stand the wear and tear of common use, is only superficial and not inwrought.

Neither need intellectual tastes be sacrificed. We by no means find minds the most richly stored with the treasures of knowledge among young ladies of abundant leisure; nor are those girls who have "a good room, enough to eat, and plenty of nice clothes to wear, 'without the soiling of one white hand,' to procure them," the ones who "cultivate the amenities of literature," with the keenest relish. If you are so fortunate as to be possessed of a taste for intellectual enjoyment, the wholesome discipline incident to the thorough mastering of a trade, business or profession, will vastly increase your capacity for enjoyment. There are few working girls who could not, if so inclined, redeem from the time spent in idle gossip, or on the frivolities of dress, hours sufficient, if carefully improved, to render them well informed, and even cultivated, women.

I am well aware that you will see many lions in the path to which I point you, but, believe me, the most formidable ones exist only in your fancy, and will vanish when confronted with energy and resolution.

The time when house-work, sewing and teaching were nearly the only avenues of employment open to women, has passed away. The fields of labor which she now may enter, without encroaching upon man's appropriate domains, are so varied that genius need not be cramped, or talent run to waste in wrong channels. If thoroughly in earnest every woman will be enabled to find some appropriate work which she can do well, and which will render her self-supporting and thus self-respecting. * * * *

—*Advocate and Guardian.*

BE CONTENT WITH THE GREATEST GOOD.

Let him who has the choicest goods of life
Not yearn to add to them the lesser ones!
In large and in the whole God blesses him;
And if the sun makes light for him the day,
Why crave the light of every little torch?

*Leopold Schefer*

## Scraps

FROM UNPUBLISHED LETTERS.

Our Society appears to me to be suffering for want of more spiritual mothers; those who dwell in that love, which is of God, in which is given the spirit of discernment to distinguish that which is to be nurtured and cherished from that which is to be rooted up, and in which also is a recognition of the descendings and qualifying influence of the Holy Spirit on the minds of the children, unbiassed by prejudice or prepossession. Such, too, can make ample allowance for peculiar dispositions and mental temperaments, the want of which kindly charity, brings many exercised minds under unmerited censure, and deprives some of that position in the Church, in which, in the estimation of many, the *judgment of Truth* would place them.

If circumstances had favored it, I think I should have been with you this spring. I feel warmly attached to many among you, and the friends who last year attended our Yearly Meeting from your vicinity, left with us a very favorable impression. The younger among them especially elicited my affectionate interest, and aspirations went forth for their faithfulness to convictions of duty. How much loveliness and talent there are found within our fold, and were these rightly directed or used, how many "stars of the first magnitude" would we have! I believe there is a growing interest in the higher life among our young Friends, and that these will more and more put under foot the vanities and follies that so often obstruct a spiritual growth.

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I think we cannot over-estimate those who by word or deed scatter roses along life's pathway. The remarks on the human heart and the actual life must be evident to all who have noted the different dispositions and characters of mankind, or those with whom they have associated, and the idea given that the liability of undervaluing one's self and over-estimating others, may proceed from a pure, noble heart, is at least pleasant to contemplate.

The remarks to which I referred in a former letter, seemed to me to proceed from

those whose hearts were at least inclined to cultivate a *pure ideal* of life. And although "gentle deeds" are of far more value than words, and we feel assured that our "own works must praise us in the gates," yet in sympathy and love may *we all endeavor* to cheer the despondent, scatter the good seed over the waste places, and cultivate those things which are "pure, lovely and of good report," even until we can acknowledge that "the words of the pure are pleasant words."

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Those who are constitutionally inclined to look on the dark side of things are sometimes needlessly and unprofitably afflicted. If our eyes were as wide open to the virtues as to the failings of others, I think we should see much more good in one another than we otherwise recognize. Some of us need to have more confidence in each other. Thy expression of religious desire for me and mine in view of our entering on the new year, touched my feelings "to the quick," and has as oft as it has recurred to mind; for truly, with advancing age, do I feel increasing necessity and desire corresponding therewith, and never have I felt greater need of a "double portion of the wisdom that is from above," than latterly, both on my own account and that of others, and yet how frequent the exclamation: "Oh! my leanness, my leanness!" Still a degree of thankfulness is sometimes felt in the ability to rejoice in the spiritual progress of others, and in their qualification to labor in the various fields open before them.

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 25, 1872.

PHILADELPHIA YEARLY MEETING.—A further account of the Women's Meeting, began in our last number, will be given when the Extracts are received, A Friend in attendance of the Men's Meeting has kindly furnished us the following:

At the opening of the meeting a welcome was extended to Friends, and allusion made to the removal of some who had been wont to assemble with us. 130 representatives had been appointed, of whom 13 were absent, several of whom subsequently answered to their names.

The epistles from all the other Yearly Meetings were read, and gave encouraging accounts of our brethren in other parts of the country, and of their labors on behalf of the Indians, for the promotion of peace, First-day Schools and other concerns of our Society.

Expression was given to the feeling awakened by these evidences of brotherly regard, and a hope entertained that the standard of Christianity as professed by us may be maintained in the purity, that the light through us may so shine that men may see our good works, and have cause to glorify our Father in heaven.

The reading of the queries occupied the sessions on 3d, 4th and 5th days, besides acceptable visits from two women Friends, whose concern was that we should not allow the cumbering things of time to prevent our attending to spiritual duties, which are of higher importance.

The remark of a dear young minister, lately deceased, who, on his death-bed, observed, how sad would have been his condition had he neglected to this late period to concern himself about the welfare of his immortal soul was alluded to.

The snares and traps which surround the young were feelingly dwelt upon, and they were counselled to avoid them, and to follow the pointings of the bright star of Truth, which will lead them aright and preserve them in the hour of temptation.

The answers to the queries showed deficiencies in many things: in some instances an improvement was manifested. Much valuable counsel was handed forth by concerned Friends, exhorting to faithfulness. Much concern was expressed in regard to the non-attendance of meetings, especially in the middle of the week, and to the peace of mind experienced by those who had been faithful to this duty. As confirmation of the promise that all things needful will be furnished to those who seek first the kingdom of heaven and its righteousness, instances were mentioned of those who had been faithful to what they believed their duty, and who had prospered in a remarkable manner, even where the reverse might have been expected.

The use of tobacco was alluded to, and regret expressed in a feeling manner by dear aged Friends who had been addicted to its use, and thus set a bad example which had been followed by the children and grandchildren. It was urged upon all to consider how much responsibility may rest upon

us for the evils of this as well as for those of intemperance.

We were counselled that in all things, whether in eating, drinking or any other sensual indulgence, we endeavor to keep under the moderating influence of Divine grace.

The love which should subsist among us was fully dwelt upon, and if we were under true Christian love and concern for our brother, we would go to him when we saw him erring, and labor for his restoration: not telling it to others, whereby the concern may be dissipated and we weakened for the service. And when we are thus engaged, may a qualification be sought for to do it in the right feeling, and rather to feel after it than to rush into the expression of words.

The reading of the second annual query brought up a lively concern on the subject of education, and of the duty of the Yearly Meeting to aid its smaller branches in supporting schools among them.

A large Committee was appointed to unite with Women Friends in considering the subject, inquire into the condition of education throughout the Yearly Meeting, and make such suggestions as they may deem proper.

A Committee having been appointed again to consider the proposed alteration of the 4th query, referred from last year, reported that the prevailing feeling was to adopt the report, a few Friends dissenting. It appearing that a number of Friends were not prepared to adopt the proposed change of the query by which an advanced step on the subject of temperance would be taken, it was not adopted, but it was thought the delay need not cause any discouragement.

The Representative Committee reported that way did not open to address Congress in regard to settling national difficulties by arbitration. They had sent a Committee to Harrisburg to labor for a change in the proposed militia bill, so as to exempt those conscientiously opposed to war from the payment of a fine. The memorials on the subject of temperance had been presented to the Legislatures of New Jersey and Maryland.

The Indian Committee made a very interesting report of their labors and the condition of the Indians in the Northern Superintendency.

Memorials concerning our deceased Friends, Thomas Clarkson Taylor and Daniel Comly, were approved, and feeling remarks made in reference to these dear Friends.

The meeting closed on Sixth-day evening under a precious covering. Women's Meeting adjourned to Seventh-day morning under a precious covering. The meeting throughout was thought to be one of unusual harmony and good feeling. On Fifth-day morning the several religious meetings were well attended, and were satisfactory opportunities.

Appointed meetings were held at the new house on Girard Avenue on Third day evening, and at Green St on Fourth-day evening. The Indian Aid Association met on Fourth-day evening, and was largely attended. Interesting remarks were made by Barclay White, Samuel M. Janney and others.

On Fifth-day evening the First-day School Association met; the attendance was large. It was a very interesting occasion, tending to harmonize the feelings of all, and bind the young and the old in a closer bond of unity and love. Epistles to New York and Genesee were adopted by the Association.

It appears that during the past year 15 conferences have been held and 18 new schools have been organized. The number of officers and teachers of the 49 schools and 5 Bible classes was about 400; children, 2,250; adults, 850. Volumes in libraries about 6,500.

MARRIED.

MITCHEL—TRAGO.—On Fourth-day, Fifth mo. 1st, 1872, at the residence of the bride's mother, —under the care of Salem Monthly Meeting, Ohio, —Jos. R. Mitchel to Sarah E. Trago.

DIED.

GREEN.—Died on the 22d of Third mo, 1872, Abel Green, a member of Providence Particular Meeting, in his 89th year.

PUSEY.—In Philadelphia, on the 19th of Fourth mo. last, Lydia Pusey, of Chester, in the 93d year of her age. A member of Chester Monthly Meeting.

MARTIN.—On the 31st of Third mo., Catherine Martin, widow of the late Doctor Isaac Martin, in the 89th year of her age. A member of the Monthly Meeting of New York.

COOPER.—At Prairie Grove, on the 29th of Second mo., 1872, Hannah, wife of Thomas W. Cooper, in her 27th year.

PETERS.—In Unionville, Centre County, Pa. on the 27th of Fourth mo., 1872, Elizabeth, wife of Jacob Peters, in the 60th year of her age. A member of Centre Monthly Meeting. The loss of this Friend will be greatly felt in the community in

which she lived. Her illness was short but severe. Her prayer was for patience to wait her heavenly Father's appointed time.

From "Hours of Exercise on the Alps."

## RESCUE FROM A CREVASSE.

BY JOHN TYNDALE, LL. D., F. R. S.

Mr. Huxley and myself had been staying for some days at Grindelwald, hoping for steady weather, and looking at times into the wild and noble region which the Shreckhorn, the Wetterhorn, the Viescharhörner and the Eiger feed with eternal snows. We had scanned the butresses of the Jungfrau with a view to forcing a passage between the Jungfrau and the Monk from the Wengern Alp to the Aletsch glacier. The weather for a time kept hopes and fears alternately afloat, but finally it declared against us; so we moved with unelastic tread of beaten soldiers over the great Shideck and up the Vale of Haste to the Grimsel. We crossed the pass, whose planed and polished rocks had long ago attracted the attention of Sir John Leslie, though the solution which he then offered ignored the ancient glacier, which we now know to have been the planing tool employed. On rounding an angle of the Mayenwand, two travellers suddenly appeared in front of us. They were Mr. (now Sir John) Lubbock and his guide. He had been waiting at the new hotel erected by M. Seiler at the foot of the Mayenwand, expecting our arrival, and finally, despairing of this, he had resolved to abandon the mountains and was now bound for Brientz. In fact, the lakes of Switzerland, and the ancient men who once bivouacked along their borders, were to him the principal objects of interest, and we caught him in the act of declaring a preference for the lowlands, which we could not by any means share.

We reversed his course, carried him with us down the mountain, and soon made ourselves at home in M. Seiler's hotel. Here we had three days' training on the glacier and the adjacent heights, and on one of the days Lubbock and myself made an attempt upon the Galenstock. By the flank of the mountain, with the Rhone Glacier on our right, we reached the heights over the ice cascades and crossed the glacier above the fall. The sky was clear and the air pleasant as we ascended, but in the earth's atmosphere, the sun works his swiftest necromancy, the lightness of air rendering it in a peculiar degree capable of change. Clouds, suddenly generated, came drifting up the valley of the Rhone, covering the glacier, and swathing the mountain-tops, but leaving clear for a time the upper névé of the Rhone. Grandeur is conceded while beauty is sometimes denied to the Alps. But the higher snow fields of the great glaciers are altogether beautiful—not throned in repellant grandeur, but endowed with a grace so tender as to suggest the loveliness of woman.

The day was one long succession of surprises, wrought by the cloud-filled and windrent air. We reached the top and found there a gloom which might be felt. It was almost thick enough to cut each of us away from the vision of his fellows. But suddenly, in the air above us, the darkness would melt away, and the deep blue heaven would reveal itself, spanning the dazzling snows. Beyond the glacier rose the black and craggy summit of the Finsteraarhorn, and other summits and other craggs emerged in succession as the battle-clouds rolled away. But the smoke would again whirl in upon us, and we looked once more into infinite haze from the cornice which lists the mountain ridge. Again the clouds are torn asunder and again they close. And thus in upper air, did the sun play a wild accompaniment to the mystic music of the world below.

From the Rhone glacier we proceeded down the Rhone Valley to Viesch, whence in the cool twilight all three of us ascended to the Hotel Jungfrau on the Aeggischhorn. This we made our headquarters for some days, and here Lubbock and I decided to ascend the Jungfrau. The proprietor of the hotel keeps guides for this excursion, but his charges are so high as to be almost prohibitory. I, however, needed no guide in addition to my faithful Bennen, but simply a porter of sufficient strength and skill to follow where he led. In the village of Laax, Bennen found such a porter—a young man named Bielander, who had the reputation of being both courageous and strong. He was the the only son of his mother and she was a widow.

This young man and a second porter we sent on with our provisions to the Grotto of the Faulberg, where we were to spend the night. Between the Aeggischhorn and this cave the glacier presents no difficulty which the most ordinary caution cannot overcome, and the thought of danger in connection with it never occurred to us. An hour and a half after the departure of our porters, we slowly wended our way to the lake of Märjelin, which we skirted, and were soon upon the ice. The middle of the glacier was almost as smooth as a carriage road, cut here and there by musical brooks, produced by the superficial ablation. To Lubbock the scene opened out with the freshness of a new revelation, as previously to this year he had never been among the glaciers of the Alps. To me, though not new, the region

had lost no trace of the interest with which I just viewed it. We moved briskly along the frozen incline until, after a couple of hours' march, we saw a solitary human being standing on the lateral moraine of the glacier, near the point where we were to quit it for the cave of the Faulberg.

At first this man attracted no attention. He stood and watched us, but did not come toward us, until finally our curiosity was aroused by observing that he was one of our own two men. The glacier here is always cut by crevasses, which, while they present no real difficulty, require care. We approached our porter, but he never moved, and when we came up to him he looked stupid and did not speak until he was spoken to. Bennen addressed him in the patois of the place and he answered in the same patois. His answer must have been more than usually obscure, for Bennen misunderstood the most important part of it. "My God," he exclaimed, turning us, "Walters is killed!" Walters was the guide at the Aeggischhorn, with whom in the present instance we had nothing to do. "No, not Walters," responded the man, "it is my comrade that is killed." Bennen looked at him with a wild bewildered stare. "How killed?" he exclaimed. "Lost in a crevasse," was the reply. We were all so stunned that for some moments we did not quite seize the import of the terrible statement. Bennen at length tossed his arms in the air, exclaiming, "Jesu Maria! what am I to do?" With the swiftness that some ascribe to dreams, I surrounded the fact with imaginary adjuncts, one of which was that the man had been drawn dead from the crevasse, and was now a corpse in the cave of the Faulberg, for I took it for granted that had he been still entombed, his comrade would have run or called for our aid. Several times in succession the porter affirmed that the missing man was certainly dead. "How does he know that he is dead?" Lubbock demanded. "A man is sometimes rendered insensible by a fall, without being killed." His question was repeated in German, but met with the same dogmatic response. "Where is the man?" I asked. "There," replied the porter, stretching his arm toward the glacier. "In the crevasse?" A stolid "Ya," was the answer. It was with difficulty I quelled an imprecation. "Lead the way to the place, you blockhead," and he led the way.

We were soon beside a wide and jagged cleft which resembled a kind of cave more than an ordinary crevasse. This cleft had been spanned by a snow-bridge, now broken, and to the edge of which footsteps could be traced. The glacier at the place was considerably torn, but simple patience was the only thing needed to unravel its complexity. This quality our porter lacked, and, hoping to make shorter work of it, he attempted to cross the bridge. It gave way and he went down, carrying an immense load of debris with him. We looked into the hole, at one end of which the vision was cut short by darkness, while immediateiy under the broken bridge it was crammed with snow and shattered icicles. We saw nothing more. We listened with strained attention and from the depths of the glacier issued a low moan. Its repetition assured us that it was no delusion—the man was still alive. Bennen, from the first, had been extremely excited, and the fact of his having, as a Catholic, saints and angels to appeal to, augmented his emotion. When he heard the moanings, he became almost frantic. He attempted to get into the crevasse, but was obliged to recoil. I placed my hand heavily upon his shoulder and admonished him that upon his coolness depended the life of his friend. "If you behave like a man, we shall save him; if like a woman, he is lost."

A first-rate rope accompanied the party, but unfortunately it was with the man in the crevasse. Coats, waistcoats, and braces were immediately taken off and knotted together. I watched Bennen while this work was going on; his hands trembled with excitement, and his knots were evidently insecure. The last junction complete, he exclaimed, "Now let me down!" "Not until each of these knots have been tested; not an inch." Two of them gave way, and Lubbock's waistcoat also proved too tender for the strain. The débris was about forty feet from the surface of the glacier, but two intermediate prominences afforded a kind of footing. Bennen was dropped down upon one of these; I followed, being let down by Lubbock and the other porter. Bennen then descended and was followed by me. More could not find room.

The shape and size of the cavity were such as to produce a kind of resonance, which rendered it difficult to fix the precise spot from which the sound issued; but the moaning continued, becoming to all appearances gradually feebler. Fearing to wound the man, the ice rubbish was cautiously rooted away; it rang curiously as it fell into the adjacent gloom. A layer two or three feet thick was thus removed; and finally, from the frozen mass and so bloodless as to be almost as white as the surrounding snow, issued a single human hand. The fingers moved. Round it we rooted, cleared the arm, and reached the knapsack, which we cut away. We also regained our rope. The man's head

was then laid bare and my brandy-flask was immediately at its lips. He tried to speak, but his words jumbled themselves to a dull moan. Bennen's feeling got the better of him at intervals; he wrought like a hero, but at times needed guidance and stern admonition. The arms once free, we passed the rope underneath them, and tried to draw the man out. But the ice fragments round him had regelated so as to form a solid case. Thrice we essayed to draw him up, thrice we failed; he had literally to be hewn out of the ice, and not until his last foot was extricated, were we able to lift him. By pulling him from above and pushing him from below, the man was at length raised to the surface of the glacier.

For an hour we had been in the crevasse in shirt sleeves—the porter had been in it for two hours—and the dripping ice had drenched us. Bennen, moreover, had worked with the energy of madness, and now the reaction came. He shook as if he would fall to pieces; but brandy and some dry covering revived him. The rescued man was helpless, unable to stand, unable to utter an articulate sentence. Bennen proposed to carry him down the glacier toward home. Had this been attempted, the man would certainly have died upon the ice. Bennen thought he could carry him for two hours; but the guide underrated his own exhaustion and overrated the vitality of the porter. "It cannot be thought of," I said, "to the cave of Faulberg, where we must tend him as well as we can." We got him to the side of the glacier, where Bennen took him on his back; in ten minutes he sank under the load. It was now my turn; so I took the man on my back, and plodded on with him as far as I was able. Helping each other thus by turns, we reached the mountain grot. The sun had set, and the crown of the Jungfrau was embedded in amber light. Thinking that the Märjelin See might be reached before darkness, I proposed starting in search of help. Bennen protested against my going alone, and I thought I noticed moisture in Lubbock's eye. Such an occasion brings out a man's feeling if he has any. I gave them both my blessing, and made for the glacier. But my anxiety to get quickly clear of the crevasses defeated its own object. Thrice I found myself in difficulty, and the light was visibly departing. The conviction deepened that persistence would be folly, and the most impressive moment of my existence was that on which I stopped at the brink of a profound fissure, and looked upon the mountains and the sky. The serenity was perfect—not a cloud, not a breeze, not a sound, while the last hues of sunset spread over the solemn West.

I returned; warm wine was given to our patient, and all our dry clothes were wrapped around him. Hot water bottles were placed at his feet, and his back was briskly rubbed. He continued to groan a long time; but finally both this and the trembling ceased. Bennen watched him solemnly, and at length muttered in anguish, "Sir, he is dead!" I leaned over the man and found him breathing gently; I felt his pulse, it was beating tranquilly. "Not dead, dear old Bennen; he will be able to crawl home with us in the morning." The prediction was justified by the event; and two days afterwards we saw him at Laax, minus a bit of his ear, with a bruise upon his cheek, and a few scars upon his hand, but without a broken bone or serious injury of any kind.

## "THEIR EYES WERE HOLDEN."

LUKE XXIV. 16.

Alas! our eyes are holden;
Too late we know
The worth of moments golden,
That come and go,—

Like blessed angels winging
Their viewless flight,
And o'er our future flinging
Darkness or light.

For in each hour lies hidden
The seed of years,—
Seed that shall spring unbidden
In joy or tears.

Not as in ancient story
Doth bush of flame,
The ever present glory
And love proclaim.

By unseen ministrations
That love is shown;
By holiest inspirations
Its presence known.

Be ours to heed each blessing
God's love has crowned,
With unshod footsteps pressing
The holy ground,—

Where 'mid life's lowliest duty
God walketh still,
Transforming toil to beauty
By His dear will.

—*Religious Magazine.*

## IN THE WOOD.

If it be true I cannot tell
That spirits in the forest dwell,
But, walking in the wood to day,
A vision fell across my way;
Not such as once, beneath the green
O'erchanging bows, I should have seen;
But in the tranquil noon tide hour,
And in the crimson Campion flower,
And in the grass I felt a power;
And every leaf of herb and tree
Seemed like a voice that greeted me,
Saying, "Not to ourselves alone
We live and die making no moan.

The sunshine and the Summer showers,
And the soft dews of night are ours;
We ask no more than what is given;
Our praise and prayer is leaf and bloom,
And day and night our sweet perfume
Like incense rises up to heaven;
Thus our sweet lives we live alone,
We come and go and make no moan."
And so out of the wood I went,
Thinking, I too will be content
With day and night, with good and ill,
Submissive to the heavenly will.
The power which gives to plant and tree
Its bound and limit, gave to me
Just so much love and so much life;
And whatsoever peace, or strife,
Or sin, or sorrow, may be mine,
Is bounded by a law divine.
I cannot do the things I would,
I cannot take the boundless good
Which love might bring or heart desire,
And though to heaven my thoughts aspire,
'Tis only given me to behold,
Far off, its spheres of living gold.
The little orb on which I ride
Around the sun in circuit wide,
Is all an unknown land to me
And waters of an unknown sea.
The narrow bourne wherein I move,
This little home of hate and love,
Within whose set diurnal round
By strongest fate my feet are bound,
Has light upon it from afar.
As when a dungeon's iron bar
Crosses the splendor of a star!
This world of memory and care,
This cave of thought, this cell of prayer,
This House of Life in which I dwell,
Is vast as heaven and deep as Hell,
And what it is I cannot tell.
Of this alone my mind is sure—
That in my place I must endure
To work and wait, and like the flower
That takes the sunshine and the shower,
To bide in peace the passing hour;
To know the world is sweet and fair,
Though life be rooted fast in care;
To watch the far-off light of heaven,
Yet ask no more than what is given,
Content to take what nature brings
Of all inexplicable things,
Content to know what I have known,
And live and die and make no moan.

—*Spectator.*

From Old and New.

## SELFHOOD AND SACRIFICE.

BY ORVILLE DEWEY.

(Concluded from page 192.)

Let us proceed to consider the law of sacrifice—not sacrifice of happiness nor improvement, but the finding of both, in going out from self, to that which is beyond and above it.

A man's thought starts from himself; but if it stopped there, he would be nothing. All philosophy, science, knowledge presuppose certain original faculties and intuitions; but not to cultivate or carry them out, would leave their possessor to be the mere root or germ of a man. A line in geometry presupposes a point; but unless the point is extended, there can be no geometry; it is a point barren of all science, of all culture.

Every intellectual step is a step out of one's self. The philosopher who studies *himself*, that he may understand his own mind and nature, is but studying himself objectively; his very self *then* lies out of himself, and is an abstraction to him. And the mathematician, the astronomer, the naturalist, the poet, the artist, each one goes out of himself. His subject, his theorem, his picture it is, that draws him—not reward, not reputation. Doubtless Newton or Herschel, when he left his diagram or his telescope, and seated himself in the bosom of his family, might say, "We must live; I must have income; and if public or private men offer to remunerate and sustain me, it is right that they should do so." But the moment he plunges into deep philosophic meditation, he forgets all that. Nature has more than a bridal charm, science more than golden treasures, truth more than pontifical authority, to its votaries. Not wooing, but worship, is found at its shrines and altars. In the grand hierarchies of science, of literature, of art, there is a veritable priesthood, as pure, as unworldly, as can be found in any church. It is delightful to look upon its work, upon its calm and loving enthusiam. The naturalist brings under his microscope, the smallest and most unattractive specimen of organized matter, and goes into ecstasies over it, that might seem ridiculous; but no, this is a piece of *holy nature*—a link in the chain of its majestic harmonies.

And so every intellectual laborer, when his work is noblest, forgets himself—the lawyer in his case, the preacher in his sermon, the physician in his patient. Is it not true, then, and is it not noteworthy, that all the intellectual treasures that are gathered to form the noblest humanity, all the intellectual forces that are bearing it onward, come of self-forgetting?

Equally true is it—more true if possible, in the moral field. The man who is revolving around himself, must move in a very small circle. Vanity, self-conceit, thinking much of one's self, may be the foible of some able and learned men, but never of the greatest men: because the wider is the circle of a man's thought or knowledge, at the more points does he see and feel his limitations. Vanity is always professional, never philosophic. It belongs to a narrow, technical, never to the largest, moral culture. And all the moral *forces* in the world, are strongest, divinest, when clearest of self. When the public man seeks his own advancement, more than the public weal, he is no more a states-

man, but a mere politician; and when the reformer cares more for his own opinion than for the end to be gained, the people will not regard nor respect him. The world may be very selfish, but it will have honesty in those whom it permits to serve it.

The truth is that the whole culture of the world, is built on sacrifice; and all the nobleness in the world lies in that; to show that, it is only necessary to point to those classes of men and spheres of action which exert the widest influence upon the improvement and welfare of mankind. They will all be found to bear that mark.

Look, first, at the professional teachers of the world—the authors, artists, professors, schoolmasters, clergymen. In returns of worldly goods, their services have been paid less than any other equal ability and accomplishment in the world. Doubtless there have been exceptions some English bishops and Roman prelates have been rich; and some authors and artists have gained a modest competence. More are doing it now, and yet more will. But the great body of intellectual laborers, has been poor. The instruction of the world has been carried on by perpetual sacrifice. A grand army of teachers—authors, artists, schoolmasters, professors, heads of colleges have been through ages, carrying on the war against ignorance; but no triumphal procession has been decreed to it; no spoils of conquered provinces have come to its coffers; no crown imperial has invested by pomp and power. In lonely watch-towers the fires of genius have burned, but to waste and consume the lamp of life, while they gave light to the world.

It is no answer to say that the victims of intellectual toil, broken down in health or fortune, have counted their work a privilege and joy. As well deny the martyr's sacrifice, because he has joyed in his integrity. And many of the world's intellectual benefactors have been martyrs. Socrates died in prison, as a public malefactor; for the healing wisdom he offered his people, deadly poison was the reward. Homer had a lot so obscure, at least, that nobody knew his birthplace; and indeed some modern critics are denying that there ever was any Homer. Plato travelled back and forth from his home in Athens to the court of the Syracusan tyrant, regarded indeed and feared, but persecuted and in peril of life; nay, and once sold for a slave. Cicero shared a worse fate. Dante, all his life knew, as he expressed it,—

"How salt was a stranger's bread,
How hard the path still up and down to tread,
A stranger's stairs."

Copernicus and Galileo found science no more profitable than Dante found poetry. Shakspeare had a home; but too poorly endowed to stand long in his name, after he left it; the income upon which he retired was barely two or three hundred pounds a year; and so little did his contemporaries know or think of him, that the critics hunt in vain for the details of his private life. "The mighty space of his large honors" shrinks to an obscure myth of a life in theatres of London or on the banks of the Avon.

I might go on to speak, but it needs not, of the noble philanthropists and missionaries, often spoken of lightly in these days, because what is noblest must endure the severest criticism; of inventors, seldom rewarded for their sagacity and the immense benefits they have conferred upon the world; of soldiers, our own especially, buried by thousands, in unknown graves—green, would we fain say, green forever be the mounds that cover them! * * * * *

But there is another form of self-consecration which is yet more essential, and which is universal. And yet *because* it is essential and universal, the very life-spring of the world's growth; because it is no signal benefit, but the common blessing of our existence; because it moulds our unconscious infancy, and mingles with our thoughtless childhood, and is an incorporate part of our being, it is apt to be overlooked and forgotten. The sap that flows up through the roots of the world—it is out of sight. The stately growths we *see;* the trees that drop balsam and healing upon the nations we *see;* the schools, the universities, the hospitals, which beneficence has builded, we *see;* but the stream that, through all ages, is flowing from sire to son, is a hidden current.

It is one of the miracles of the world—this life that is forever losing, merging itself in a new life. We talk of martyrdoms; but there are ten thousands of martyrdoms of which the world never hears. Beautiful it is to die for our country; beautiful it is to surrender life for the cause of religious freedom; beautiful to *go forth*, to bear help and healing to the sick, the wounded, the outcast and forlorn; but there are those who *stay at home*, alone, unknown, uncelebrated, to do and to bear more than is ever done, in one brief act of heroism or hour of martyrdom. In ten thousand homes are those, whose life-long care and anxiety wear and waste them to the grave. They count it no praise; they consider it no sacrifice. I speak not but for the simple truth, of that which to me is too holy for eulogy. But meet it is that a generation coming into life, which owes its training and culture and preservation to a generation that is passing away, should be sensible of this truth—of this solemn mystery of

Providence—of this law of sacrifice, of this outflow from self into domestic, into social life, which lies at the very roots of the world.

* * * * * *

There is a new ideal of life, which, I think, is slowly arising among us; and which, when it is fully carried out, I believe, will make an impression upon society, never before seen in the world. This is the idea of mutual helpfulness; of every man's living not to himself, but to God, in loving and helping his kind. Helpfulness, I say—that which Mr. Ruskin describes as the most glorious attribute of God himself; and which has so seized upon his imagination, that he ventures to substitute for "Holy, holy, holy, is the Lord," Helpful, helpful, helpful, is the Lord God Almighty! This will not do; but it indicates a glorious tendency of modern thought. The old ideal of life has been to get together the means of comfort and enjoyment; to get wealth, to get a fine house, to get luxuries for wassail and feasting, or to get books and pictures; and then to sit down and enjoy all this good estate, and to transmit it to fortunate heirs, with little thought of others—with some decent charities perhaps, but without taking into heart or life the common weal, happiness and improvement of all around.

What a millennium would it begin, if, instead of this, every man should be thinking, just so far as he can go beyond taking care of his own body and soul what he can do for others—not in any merely eleemosynary way; not merely to instruct and improve men, with the pharisaic assumption of being better or better off than they; but by acting a brotherly part towards them, speaking neighborly words, doing neighborly deeds, smoothing the path, softening the lot, seeing all erring and sorrow, and joy and worth, as if they were their own; and wherever there is any difficulty or trial or need, to "lend a hand." Whenever such a spirit enters into and pervades society, it will make a world, compared with which *our* time will sink back among the dark ages.

In short, when is it that a man does and is the highest that he is capable of? The answer is, when forgetting himself, forgetting advantage, gain, praise, fame, he pours himself out, in intelleetual or moral, and, any way, beneficent activity. When does culture or art in him attain to the highest? It is when going beyond all thoughts of culture and art, he flings himself, in perfect sympathy and free communion, into the great mass of human interests. It is so that the greatest things have been achieved in all the higher fields of human effort—in writing, in eloquence, in painting and sculpture and music; and it is so, especially, that the doers of great things have become the noblest men. "Art for art's sake," has been the motto for culture, with some. And to a certain extent, that is true. It is fine to work for the perfection of the work, and without any intrusion of self. But a man may work so upon a theme of little or no significance to the world's improvement or welfare. He may work so, with small thoughts, small ideals, for which nobody cares, or has any reason to care. But so can he not work grandly, however finished be the result. Art is for the sake of something beyond itself. Only when it goes out into great ideals that mingle themselves with the widest culture and improvement of men, only when it strikes for the right, for liberty, for country, for the common weal, does it achieve its end.

We have had literature enough, and have it now, in which the writer seems hardly to go beyond himself—writing out of himself and into himself—occupied with making fine sentences, without any earnest intent; and which readers, used to feed upon the honest bread of plain English speech, hardly know what to make of. Very fine these sparkling sentences may be, very beautiful, very apt to strike with admiration; but they divert attention with surprises, or cover up thought with coruscations. They are like gems that lie scattered upon the table; they are not wrought into any well-woven fabric; they do not move *on* the subject to any conclusion. * * * *

It has been said that great authors are born of great occasions. Some remarkable era, some turn or tide in human thought, or in human affairs, have borne them on to their supreme greatness. Will not the time come when men shall so look into the depths of the human heart, into the tragic or blissful experiences of all human life, that no great era shall be necessary to make great writers.

I believe it. I believe in a perpetual human progress—progress in every kind, material, mental, moral, religious, divine; and I greatly desire to say a few words in close, if you will indulge me upon this point. For I found this faith in progress on the two principles which I have been considering in this lecture. Selfhood obliges a man to take care of himself. To go out of himself is the only way in which he can take care of himself—can take care, that is to say, of his own improvement and happiness. In selfhood, necessary as it is, there is no virtue, and little joy. Outflow from it—love, generosity, disinterestedness—embraces the whole sphere of our culture and welfare.

Can there be any doubt upon either of these points—either the culture or welfare?

Upon the culture, I say; upon what makes for human improvement. There is evil enough in the world; but what nation or age ever approved of it? What people ever praised selfishness, injustice, falsifying of speech or trust? No literature ever celebrated them. No religion ever enjoined them. No laws ever enacted them. Imagine a law that proposed to reward villains and to punish honest men. The world would spit upon it. Imagine a book or essay or poem or oration, that plainly set about to tell what a beautiful and noble thing it is, to lie, to defraud, to wrong, to corrupt, and ruin our fellows. No man ever had the face to do such a thing No; books may have taught such things, but they never taught them as noble things. The man never lived, that would stand up and say, "It is a glorious thing to betray trust, or to ruin one's country, or to blaspheme God." Men do such things, but they don't reverence nor respect themselves for doing them.

This then being settled—and it is a stupendous fact—the right principle about culture, being thus set up, high and irrepealable in the human conscience and in the sentiments of all mankind—what says the common judgment of men about the happiness or misery of following the right? Does it say—"It is a blessed thing to be a bad man; it is good and wise to be a base or cruel man?" Does it say—"Happy is the miser, the knave, the drunkard?" No, it does not. There is temptation to do wrong; *that* all know; there is a notion that it may promote some temporary interest or pleasure; there is a disposition in many to prefer some sensual gratification to the purer satisfactions of the higher nature; but there is, at the same time, a deep-founded conviction, that misery in the long run must follow sin; that the everlasting law of God has so ordained it to *be;* and that only the pure, the noble, the heroic, the good and godlike affections can ever make such a nature as ours content and happy.

Here then is another stupendous principle settled. And now, I say, this being is a lover of happiness. He is not wise; he is not clear-seeing; he is not good either—*i. e.*, he is not fixedly and determinately good; he is weak too; he is easily misled: he is often rebellious to the higher laws of his nature; but—I hold to that—he is a lover of happiness; and happiness, he knows, can never be found, but in obedience to those higher laws. He is a lover of happiness; he cannot be worse off; if he is sick, he wants to be well; if his roof lets in the rain, he will have it repaired; if the meanest implement he uses, is broken, he will have it mended. Is it not natural—is it not inevitable, that this tendency should yet develop itself in the higher concerns of his being? Is it not in the natural order of things, that the higher should at length gain the ascendency over the lower, the stronger over the weaker, the nobler over the meaner? How can it be thought—how can it *be*, in the realm of Infinite Beneficence and Wisdom, that meanness and vileness, sin and ruin should be strong and prevail, and gain victory upon victory, and spread curse beyond curse, and draw their dark trail over the bright eternity of ages!

No, in the order of things this cannot be. Grant that there are evils, difficulties, obstacles in the way. But in the order of things, principles do not give way before temporary disturbances. Law does not yield to confusion. Gravitation binds the earth, notwithstanding all the turmoil upon its bosom. Light prevails over darkness, though cloud and storm and night interrupt its course. The *moral* turmoil upon earth's bosom, war and outbreak and wide-spread disaster, the cloud and storm and darkness of human passions and vices, the bitter struggles and sorrows of humanity, the dark shadows of earthly strife and pain and sin, are yet to give place to immutable law, to all-conquering might and right, to everlasting day.

I am as sure of it as I am of the being of God—as I am of my own being. The principles of progress are laid in human nature. If man did not care for himself I should have no hope of him. If he could not go out from himself and find therein his improvement, virtue and happiness, I should have no hope of him. But these two principles yoked together, in the heaven-ordained frame of our being, will draw on to victory.

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A CELEBRATED English writer has said, "Perfect sympathy exists between two persons when they can sit together in perfect silence, each feeling as though the other had spoken.

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CIRCULAR MEETINGS.

| | |
|---|---|
| 5th mo. 26th. | York, Pa., 4 P. M. |
| " | Octorora, Pa., 3 P. M. |
| 6th mo. 2d. | Reading, Pa., 3 P. M. |
| " | Stroudsburg, Pa., 3 P. M. |
| " | Middletown (Del. Co.,,) Pa. 3 P. M. |
| " | Medford. N. J., 3 P. M. |
| " | Mount Vernon, N. Y., 10½ A. M. |

## ITEMS.

THE International Congress on the Prevention and Repression of Crime, will meet in London on the 3d of Seventh mo. next. The United States, Great Britain, France, Russia, Italy, the German Empire, Switzerland and Holland will be represented, and other countries are reported to be forming committees of delegates.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Quakerism and Culture ..... 209
Uniform Dress for School Girls ..... 212
A Few Thoughts, Suggested by our Testimony against an "Hireling Ministry" ..... 213
Extract of a Letter, &c. ..... 214
Scraps from Unpublished Letters ..... 215
EDITORIAL ..... 216
OBITUARIES ..... 216
Friends' Historical Association ..... 216
Friends amongst the Freedmen ..... 216
To the Boys ..... 217
Light in the East ..... 218
Mystery of the Cocoanut ..... 219
POETRY—Reflections—The Good of Evil ..... 220
Tobacco ..... 221
Encroachment of the Sea ..... 223
Edible Insects ..... 223
Character the Christian Test ..... 224
Notices ..... 224
ITEMS ..... 224

For Friends' Intelligencer.

## QUAKERISM AND CULTURE.

A LECTURE BY S. C. COLLINS, M. A.

(Concluded from page 180.)

But hitherto, Culture would have proven false to her high trust if after establishing a system of belief she had failed to train those who could assault it. Intellectual development led to material changes in the faith of India. But when a Hindoo says to us, in wild language, as he sometimes will, that he believes in five hundred millions of Gods, we think of the old culture as rising up and protesting, "This is not of mine, but is the theological element that must sometime pass away." One such protest, entered many years ago, demands our attention now. It was in favor of a faith which is to-day accepted by more than three hundred millions of men. Of course I refer to Buddhism, for I believe that it is generally conceded now that this system also had its origin in Hindostan. As time passed by, the humble Brahmin of whom we have been speaking, had grown presumptous. Instead of carrying his own intelligence to be accepted of Brahm, he had learned to speak as if Brahm had come to him, and submitted to an appropriation. Here, again, the theological element had entered, and with it weakness; and instead of a belief in the infinite capacity of the human mind, we are tendered the idea of doctrinal finality. Assuming that Brahm has withdrawn in disgust from communion with the mass of men, this favorite of his offers personal influence to secure his attention to our wants, or condescends to communicate so much as is prudent of the divine intention concerning us. Against all this, as we have already intimated, Culture, in time, protested. Men rose up who were not afraid to look closely at these so-called priests of Brahm, and to demand their credentials. Feeling that the doubts which troubled them had remained unsolved, they ventured to question whether, after all, these men *were* in receipt of secret dispatches from on high. Perceiving that their own immediate demand was for that which could make the world better, and life more attractive, they thought it strange that those who claimed to be the familiars of heaven, and whose suggestions ought therefore to be so useful, should seem so ill at ease on earth. And so the Buddhist concluded to quit "the furnished lodgings of tradition," and build a new house of faith after the plan that his disinterested culture had sketched for him.

But you will readily perceive that the new doctrine is merely a purification of the old. It contains no new elements. *There was but the one thing that could satisfy intelligent men.* Again they were called upon to worship Pure Intelligence—for this is the meaning of the term Buddha. The reformers could issue no higher summons than this—none that would so thoroughly test whatever power

was in them. But the new faith is delivered with the injunction that it shall be exclusive and very cautious of temporal connections. Even the degenerate Brahmin had never condescended to accept anything material as the object of his worship, for that would have been in conflict with his very nature. But he had been bold to drag his faith down to the level of his daily life, and to make it the sanction of laws that affected the body more than the mind. The Buddhist called this an outrage. He declared that any *economic* use of a pure wisdom that is perceptible only to the inward eye, at *its* moments of clearest vision, was manifestly a violation of its holiness. Whoever presumed to become a worshipper of Buddha, must strive vigilantly to purify himself from worldly interests, and to approximate to the serenity of him he sought to adore. In short, silence has once more been enjoined in the world, a *habeas corpus* granted to the intellect, and new warrants issued for the arrest of the passions. In course of time, the theological element entered largely into Buddhism. In this respect, it suffered more than the Brahminism, against which it had protested. The Buddhist felt that the object of his life was to become absorbed into the Pure Intelligence, and thereby be himself reduced to nothing. Not by merging himself into something, however, could he become nothing. From nothing, therefore, he must have proceeded, and into nothing he should sometime return. This was, in brief, the origin of Buddhistic Atheism. But this worshipper of Pure Intelligence, when in his less speculative moods, would be subject to another impression. The material world challenged his attention, and demanded that he should admit into his faith a factor that could stand as its representative. But it seemed so far removed from intelligence, that he was forced to admit another party into his theocrasy, and to pronounce Matter to be independent of Intelligence. And now the active Intelligence, on one hand, is balanced by passive Matter on the other; but between them there is no medium of connection, and Matter remains insensible to the intimations of Intelligence. An interpreter is needed, therefore, who can write down the rapid whisperings of Intelligence in hieroglyphics that Matter can read. Thus "Sanga" was was introduced, and the Buddhistic Trinity became complete. But by and by this Trinity was reduced to Unity, by dragging Intelligence down and making it one with Matter. Against the temptation to do this both Brahmin and Buddhist struggled long, and in the end both yielded. But in the Pantheism thus established, there appeared to be theistic concretions. There were some men who seemed to have more of the spirit of Buddha in them than their fellows had. No one knew whence they came or where they went to, but, like the angel Victor, they left deep footprints on the rocks from which they sprang away, and deserved to be adored as Buddhas. Through all these forms Buddhism has passed. In one or another of them it exists at the present day. Its protest against the "frowardness" of the Brahmin may have long ago ended, and its once modest devotees have learned to talk as if they, too, had attended the cabinet meetings on high. They may seem to have forgotten the injunction with which their belief was given them, and their reckless expenditure of affection on earth may have rendered them bankrupt in heaven. But it nevertheless remains true, that, whether tendered in its purity or with the consecration of dogmatism, their faith has for its foundation a belief in the infinite capacity of the intellect of man. There was one triumph of Buddhism that discloses to us something of the internal character of the other two systems of belief that have exerted a noticeable influence over the people of Asia. They both belong to China. We can very easily believe that minds whose chief reverence was for a "principle of order," as they express it, could admit—could even welcome enthusiastically—the worship of a Pure Intelligence. Certain it is, that very soon after its introduction into China, Buddhism had succeeded in establishing itself as the religion of the majority—a position it has retained to the present hour. But that it should exist, as it has done, in perfect harmony with the other beliefs that had preceded it, is evidence that some one chief element was common to all. Those two systems had been given to the Chinese by Confucius and by Laoutsee. They were very unlike in their methods, perhaps in their purposes also. The sincere mind of Confucius refused to hazard the wild leaps of the Buddhist or the Brahmin. He did not deny that wide reaches of thought were possible, nor that something very mysterious was ever inciting man to attempt them. But he was resolved never to give bond for an opinion, in the hope that it would one day become convertible into knowledge. He insisted that the chief concern of man was with his present life, and with a visible government. But when he came to indicate the means by which one is to shape himself into an atom of this perfect organism, he confessed all that we could desire. Again, it is perfect self-control—the cultivation of the reason—in short, culture, that constitutes the whole duty of man.

And Laoutsee, although he had more faith in uncertainties than Confucius, and did not look upon men as being merely a piece of a good government, taught, ultimately, the same thing. He held that there is a Divine reason in man, and that his chief duty is to contemplate upon it, and to force all his faculties into obedience to its intimations. In a word, in all of the three systems that have existed in China, it is Pure Intelligence that is divine; and in each of them the intellect is, for one reason or another, regarded as worshipful.

But one African nation has become prominent in history—if, indeed, we may speak thus of a people that had ceased to exist before our history began. For, after they had reached their highest culture, and had criticized it because it was not perfect, and had thrown it aside as altogether worthless, and had even ceased to mourn its loss—then it was that our history became acquainted with the Egyptians, and spoke of them as they seemed. The crude idea regarding them, with which we are equipped, abounds in contradictions. We think of them as capable alike of any material achievement and of any moral degradation. Men who did not stagger under the burden of the Pyramids, bow down to cats, and the hands that have turned the course of the Nile, dig ponds for sacred crocodiles! But did not some of the best of Grecian scholars make their way thither when travelling was difficult, and speak rapturously of them on their return? It was not any love of deified bulls and of sacred crocodiles that made those clear-minded Greeks leave Egypt reluctantly. They had not been to the foul pools and the drove-yards of the degenerate faith; but to the quiet spots into which those who were still true to themselves had gone apart to mourn their loss; and where they spoke with kindling zeal to these intelligent and sympathizing strangers, of their hope that the cloud that had overshadowed them would shortly pass away. Longinus was right in believing that he could trace in the sentiments of a people the influence of the country in which they had lived. If we follow those Grecian travellers, whose acquaintance we have formed in the cloisters of Egypt, to their homes beyond the Mediterranean, we seem to have found a people whom we cannot measure by our old standards. Can it be that these eager forms, that seem to have gathered the energies of a lifetime into every moment they live, have anything in common with those dignified thinkers from whom we parted in Asia? We wonder that eyes which see so much in the present should have ever looked steadfastly into the invisible, or that the elastic step should have been pressed down into a reverent footfall. We picture them as cheerful and buoyant men; men who regarded an intelligent human being as decidedly the noticeable thing in the world, and who read nature as the autobiography of a god who stood near them, and not as the memoir of one who had gone away to see if, with their theology, they could find him. Nor did they—as has sometimes been usual—expect him to come suddenly, as Pan, and scare them with a miracle. Their wonder and their love roamed everywhere untrammelled by doctrine, and their faith sailed careless of the buoys and coast lights of theology. But if you press them to tell you whom, above all others, they love and believe in, you cannot fail to discover their answer. It is not he who sits apart, in his grandeur, on that Thessalian hill to rule the world and to manage the thunder. It is not old Chronos, from whom all things had sprung. An old man with a scythe, who loves destruction as well as creation, is only tolerated as an intellectual gymnastic. Nor was it he who came from India, wreathed with ivy leaves and driving lions, but singularly careless whether he elvevated or degraded his worshippers. No, it is Apollo, the god of Intelligence, of Light. The very sun is his symbol and bears his name. But the Greek, with his strong interest in humanity, loved best to think of him as going about in a beautiful human form, bearing arrows with which he pierced the false and the obscure, and a lyre which could strike harmony and method into cities or men. For many years the worship of Apollo was the prominent feature of the Grecian faith, and when they abandoned him it was to pass beyond him and to demand to know what the wisdom of which he had been a personification really was.

But we have noticed repeatedly that the representatives of a new idea have come into conflict with these intellectual faiths, and always with one result. The thinkers have at first given way before the vigorous assaults of these muscular victors, but they have afterwards risen in quick rebellion and conquered their conquerors. Very evidently there was some demand of the human mind that the faith of the conquerors did not satisfy. I will name it directly once more. It was the old demand for room and for light. The Mohammedan could not beat this out of the Persian or the Hindoo by striking down his body and making him confess that he was subject to a divine will that ruled the world. For this is what those Mohammedans were sent to insist upon. You cannot explain their wonderful successes in any

other way. They were confident God looked down upon them and demanded this service of them. They were soldiers who had a grand campaign before them in which victory was certain, and they hastened to temper sword blades with their convictions and to transform the moral obligations under which they felt themselves, into muscular momenta. Not a moment was to be lost, when for thousands of years the world had remained in ignorance of its God; and so they went to Nahavand, and struck against those Persians, not as against dangerous things, but as one would beat the air. * * * Hitherto we have been talking of peoples who were indebted to their culture for the highest hopes that visited them, and for their best consolations; surely here, at least, we have found in these Moslem men who, having a mission to occupy them, have, therefore, no need of culture. But was it so? A few years pass by and you find universities in every city of this realm—magnificent buildings, liberally endowed, one of them attended by six thousand students. Princes and wealthy men have built them, and they offer as their reason for doing so, that it is "meritorious in the eyes of God and the Prophet." If I stop here it is because I know I should exhaust your patience long before illustrations of my theory would fail me. For us this high reverence of the intellect and the intellectual is impossible. We have not been left to the uncertain guidance of even the noblest impulses. We have learned that culture "is the second, not the first;" but whoever shall attempt to degrade it further can only succeed in making a recluse of himself. And did it not appear always that as often as culture was degraded vain theological phantasms hastened to usurp its place? We should have known better than to attempt to dishonor what has been so often deified. That which so many men have counted the best and the highest, can be only second to the highest and the best; and the chief guaranty for a continuance of the present power of Quakerism, and the best augury of future conquest, is the increasing attention given to the higher education of its members. When Anselm said, "I believe in order that I may understand," Abelard answered: "I understand in order that I may believe." In those words of Anselm is an announcment of a fundamental truth of Quakerism. In Abelard's reply is an indication of the increasing disposition of the world at large. It is growing very intolerant of any theories of religion that are not supported by an intellectual vigor that the fiercest logic cannot terrify. Every church in the land is summoned to give reason for its existence. Science is altogether pitiless. The spirit of inquiry cannot be appeased by sophistry, nor silenced by threats of ecclesiastical vengeance. The old hierachies that wracked new truths into conformity with their theories would, if they were to come back now, be executed, in justice, or counted insane, in mercy. Profound historical research returns heavily laden with messages from the past; and the faith that would interpret them acceptably must not cling too tenaciously to its ancient methods. Because Quakerism seeks to understand in order that it may believe, in its dealings with men, it will not be less ready to believe in order that it may understand, when it interrogates the Highest. There is a pride of intellect which is truest humility, and whose longing to know more of the Infinite is the purest worship. Our thought may not comprehend the whole of Deity, nor our science afford a complete analysis of His attributes and methods, but here, as everywhere, we reverence the distant and love that which is near; and science, while it does not fail in reverence for God as exalted and dominant, strives to climb nearer and to understand His methods, that it may also love. Perhaps there are scientists who are rightly compared with wood-worms in the panel of a great painting, carefully tasting the wood and hating the color; but the number of these is, doubtless, much smaller than is often supposed.

For Friends' Intelligencer.

## UNIFORM DRESS FOR SCHOOL GIRLS.

I heartily respond to the editorial in the *Intelligencer*, of 5th mo. 4th, respecting the dress of our girls, particularly school girls. It is no slight thing to a concerned mother of growing daughters to see the tendency of the age developing itself in the present insane passion for distasteful, I had almost said disgraceful, dress. If anything *can* be done to stem the tide we, as a Society, should certainly be first in advocating it. And I do not know a better place than to begin in our schools. If the worthy managers of Swarthmore College would take the initiative in this matter before the beginning of a new term, there are those struggling to furnish their children with a guarded education, who would bless them; and the children themselves, in after years, will value the restriction, and in their turn will give succeeding generations sound views on the dress question.

I know it will be said—Why do not the mothers themselves make a stand? *Some of us do*, but the odds are fearfully against us and we struggle almost alone.

How often have we looked on the trimmings of the dear children when assembled in

our schools, and wished that a portion at least of such expense might be saved, that we might add to our libraries and store the mind with knowledge that would result in forming noble women. Now I fear we but develop half educated ones. It is perfectly natural for the young to desire to look pretty, and so should they, but nothing except a vitiated taste would ever call the present fashion for girls' dresses pretty. Let us have a neat uniform and I would be willing to trust the verdict, as to its prettiness, to cultured men and women outside of the Society of Friends, whose judgment would be thought to be too strongly biased by education. L.

For Friends' Intelligencer.

## A FEW THOUGHTS, SUGGESTED BY OUR TESTIMONY AGAINST AN "HIRELING MINISTRY."

The *true* definition of an "hireling," as given by Jesus Christ, may be found in John x. 12, 13, as follows: "He that is an hireling, whose own the sheep are not, seeth the wolf coming and leaveth the sheep: and the wolf catcheth them and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep."

We are to understand by this language, that he who *acts* the part of a shepherd solely for stipulated wages, and has no love or interest in the flock, will desert his charge at the approach of danger.

When our fathers proclaimed their gospel message, priestcraft in England was in the zenith of its power, and the name "Hireling," as applied by them to false teachers, was not without meaning; for it was abundantly manifest that avarice, and a disposition to tyrannize over others, were prominent characteristics of the ministry, and that they *did* desert their people when occasion seemed to require it. Then, too, as Church and State were united, the preacher's wages were due to him by the law of the land, and upon refusal of the conscientious Friends to comply with the demands of covetous Priests, the secular arm of the government was invoked to enforce payment. We all know how our worthy predecessors were arraigned before corrupt tribunals, only to suffer imprisonment, and the seizure and distress of their property, and we can, in some measure, appreciate their feelings, when legal enactments were adopted to suit the *higher law* in the soul. This was a glorious victory, growing out of individual faithfulness to revealed duty, the benefits of which we are now privileged to enjoy. They felt the inspiration of that spiritual freedom which everywhere, and in all time, has been and is the unconquerable foe of ecclesiastical intolerance, and in the then existing condition of affairs, it is not wonderful that they should have protested against priestcraft and the payment of tythes; nor is it strange that this evil was laid low, for they were armed with the "sword of the Spirit." Through the thick darkness which then enveloped the people, has penetrated some rays of heavenly light to quicken the seeds of a diviner life, and Friends were commissioned to proclaim its coming. The liberal Christianity they taught have dethroned priestcraft, which from being a king with almost absolute power, has become a peaceable subject, earnestly desirous, as I believe, to do good—gratefully drinking of the same spiritual fountain and partaking of the same bread of life as ourselves. Indeed the world since that day has progressed with rapid strides. To say nothing of material growth and prosperity, the tone of religious thought has entirely changed. The cardinal doctrine of our Society is being universally recognized because individually experienced to be the truth. Scholarly ability is more widely diffused, and the people who now do their own thinking, are not content to adopt theological systems, without strict examination. The stormy winds of controversy are causing the old creeds to totter upon their unstable foundations. There is a growing conviction that character is the test of Christianity, and a waning faith in the theology of even half a century ago. Many of those whom we call "hirelings" are men of rare culture and deep religious experience, who have "entered the ministry" from a sense of duty. The zeal displayed by them in proclaiming the truth as they have received it—for God is no respecter of persons and giveth to all who ask Him—the adaptation of this truth to the minds of the people, for the people flock to hear them; these, are evidences that the ministry is instrumental in supplying the spiritual needs of many. The small remuneration received by the large majority of these preachers, must convince the unprejudiced mind that their labors are unprofitable in a business point of view. I once knew one of these earnest men, who several times refused to leave the flock he loved for increased pecuniary reward, and who, although poor in this world's goods, conscientiously devoted his small salary entirely to charitable purposes, depending for a living upon the exercise of his talents in other directions; and yet this man, would be called by Friends an "hireling." The fact is there are devout loving preachers alike in gallery and pulpit, who, as servants of the Lord, speak with his authority; and it is equally certain, perhaps, that in the ministry of *all* religious societies may be found those described in our Discipline as "forward spirits, that run into words

without life and power." The most effective ministers are filled with a moral earnestness, which is contagious; their words, whether written or spoken, overflow with that electric sympathy which unites heart with heart; the glow of the fire kindled upon the altar of their souls, warms the hearer. Some of the books they have written are radiant with truth clothed in a new and attractive dress, for inspiration has not ceased; nor is the baptism of the Divine Spirit confined to the sanctuary alone. It may be poured out in the closet no less than in the meeting-house or church, in the busy street, as in the hour of meditation. We cannot longer claim to be "*the* people of God called Quakers," for there are other sheep not of our fold.

The term "hireling," as applied to every minister of the Gospel who accepts money for his services, is peculiar to the Society of Friends, and, to my mind, is an offensive, uncharitable misnomer, if we accept the above words of the good Shepherd as truth, and are willing to apply the only rule he has given us whereby to discriminate between the genuine and counterfeit. "By their fruits shall ye know them." I fear that an undue veneration for the fathers, and a proneness to walk in their footsteps, have more to do with keeping alive this ancient testimony than any apprehensions of priestly power in this enlightened age; but because George Fox and his co-laborers justly denounced a corrupt priesthood then existing, are we now to bear a testimony against an "hireling ministry" so called, which charity whispers is not corrupt? Why testify against an evil which received its death-blow at the hands of our fathers and thereby expose ourselves to the charge of fostering an intolerant spirit? These questions I have asked myself many times, but they remain unanswered. It may be said that we are contending for the *principle* of a *free Gospel ministry*, but by the advocacy of our principle we imply that there are "hirelings,"—nay more, we include *all* salaried ministers without distinction, in the same class; while the fact is, but few if any of them, when viewed in the light of the above definition, will answer the description there given.

The specific work of Christianity is to break down the walls sectarianism has reared; and it becomes us to inquire whether we are contributing to, or hindering this consummation. The development of the Divine life in ourselves will enlarge our charity for others. Obedience to the convictions of to-day must supersede an undue reverence for traditionary truth if we are to occupy as advanced a position as did our fathers. An increasing spirituality and intelligence in *our* ministry will be the demonstration of its power, and we shall then need no testimony against that of others.

These thoughts are stated freely and frankly. Long familiarity with our prominent defects and inconsistencies as a people has blinded many of us to their existence; they have from time to time been grafted upon the stem of primitive Quakerism, and, as I believe, are sapping its vitality. The Christian world, so far as it discerns the way, is walking in that Light which George Fox preached, and upon us it should ever shine in all its original clearness and beauty. Let us then lop off the dead branches from our Discipline, and make it what it *should be*, a code of rules, (not for the government of *individual conduct*), but for the Society in its collective capacity, and a channel for disseminating to others such of our testimonies as evidently tend to promote the cause of Truth and Righteousness in the earth, and at the same time to engender in all hearts the broadest Christian charity. Then will flow into our Zion a full measure of that love which is the life and crowning glory of Christianity; a love that ever seeks to enfold the scattered children of God in one fond embrace; a love in attestation of which, the Good Shepherd laid down his life for the sheep, leaving as a legacy to the world the blessed assurance that eventually there shall be but one fold and one shepherd. C.

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For Friends' Intelligencer.

EXTRACT *of a letter to a friend who requested the opinion of the writer in regard to the mission of Jesus of Nazareth.*

Thou art aware that our Religious Society, at least one branch of it, has never had a formal creed that we must subscribe to. We believe in the existence of the one eternal Omnicient, Omnipotent, Omnipresent God, and in His Son whom He hath brought forth in every soul, by the overshadowing of His power and presence, which is Christ within, the Saviour to every one who believeth and is obedient to His teachings.

I will give thee my views in regard to Jesus of Nazareth which, as far as I know, are those held by our Society, with few exceptions. I believe the testimony he gives of himself, when He said to Pilate, "To this end was I born, and for this cause came I into the world that I should bear witness to the Truth." And we see He faithfully bore testimony to the immutable principles of pure and undefiled religion, which we term the Christian religion, because it was fully exemplified in the doctrines He taught and the perfect example He set. His was the greatest and most important mission to the world

ever performed by any personage that has appeared in it, and therefore in the wisdom, love and power of the Almighty Father who sent him for this great purpose, He endued him with Divine wisdom and power to teach spiritual truths, spiritual worship, and all the peaceable principles of this holy religion, which, if lived in, would reform the whole world of mankind.

To teach these spiritual truths to a people who were outward in their expectations and desired an outward king to restore the outward kingdom they had lost by their transgressions, required all the manifestations of power in the miracles He wrought, and the authority in which He spake to the people. Not only in that great sermon on the mount, but at all other seasons He showed that He was the Messiah sent of God, to instruct the Jews and all others in a higher and purer morality than they were prepared for when Moses gave them the law adapted to their then state and condition, and to worship God in spirit and in truth, in which all those offerings of slain beasts were to be dispensed with. Most surely, all that the New Testament sets forth of the Holy Jesus, the Son and sent of God, required all the power and wisdom he showed forth while in that body miraculously brought forth, but it was the divine power that was in Him that constituted the Sonship, and He ascribed all power and glory to the Father. He said, "I do nothing of myself; but as my Father has taught me I speak these things, and He that sent me is with me; the Father hath not left me alone, for I do always those things that please Him." Here was the unity that He spoke of when He said: "I and my Father are one." Again he said, "I am the door to the sheepfold," &c. "I am the way, the truth and the life. Before Abraham was I am." Now often the *I* and the *me* that he spoke of were the Divinity that was in Him. Here I view Him according to His own testimony. I feel a reverence for Jesus Christ because of the Divinity, the power and wisdom of God that dwelt in Him. But words cannot portray the solemn reverence that oft bows my soul before the one true and living God, the Creator of all things, in thankfulness that we, the whole human family, are accepted with Him, if we individually in sincerity of heart endeavor to "do always those things that please Him," as he reveals His will to us by His spirit in our souls. Then shall we appreciate as an unspeakable favor the coming, the ministry, the example of Jesus Christ, and the record of Him, and we can read and be instructed thereby.

It is a great favor to be trained in the way we should go, to be instructed in early life to keep the first and greatest commandment, "Thou shalt love the Lord thy God with all thy might and strength;" and the second is like unto it, to love thy neighbor as thyself; and Jesus taught, "Love those who hate you, bless them that curse you, and pray for them that despitefully use you and persecute you, that you may be the children of your Father who is in heaven." In all things, to do to others as we would they should do to us. And he sealed his testimony to these peaceable non-resisting principles by giving up the life of His body in deep suffering, lingering on the cross, not allowing his disciples to use the sword to prevent his being delivered to the Jews and crucified, thus setting a perfect example to those who follow Him. He saw the state the people were in, and said to His disciples, "The time will come when they who kill you will think they do God service." The name or title of Christian was given to the believers because they were Christ-like, careful to do the will of their Father in heaven. Would it not be well for us in this day of outward ease and prosperity, to pause and seriously reflect, are we worthy of this name? Is it our daily concern to keep the commandments of Christ, for he said, "He that hath my commandments and keepeth them, he it is that loveth me."

R. H.

*L. I., 5th mo.*, 1872.

## Scraps

### FROM UNPUBLISHED LETTERS.

I appreciate thy concern and feeling desire for my establishment upon the strong Rock. I think I can see in such an holy interest for the well-being, and righteous advancement of another, the production of new and strong links, to be added to the bright chain, already fastened to the Throne of God, and which, increasing, goes on to encircle the company of the faithful, binding them *as one* to its glorious footstool.

What shall I say under all that now pressed upon my spirit, but watch—"watch and pray." And the God of all peace and consolation, who has separated thee as an handmaid of his grace, to make known the excellencies of His truth, the glory of His majesty, and the exceeding beauty of His kingdom will hear, and in the putting forth of His arm of power will sustain and preserve thee, so that neither heights nor depths, principalities nor powers, things present nor things to come, nor any creature, shall separate thee from the security afforded in His

perfect wisdom and love—in His holy and divine presence; but being preserved through the medium of the equal balance of His truth, thou mayst journey through probation with a full heart, which ever and anon will pour forth praises to His name who is worthy to receive them.

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Is there anything more for me to do, or has the great Husbandman withdrawn from me his quickening and qualifying power? This inquiry, my friend, arose in my mind this morning, when I was suffering under a sense of worthlessness, and consequent discouragement; but the return answer was, "to everything there is a season and a time to every purpose under heaven—a time to be born and a time to die"—a time to sow and a time to reap, and to gather into barns, and also a time to partake of the ripe fruit of the harvest, even the golden grain of faith and trust in the continued goodness of an Almighty Father and ever-present Friend.

Shall I acknowledge, my dear ———, that this answer to my inquiry brought with it a quieting and comforting influence? and I felt that peradventure, I was not alone in my present experience, but that others also needed to be reminded that all things have their appointed time and are *good in their season*. Canst thou understand me?

Then as the end of our day draws nigh, and even the grasshopper sometimes becomes a burden, let us In lieu of the vitality of youth, hold fast the shield of faith and in all proving dispensations, trust in the continued loving care of Him, who "maketh the clouds his chariot; who walketh upon the wings of the wind." Ah, yes, and "He sendeth the springs into the valleys, which run among the hills."

# FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 1, 1872.

We have received from our friend, the venerable John Needles of Baltimore, a list, dated 8th mo., 1762, of all the Yearly, Quarterly, and Monthly Meetings then existing in the several provinces in America. This document, copied from an old manuscript, is voluminous, and we fear would not much interest the greater part of our readers, but we hold it in reserve for our proposed "Friends' Historical Association," should it be organized.

## DIED.

PARKINS.—At the residence of his son, I. J. Parkins, near Staunton, Augusta Co., Va., Nathan Parkins, in the 82d year of his age; a consistent member of Centre Particular and Hopewell Monthly Meetings.

FOULKE.—On the 20th of 4th mo., 1872, at her residence in Richmond, Ind., Eleonor W. Foulke, in the 81st year of her age. The deceased was an exemplary member of the Society of Friends, and of her it may truly be said, none knew her but to love her.

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For Friends' Intelligencer.

## FRIENDS' HISTORICAL ASSOCIATION.

The remarks of J. M. T. upon this subject in the *Intelligencer* of 5th mo. 11th, have my hearty approval, and I would suggest that a meeting of those interested be called at an early day, to agree upon some plan of organization.

Such an association is greatly needed amongst us, not only that the links which unite us with past generations may be carefully preserved, but that the social element, resulting from our meetings, be cultivated and strengthened.

In the garrets and "unregarded corners" of some Friends' houses, have been found, within a few years past, letters of Wm. Penn and others prominent in the early days of our Society, manuscript journals of travel never published, and other relics, all in tolerable preservation, and all useful and interesting to the historian and antiquary; and there is no doubt that much valuable and rare material is scattered far and wide throughout the Society, which should be collected, without unnecessary delay, and deposited in some one *safe* place easy of access.

Our fathers valued these things and preserved them with care, but in this busy age too frequently they are laid away in trunks and boxes as rubbish, to become the prey of mice and insects.

I allude to this subject now that Friends may exercise diligence in an examination of their houses for these quaint and curious documents, preparatory to handing them over to the "Friends' Historical Association" for safe keeping, for that the project has been agitated, and meets with a ready response from some of our younger members, is regarded as an earnest of its success.

The writer has some letters, manuscripts, prints, &c., which he proposes to place with the society immediately upon its organization.

S. P.

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For Friends' Intelligencer.

## FRIENDS AMONGST THE FREEDMEN.

No. 28.

Some of the teachers having failed to report since last account, we can furnish statistics for only *eight* of the schools under the care or established and continued with the assistance of the "Association of Friends for the

Aid and Elevation of the Freedmen," which aggregate *three hundred and eight* pupils, of whom 273 read, 197 write and 183 are in Arithmetic.

The progress in some of these is worthy of especial note. School No. 3, in Manassas township, Prince William county, Va., under the care of *Anna M. Powell*, has 32 pupils, *all of whom* read, write, and are in arithmetic. We also receive encouraging reports from the schools in South Carolina under the care of *Cornelia Hancock*, and others. The average attendance there is remarkable, one month's report giving 87 out of a roll of only 100. In reference to this, the teachers say:

"We have had much rainy and unpleasant weather this month, which has brought our average lower than it otherwise would have been. We have sixteen names who *have not been absent at all*, and nineteen who have been *absent but once* during the month. You can see by the reports from month to month, that the children are progressing, and that we have but very few left in the lower class of the many who comprised that class the first of the winter. On the whole, we have had a very satisfactory school this month."

At the last report these schools had dropped to 93 on the roll, on which decrease the teachers thus remark:

"The vegetable and picking season is upon us, and the twenty-five to fifty cents a day the children can earn in this way tempt them to more irregularity in attendance than is pleasing to us, but knowing how much they need the money, what can we do or say? Nineteen *have not been absent* during the month, and twenty *but once.*"

The letter also contains the following information:

"The young woman who went out of our school *as a teacher*, taught quite successfully for two months, when it was ascertained that there was no money in the treasury to pay the teachers, nor could it be said when there would be, if ever. So she has given up and returned to school, with little or no compensation for her services, save her experience. The extreme corruption in high places here is terrible—discouragingly so!"

*Phila., Fifth month*, 1872. J. M. E.

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For Friends' Intelligencer.

## TO THE BOYS.

With the permission of the Editors of the *Intelligencer*, I will venture to address to the boys of those families who patronize it, a few words on a subject which *ought* to interest them; and if their sisters can also be induced to read them so much the better.

In this country, every youth when he reaches the age of twenty-one, is legally entitled to a vote, and the vast majority of young men exercise the right. They are all taught that upon the proper exercise of this privilege, on their part, depends, in a great measure, the welfare of the country. Now I do not propose to enter upon the forbidden ground of party politics, nor even to discuss political principles, knowing well not only that such discussions are excluded from the columns of *Friends' Intelligencer*, but that they are unsuited to the class I am addressing. But as all the boys will in a few years become men, and assume the right of voting, thereby necessarily being mixed up more or less with the politics of the day, I have thought a word or two of friendly advice and caution might be a benefit to them.

There is an old proverb which says, "All is not gold that glitters," and one of the greatest dangers which beset boys in America is that of being carried away by the excitement and pomp of political gatherings and the windy talk of the politicians. One of the very foremost of the living English writers—a historian and reviewer,—on accepting not long since the position of rector of a Scotch university, addressed the students most impressively in regard to their prospects and duties in life, beseeching them with great earnestness not to allow their minds to be carried away by the hubbub and confusion of this noisy nineteenth century, but to retire, as was good for all, and especially becoming to students, into the quiet of their own rooms, and leaving the tumult and babble of tongues behind them, to meditate quietly and seriously on the question that might come before them for decision, quite free from all influence of the noise, passion and confusion by which they were surrounded, so that when the time for action came they would be ready to perform their duty, exempt from that conflict of distracting motives and the doubt which so frequently lead people to act in a way which their sounder judgment afterward condemns. Now, although the distinguished man who gave this advice is not a Friend, that advice seems to me to be identical in meaning with that of the early Quakers, when they recommended their followers to "keep in the quiet," a doctrine which has been much ridiculed of late years, and which certainly may be carried too far, but which, when accepted as I think it was given, contains a most valuable truth, one of especial importance in a country like ours, so overrun with noisy talkers and writers. William Penn, one of the most illustrious of the early Friends, and one of the most thoughtful men of his own or any other age, said, toward the close of his life, that the man who reached the age of forty and surveyed

calmly and deliberately the world around him, would arrive at the conclusion that it was little better than "one great Bedlam."

I would say, then, to the boys, "Do not allow your imaginations to get the better of your judgments; do not permit the gorgeous display of processions and immense political gatherings, the flags, the music and the enthusiasm of the crowd to overwhelm your reason, nor suffer for a moment the words of the windy orator or the flippant writer to carry you away in the current with other drift-wood, but steadily preserve your own individuality and personal independence, let others do as they may.

The uninitiated who has never been in the theatre before, is overwhelmed with the grandeur of the scenes displayed for the first time before him on the stage—the gorgeous halls, the kings and queens in their robes of state, their crowns, blazing with jewels, and their language and bearing those of magnificent potentates. But if some kind friend should the next morning, and in the full light of day, take him behind the scenes, and show him that the imaginary palace was constructed of painted boards, the crowns of tinsel and paste, and point out to him the king and queen of the night before talking very stupid commonplace over their wine or beer, and half tipsy besides, the illusion would be, rudely to be sure, but very advantageously dispelled. And by way of application, I would say that if all the really honest and upright men and boys of our country could get "behind the scenes," and see with their own eyes, and hear with their own ears, the bribery, the bargain and sale, the falsehood, the trickery and knavery which are too often practiced by those who secure the highest as well as the lowest offices in our country, they would turn away from such a career with an unchangeable disgust, fully convinced that the quiet and industrious life of the man of perfect integrity, obscure though it be, is infinitely preferable to that of the most successful politician who has sacrificed his honesty and manhood to gain the post of his ambition. Remember "All is not gold that glitters." PENNSYLVANICUS.

## LIGHT IN THE EAST.

In 1598, when the Dutch East India Company obtained the right to trade with Japan, one of the conditions of their treaty was, it is said, that no Hollander could tread upon Japanese soil without first "tramping upon the Cross," as a sign that he renounced Christianity and would use no means to cause its spread within the empire of the Tycoon. Although this story may not be true, there is much in the history of the Kingdom which renders the insertion at that time of such a clause in a treaty with a Christian power highly propable. About 1545 Fernam Mendez Pinto, a Portuguese, visited Japan, and carried home so glowing an account of the riches and magnificence of the country that great numbers of traders and adventurers flocked thither, and an active commerce soon sprang up. Following close on the heels of the merchants, the Romish priests, among whom was the celebrated St. Francis Xavier, the "apostle of the Indies," came in large numbers to the country, and thousands of the Japanese were converted by them to Christianity. The conduct of the foreigners, as their strength increased, was such, however, as to excite the distrust of the government, and but a spark was needed to turn this distrust into a flame of persecution, a spark that was furnished by the reply of a Spaniard—Spain and Portugal, it will be remembered, were then united—who, on being asked by the Tycoon how it was that the King had managed to possess himself of half the world, replied: "He sends priests to win the people, his troops then are sent to join the native Christians, and the conquest is easy." This half true, half boastful answer determined the fate of Christianity in Japan, and fire and sword were turned upon the dangerous and fast-increasing sect, there being, in 1597, no less than twenty-three priests put to death in one day in Nagasaki, while thousands of Japanese who had embraced the new faith, in that and subsequent years, were ruthlessly slaughtered. Until 1640 the persecution continued, when the oppressed native Christians rose in open rebellion in the province of Simabara, a rebellion which was not effectually crushed until the Dutch lent their assistance to the government, and whose crowning triumph was signalized by the putting to death of many thousands of men, women and children, who had taken refuge in a fortified town. Such, in brief, is the history of the first attempt at Christianity in Japan, and for a bigoted government, with reason alarmed at the dangers by which the new creed threatened it, to impose the condition named above upon traders from a Christian land, is not at all surprising.

For two hundred years the Dutch held the key to Japan, and it was not until 1854, when the father of the present Emperor concluded a treaty between his country and the United States, that foreigners, other than Hollanders, were admitted to trade with the exclusive Empire. This treaty was indeed a great triumph for civilization, but it was reserved for the son of the then ruler of Japan —the present Mikado—to achieve a greater triumph still, a triumph, too, brought on by

no outside pressure, but the result of his own inborn liberality and far-sighted humanitarian policy, and to-day comes to us the news that by the Imperial decree the edicts in force for more than two centuries against Christianity have been at once and forever abolished, and the followers of the Cross are in future to be treated in Japan with the same respect as are treated the sects who adore the false gods hallowed to them by the worship of thousands of years. Great and wonderful is this change, and worthy of all honor is the Mikado who has in the face of the bigotry and narrow-minded opinion of a race which is, at least so far as regards religious toleration, semi-barbarous, dared to do what he has done. In the Chinese language, Japan is known as "Shi-pen-kue," which literally interpreted, means the "Sunrise Kingdom;" and verily the Sunrise Kingdom of the East it now is; for it, first of all heathen nations, has broken down the barriers which centuries have raised, and has proclaimed the glorious doctrine of granting to each man, after his own desire and according to the dictates of his own conscience, freedom to worship God.—*Press.*

### MYSTERY OF THE COCOANUT.

We landed in one of the palm groves on the east coast of Trinidad—for we were right thirsty, and to drink lagoon water would be to drink cholera or fever. But there was plenty of pure water in the cocoa trees, and we soon had our fill. A negro walked—not climbed—up a stem like a four-footed animal, his legs and arms straight, his feet pressed flat against it, his hands clinging round it—a feat impossible, as far as I have seen, to a European—tossed us down plenty of green nuts, and our feast began.

Two or three blows with the cutlass at the small end of the nut cut off not only the pith-coat but the point of the shell, and disclosed—the nut being held carefully upright meanwhile—a cavity full of perfectly clear water, slightly sweet, and so cold (the pith-coat being a good non-conductor of heat) that you are advised, for fear of cholera, to flavor it with a little brandy. After draining this natural cup, you are presented with a natural spoon of rind, green outside and white within, and told to scoop out and eat the cream which lines the inside of the shell—a very delicious food in the opinion of creoles. After which, if you are as curious as some of us were, you will sit down under the amber shade, and examine at leisure the construction and germination of these famous and royal nuts. Let me explain it, even at the risk of prolixity. The coat of white pith outside, with its green skin, will gradually develop and harden into that brown fibre of which matting is made. The clear water inside will gradually harden into that sweetmeat which little boys eat off stalls and barrows in the street, the first delicate deposit of which is the cream in the green nut. This is albumen, intended to nourish the young palm till it has grown leaves enough to feed on the air and roots enough to feed on the soil. The birth of that young palm is in itself a mystery and a miracle well worth considering. Much has been written on it, of which I, unfortunately, have read very little; but I can at least tell what I have seen with my own eyes.

If you search among the cream-layer at the larger end of the nut, you will find gradually separating itself from the mass, a little white lump, like the stalk of a very mushroom. This is the ovule. In that lies the life, the "*forma-formativa*" of the future tree. How that life works, according to its kind, who can tell? What it does is this: It is locked up inside a hard, woody shell, and outside that shell are several inches of tough, tangled fibre. How can it get out, as soft and seemingly helpless as a baby's finger?

All know that there are three eyes—or a monkey's face, as the children call it,—at the but of the nut. Two of these eyes are blind, and filled up with hard wood. They are rudiments—hints that the nut ought to have, perhaps had, uncounted ages since, not one ovule but three—the number in palms. One ovule alone is left, and that is opposite the one eye that is less blind than the rest—the eye which a schoolboy feels for with his knife when he wants to get out the milk.

As the nut lies upon the sand, in shade, and rain, and heat, that baby's finger begins boring its way, with unerring aim, out of the weakest eye. Soft itself, yet with immense wedging power, from the gradual accretion of tiny cells, it pierces the wood and then rends right and left the tough fibrous coat. Just so may be seen—I have seen—a large flagstone lifted in a night by a crop of tiny soft toadstools which have suddenly blossomed up beneath it. The baby's finger protrudes at last, and curves upward toward the light, to commence the campaign of life; but it has meanwhile established, like a good strategist, a safe base of operation in its rear, from which it intends to draw supplies. Into the albuminous cream which lines the shell, and into the cavity where the milk once was, it throws out whiter fibous vessels, which eat up the albumen for it, and at last line the whole inside of the shell with a white pith. The albumen gives it food wherewith to grow

upward and downward. Upward, the white plumule hardens into what will be a stem; the one white cotyledon which sheathes it develops into a flat, ribbed, forked, green leaf, sheathing it still. Above it fresh leaves, sheathing always at their bases, begin to form a tiny crown and assume each, more and more, the pinnate form of the usual cocoa leaf. But long ere this, from the butt of the white plumule just outside the nut, white threads of root have struck down into the sand; and so the nut lies chained to the ground by a bridge-like cord, which drains its albumen, through the monkey's eye, into the young plant. After awhile—a few months, I believe—the draining of the nut is complete, the cord dries up—I know not how, for I had neither microscope nor time wherewith to examine—and parts, and the little plant, having got all it can out of its poor wet nurse, casts her ungratefully off to wither on the sand; while it grows up into a stately tree, which will begin to bear fruit in six or seven years, and thenceforth continue flowering and fruiting the whole year round without a pause, for sixty years or more.—*Kingsley.*

For Friends' Intelligencer.

## REFLECTIONS.

I am fifty years old to-day, my friends,
Fifty years old to-day;
And my eyes are losing their lustre, friends,
And my locks are growing gray.

And the silvery sheen of life's morning
Is changed to an autumn hue;
For half a century's years, my friends,
Have bade me a last adieu.

'Tis little I have to show, my friends,
For the many years that are past;
And the ugly scars which the tempter made,
I trust may not always last.

I have given my life to the world again,
In more than an equal measure;
For around the sacred altar of Home
I have many a priceless treasure—

Whose lives, I trust, may more than fill
The links in life's broken chain;
That I may feel at the eventide,
I have not lived in vain.

And I humbly crave that the light may shine,
Bright o'er my pathway dim,—
That I stumble not, in weal or woe,
But fix my faith on Him

"Who doeth all things well" for us,
And though we miss our way—
As we linger beside the boiling tide,
Which rests not night nor day.

Then the voice of a loving Father
Will come to us low and sweet,
Drawing us homeward with words of love,
And lighting our wayward feet.

Then what if our eyes are growing dim,
And our locks are growing gray,
If we're building up a higher life
In our strivings by the way.

If we cherish love instead of hate,
And humility more than pride,
And live at peace with all mankind,
And close our God, beside.

So may I live, that life nor death
No terror e'er shall be,
But Truth in its native loveliness,
Shall make me forever free.

This world is bright and beautiful,
And only marred by sin;
And I will wait at the "Golden Gate
"For the angels to let me in."

R. L. H.

## THE GOOD OF EVIL.

Why hath every day its night?
And every rose its thorn?
And why is not the husky stalk
As mellow as the corn?
Why comes the winter's chilling blast?
Why falls the drifting snow,
When summer's warmth would better suit,
And cause more flowers to grow?

Why treads grim famine o'er the earth,
To pinch and starve the poor?
Why comes the pestilence, to bring
Disease no balm can cure?
And why doth war, with sword and plume,
Go stalking through the land,
Smiting the brave, and fair, and young,
With devastating hand?

Why is it human souls are rent
With sorrow, grief and woe?
And what doth cause the bitter tears
Down Beauty's cheek to flow?
Why aches the heart? Why dims the eye?
Why throbs the burning brain?
And why, oh! why are pleasures not
As plentiful as pain?

God never made a perfect thing
Without a speck or flaw;
Perfection never yet was reached
By any special law.
The towering mount, the stalwart oak,
The tender blade of grass,
Through stages of development
Are all obliged to pass.

Then what is man, that he should be
From Nature's laws exempt?
And why should he resist her claims,
And treat them with contempt?
The wisest men were children once,
With mother's milk were fed,
And all the paths which they have walked,
The angels once did tread.

The blind man never sees the sun,
Although the sun doth shine;
The deaf man hears no melody
In music most divine.
*Man's imperfections, 'tis, that make*
*All things imperfect seem;*
And when we think we're most awake,
Perchance we most do dream.

What man calls evil, only is
The germinating seed,
From whence, by sure development,
Shall spring good fruit indeed,
And man all evil shall outgrow,
In spite of doubt and fears;
In faith and hope shall plume his wing
And soar to brighter spheres.

Let man learn wisdom from the bee,
That by its instinct knows
That honey from the thistle comes,
As well as from the rose.
As out of darkness sprang the light,
As oaks from acorns grow,
So out of error truth shall come,
And good from evil flow.

## TOBACCO.

BY L. MARIA CHILD.

I was rejoiced to learn from the papers that Vice-President Colfax has added to the other important services he has rendered his country the valuable example of leaving off the bad habit of smoking. Of the many strange, and often suicidal, caprices of human beings, none is more remarkable than the universal passion for tobacco. It is truly unaccountable that a weed without nutritious qualities, acrid and nauseating in taste, of disagreeable odor, disgustingly filthy in its accompaniments, and poisonous in its effects, shou d become such an important article of commerce, bring in such vast revenues to governments, and exercise such universal influence on the health, character and social condition of mankind. It is stated that European governments derive from this worse than useless article an annual reveuue of about seventy millions of dollars. Recent official returns show that there are in the United States eight million consumers of tobacco—about one in five of every man, woman and child; and the annual revenue derived from its consumption is expected to amount to twenty-five millions of dollars. In France, the consumption of this noxious weed is much greater than in the United States. A Frenchman, who has lately been investigating the subject, states that a million of people could be provided with comfortable food for the money that is annually expended for tobacco in Paris alone. The money it cost, and the food it might have purchased, can be calculated; but who can estimate the effects on health and character?

The inveterate smokers whom I have known have been miserably nervous and irritable, subject to a morbid despondency, which deprived their minds of their natural elasticity and vigor, and made them great dampers of the cheerfulness of others. An eminent French physician declares that the observable proneness of his countrymen to insanity and suicide is mainly attributable to the universal consumption of tobacco and intoxicating liquors; of the latter class, he attributes the most deleterious and deadly consequences to the modern poisonous compound called absinthe, which, like many other bad French fashions, is becoming popular in this country, If tobacco and absinthe have greatly increased insanity and suicide in France, it is not unreasonable to infer that the high-strung state of the nerves, and the restless craving for stimulus, induced by those habits, may have had much to do with the turbulent revolutions, the wild popular excitements, the blind fury and the reckless cruelty for which France has been distinguished above other nations. In their large cities the population is, in fact, half crazed by incessant stimulating of the senses—from which the classes engaged in literature and politics are no more free than are the classes employed in manual labor. How disastrous to domestic happiness must be the nervous restlessness, the irritable tempers, the semi-insane despondency, which result from imbibing poisonous stimulus, whether in the form of rum, tobacco or absinthe!

All these forms of evil are intimately connected. Tobacco is the porch of entrance to the drinking-saloon. It is a very rare thing to find a lover of rum who is not also addicted to the smoking and chewing of tobacco; and in a large proportion of cases the passion for intoxicating liquors was *caused* by saturating the system with the juice or the fumes of tobacco. Everybody knows that this plant is extremely poisonous. A single drop of its oil would kill an infant. Barrow, in his "Travels," speaks of a Hottentot who, when a snake darted out its tongue, dropped upon it some of the distilled vapor from the stem of his pipe. The snake was instantly convulsed, and died, with muscles so contracted that the body was as hard as if it had been dried in the sun.

Dr. Warren, who for more than thirty years was a very distinguished physician in Boston, published the following statement, which I somewhat abridge: "Many persons, and some of them wise and valuable men, impair their health and shorten their lives by this poison, the effects of which are visible in their pallid countenances, relaxed muscles, yellow lips, and languid, listless postures. We hear them complaining of lost appetites, pains in the chest, occasional palpitations, and daily indigestion, till finally some irremediable disease carries them to their graves. The number of persons of intellectual pursuits in this country who voluntarily place themselves in this suicidal list is too great to be counted. Within my own experience, a great number of cases of diseased lungs and stomachs have been explained by the habit of chewing tobacco; and the relinquishment of the practice has been followed by restoration to health.

"The habit of smoking, which has insinuated itself more extensively than other modes of using tobacco, impairs the natural taste and relish for food, lessens the appetite, and weakens the powers of the omach. Tobac-

co, being thus drawn in with the vital breath, conveys its poisonous influence into every part of the lungs. These organs, by reason of the countless number of cells which form their internal structure, have a surface greatly exceeding that of the whole exterior of the body. The lining membrane of these cells has a wonderful absorbant action, by which they suck in the air designed to vivify the blood. If this air is, even in a weak degree, impregnated with fumes of tobacco, the great extent of surface in which the absorbant action takes place necessarily impregnates the whole blood with the deleterious properties. The noxious fluid, entangled in the innumerable spongy air-cells, has time to exert its influence on the blood, which, instead of being vivified by the air that is breathed, is thus vitiated by it. The effects of this narcotic action are eruptions on the skin, weakness of the stomach, heart and lungs, dizziness, headache and confusion of thought. When there is any tendency to phthisis in the lungs, the debility thus caused in these organs must favor the deposit of tuberculous matter, and thus sow the seed of consumption.

"Snuff received into the nostrils enters the cavities opening from them, and makes a snuff-box of the olfactory apparatus; the voice is consequently impaired, sometimes to a remarkable degree. I knew a lawyer who, by the occasional use of snuff, lost the power of speaking audibly in Court. Moreover, portions of the powder are conveyed into the lungs and stomach, upon which they exert the most deleterious effects.

"Chewing is the worst form of all in which tobacco can be employed. A more certain means of reducing the physical powers could not be adopted. The more limited and local effects are indigestion, fixed pains about the region of the stomach, and in some cases torpor and looseness of the bowels; to these consequences may be added vertigo and cancerous affections of the mouth. The acridness of tobacco, even when used in the form of pipe or cigar, irritates the lips, and not unfrequently results in cancer, especially on the lower lip."

The alarming prevalence of cancer must be owing to something very wrong in our modes of living; and this hint of Dr. Warren's has led me to think that it may be attributable, in a large measure, to the universal consumption of tobacco. In reply to this suggestion, it is urged that women, who are seldom smokers or chewers, are quite as much afflicted with cancers as men. That is true. But it must be remembered that nine children out of ten, male and female, derive life from fathers whose blood has been vitiated more or less by tobacco; often with the accumulated malignity derived from similar habits in ancestors. In the next place, a large proportion of women habitually breathe an atmosphere which fathers, brothers, husbands and sons have infected with the poison of tobacco. Inhaling such polluted air corrupts their own blood, and thus renders unhealthy the sustenance of their babes, both before birth and while they are fed from the breast. In fact, it is impossible to measure or even to imagine the extent of this evil in all its ramifications. So deeply am I impressed by this conviction that it makes me very sad to meet a boy with a cigar in his mouth. A little fellow, three years old, exclaimed: "I wish I was a man; 'cause then I could smoke." Poor child! thought I, you had better wish to be a man that you might have cancer and apoplexy.

The prevalence of this bad habit is rendered more singular by the fact that everybody dislikes tobacco at first, and is obliged to try hard to overcome the nausea it produces. Its first introduction among nations called civilized was met by a general outburst of disapprobation. Priests denounced it as a sin, physicians condemned it as dangerous to health, and princes proclaimed prohibitory laws against it as a social evil. The Shak of Persia cropped the ears and snipped the noses of those who were found using it. The Vizier of Turkey ordered the nostrils of smokers to be slit, and the stems of their pipes to be thrust through the opening. The Czar of Prussia forbade smoking under pain of having the nose cut off. In the Swiss Canton of Berne, the prohibition of smoking was added to the Ten Commandments in the police regulations. The new fashion so excited the wrath of James 1st of England, that he published a "Counterblaste to Tobacco," in which the following passage occurs: "It is a custom loathsome to the eye, hatefull to the nose, harmfull to the brain, dangerous to the lungs, and in the black stinking fume thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless." He was also accustomed to say: "If I had the devil to dine with me, I would feed him on pig, and give him a pipe of tobacco for digesture." Notwithstanding the ridicule bestowed on that pedantic monarch, I think his utterances on this subject prove that he was no fool. He evidently convinced some of his subjects; for during his reign a Derbyshire gentleman, named Peter Campbell, bequeathed all his household goods to his eldest son, on condition that if any of his brothers or sisters should find him smoking tobacco, he or she so finding him should become entitled to the said goods, or the full value of them in money. In 1630, Francis Quarles published his quaint book of

"Emblems," in which is pictured a man with a pipe in his mouth, accompanied by these lines:

"Come, burst your spleens with laughter to behold
A new found vanity, which days of old
Ne'er knew; a vanity that has beset
The world, and made more slaves than Mahomet;
That has condemned us to the servile yoke
Of slavery, and made us slaves to smoke."

But, notwithstanding the great array of judicious warnings and fatal experiences, priests, princes, poets, and even some physicians, with the whole army of laborers, have come under the evil spell, thus making themselves public and private nuisances, corrupting their own blood, and transmitting disease to posterity.

I AM sometimes led to consider whether our researches after happiness are not too much actuated by principles of self-love; and whether it is consistent with the benevolence which the gospel inculcates, that in all our concerns, and the exercise of our greatest virtues, we should be continually inquiring after the reward; does it not, my friend, (for I really do not know) indicate a littleness of mind, and a want of confidence in Him who is, "just and equal in all ways?" for in our works there is no merit to the creature; if we trust not, where is our faith? if we persevere not, where is our patience? and if in this life, we partake of the fulness of that joy which is sown for the upright, where is the glorious reserve for futurity? Should we not then, if our minds were clothed with the nobility of the Spirit in which we believe, resign all things? and being humble, suffer all things? and do all in *pure love*, exclusive of any selfish view?—*Sarah Grubb.*

ENCROACHMENT OF THE SEA.

An estimate has been made by competent persons, that in the last five centuries, England has lost $25,000 worth of land by the encroachments of the ocean. Villages and towns, marked on old maps, have wholly disappeared. Lands, the incomes of which enriched a convent in the fifteenth century, are now covered with water fathoms deep. The publication of these statements has elicited some curious facts about the ravages of the sea in other countries. The neighborhood of Havre, in France, has suffered much in this way. The western coast of Belgium and Holland has sunk perceptibly. St. Petersburg is so much lower than it originally was, that a few years ago a proposition to move the capital back to Moscow was seriously considered. The New World is not exempt from kindred dangers. Cape Cod manages to retain its shifting sands, but travels untiringly from East to West to do so. It is well known that the old coast line of the continent is some sixty miles East of the present one, and the ocean is annexing New Jersey now, as any property owner in Long Branch can testify; while the modern Agassiz says the rocky hills of Massachusetts are disappearing at a "fearful rate." When Lewis and Clark visited the Columbia river, in 1807, they heard vague traditions among the Indian tribes of terrible "earth shaking," and "rivers of fire," which had flowed from the mountain tops of the Cascade Range. That the whole country has been liable to volcanic overflows, the lava and scoriæ which forms so much of the rock abundantly prove. However, from 1807 to 1868 the internal fires made no sign, and the highest peaks—Mount Hood, Mount St. Helens, Mount Jefferson and the Three Sisters—were pronounced extinct volcanoes. In 1868 a few faint clouds rose from the crater of Mount Hood, and now the peak is said to be pouring forth volumes of smoke. Six weeks from now the Columbia river will have risen twenty or thirty feet, and if an earthquake should then open new channels or choke up the old one, the damage that such a volume of water might do is incalculable. —*Woodstown Register.*

Do not let us lie at all. Do not think of one falsity as harmless, and another as slight, and another as unintended. Cast them aside: they may be light and accidental, but they are ugly soot from the smoke of the pit, for all that; and it is better that our hearts should be swept clean of them, without one care as to which is largest or blackest.—*Ruskin.*

EDIBLE INSECTS.—It is probable that famine and starvation, caused by the terrible ravages of armies of locusts, first caused the insect invaders themselves to be eaten. As they were found to be nutritious and not unpalatable, they came in this way to be considered a staple article of diet. The earliest Asiatic and African history informs us of their use as food, and they are thus occasionally mentioned in Grecian annals. The Arabs and Africans now consume them in the greatest quantities. They are gathered from the trees where they alight, or brought down when flying low by making a dense smoke. They are then roasted with salt in an underground oven, bruised, and put away for use. For the table they are pulverized and made into a pudding, or, divested of their heads, wings and legs, are boiled in water or in oil. They resemble in consistence and in flavor the yolks of hard boiled eggs, and various English travelers agree that they are very good eating.—*Hearth and Home.*

CHARACTER THE CHRISTIAN TEST.—We should consider, not the accuracy of speculative opinions, "the form of sound words" to which men may give their assent, but the degree of goodness which is seen in their daily lives, the principles on which they act, and the feelings which they manifest in their intercourse with their fellow-men; moreover the spirit which they evince towards God under the various trying circumstances of life, prosperity and adversity, joy and sorrow, health and sickness.

FIRST-DAY SCHOOL CONFERENCE,

At Penn's Grove meeting house, on First day next, at the close of morning meeting.

MUTUAL AID ASSOCIATION.

Stated Meeting Second-day evening, 6th mo. 3d, at 8 o'clock, in Race Street Monthly Meeting room. General nomination of officers. A full attendance of members desirable.

ALFRED MOORE, *Secretary*.

CIRCULAR MEETINGS.

| | | |
|---|---|---|
| 6th mo. | 2d. | Reading, Pa., 3 P.M. |
| " | | Stroudsburg, Pa., 3 P.M. |
| " | | Middletown, Del. Co., Pa., 3 P.M. |
| " | | Medford, N. J., 3 P. M. |
| " | | Mount Vernon, N. Y., 10½ A. M. |
| | 16th. | Valley, Pa., 3 P.M. |
| | " | Upper Dublin, Pa., 3 P.M. |
| | " | Manhasset N. Y., 11 A.M. |
| | " | Chappaqua, N. Y., 11 A.M. |
| | " | Junius, N. Y., 11 A.M. |
| | " | Hopewell, Va. 11 A.M. |
| | " | Winchester, Va., 4 P.M. |

## ITEMS.

SAN FRANCISCO, May 15.—Particulars of the frightful fire in Yeddo have been received from the steamship Japan. The fire occurred during a severe gale, destroying habitations covering a space of two by three miles. The fire originated in one of the Prince's late palaces, which was occupied by troops. The flames leaped over whole blocks of buildings, and set fire to places a mile distant from the building in which the fire begun.

An immense amount of property was destroyed. Where the wounded and lame were unable to escape, the officers slashed right and left with their swords, and thus saved many persons from the more awful fate of burning. Thirty thousand persons are homeless. The government has opened the rice storehouses, and fed all who applied.

The occurrence of this fire has led the government to permit foreigners to lease land in Yeddo, the owners being compelled to make monthly reports. This act will cause foreign money to be invested there to improve the city. A new plan of the burnt district will be made, and wide streets and substantial buildings only will be allowed.—*Evening Bulletin.*

WORKMEN'S HOMES IN EUROPE.—In Denmark the building societies form an important feature of social life. In 1865 Messrs. Burmeister and Wain, (the latter gentleman is an Englishman) the largest employers of labor in the country, started a new cottage system. The plan was that every member should pay one mark (4½ d.) and a deposit of $1 (2 s. 2d.) The houses, when finished or unoccupied, were to be drawn for by lot; the member winning would have to pay a fair rent, and the excess of rent over interest (six per cent.) on the actual cost of the house is credited to the occupant, who in twenty-eight years would thus repay the capital, and be entitled to the conveyance of the house in fee. Members who do not win are entitled to reclaim the entire amount of their deposits after eighteen years. The society has built thirty-six two floored cottages in rows, each having a small court and garden, and with either three or two rooms, besides a kitchen; affording in all accommodation for about 280 persons. The rent of the first floor is about £6 10s. For much worse accommodations other artisans have to pay £8.

Throughout Prussia the homes of the artisans are generally very poor. Of late rents have greatly risen. Something is being done to improve matters by the aid of building societies. In Sweden, where time is cheap and land is plentiful, the traveller sees neat little cottages, each with its garden. Many of the mine proprietors offer to their workmen the privilege of buying their houses by easy instalments. In Russia, many of the mill-owners have built for their work-people large houses, constructed on sanitary principles, and divided into three classes—houses for married couples, for unmarried men, and for unmarried women.—*Ex. paper.*

THE JEWS.—The *Allgemeine Zeitung* gives some interesting particulars as to the dispersion of the Jews over the world. In Palestine they have long been reduced to a very small proportion of their former numbers. They are now most numerous in the northern part of Africa, between Morocco and Egypt (where, especially in the Barbary States, they form the chief element of the population,) and in that strip of Europe which extends from the Lower Danube to the Baltic. In the latter region there are about 4,000,000 Jews, most of whom are of the middle class among the Slavonic nationalities, while in the whole of Western Europe there are not 100,000 of them. In consequence of European migrations, descendants of these Jews have settled in America and Australia, where they are already multiplying in the large commercial towns in the same manner as in Europe, and much more rapidly than the Christian population. The Jewish settlers in Northern Africa are also increasing so much that they constantly spread farther to the south. Timbucto has, since 1858, been inhabited by a Jewish colony of traders. The other Jews in Africa are the Falaschas, or Abyssinian black Jews, and a few European Jews at the Cape of Good Hope. There are numerous Jewish colonies in Yemen and Nedschran, in Western Arabia. It has long been known that there are Jews in Persia and the countries on the Euphrates; in the Turcoman countries they inhabit the four fortresses of Scherisebs, Kitab, Schamatan, and Urta Kurgan, and thirty small villages, residing in a separate quarter, but treated on an equal footing with the other inhabitants, though they have to pay higher taxes There are also Jews in China, and in Cochin China there are both white and black Jews. The white Jews have a tradition, according to which in the year 70 A. D. their ancestors were 10,000 Jews who settled at Cranganore, on the coast of Malabar, after the destruction of the Temple at Jerusalem. The Jews remained at Cranganore until 1565, when they were driven into the interior by the Portuguese. The black settlers are supposed to be native proselytes, and have a special synagogue of their own.—*Pall Mall Gazette.*

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
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CONTENTS.

Memorial of Daniel Comly ..... 225
Elizabeth Newport ..... 227
Barclay and his Assailants ..... 228
Extracts from a Letter from Nehama Agency ..... 230
New York Yearly Meeting ..... 231
Scraps from Unpublished Letters ..... 231
EDITORIAL ..... 232
OBITUARIES ..... 232
Philadelphia Yearly Meeting, (Men's) ..... 233
World Weary ..... 234
Philadelphia Yearly Meeting, (Women's) ..... 234
Love to God ..... 237
POETRY—June ..... 238
Temperance ..... 238
Trees of California ..... 239
Silence ..... 239
Review of the Weather, etc ..... 240
Notices ..... 240
ITEMS ..... 240

## MEMORIAL OF DANIEL COMLY,

*Read in and Approved by Philadelphia Yearly Meeting.*

He was the son of Nathan and Elizabeth Comly, and was born the 16th day of the Third Month, 1811.

His mother was a member of the Society of Friends, his father, a professor with them, consequently Daniel had not a birthright amongst us.

He was brought up in the attendance of our religious meetings, and instructed by his pious mother in the principles of Friends while under the parental roof; though for several years of the latter part of his minority, he was placed in a family, away from the home of his youth, to learn a mechanical occupation.

The time spent in this family appears to have been one of religious thoughtfulness. He has been heard to say, that some of the most favored seasons of his life were in his chamber reading his Bible, while an apprentice.

The arm of the unslumbering Shepherd of Israel was around about him at this important period of his life, to preserve him from the many temptations incident to a place where such a flood of intoxicating liquors was sold, as was the case in the village where he learned his trade; and this same power which had preserved him from those temptations, was also with him to lead him onward "toward the mark for the prize of the high calling of God in Christ Jesus." For, while sojourning with them, being taken by his mistress, who was a member of another profession, to drive for her to her meeting, he was led to notice the devout manner in which the members received the sacrament, so-called. But shortly after he would frequently see some of the same men at the shop where he worked, and would notice their demeanor not to be consistent with that change of heart that *he* thought necessary for *him* to strive after, which would enable him to live a watchful and consistent life, not only when engaged in the solemn duty of worshipping his Heavenly Father, but also while engrossed with the cares of every day life.

In the year 1834 he was married to Catharine Fitzwater, who was likewise a professor with us. They settled on a farm near Horsham Meeting-house, and soon after, through the renewed visitations of Divine love, he became more fully impressed with the necessity of laying up treasures for a time of need beyond the reach of sorrow, "where moth nor rust doth not corrupt, and where thieves do not break through nor steal;" which happy attainment, through the mercy and redeeming love of our blessed Saviour, we doubt not he was enabled to realize to his inexpressible consolation in the severe probation he had to pass through. He in compa-

ny with his family were diligent in the attendance of our religious meetings.

It was some years after his marriage before he became a member of Meeting, he and his family being received at the same time. A few months after his reception into membership he appeared in the ministry to the satisfaction of his friends, and as he was obedient to the Divine call he grew in his gift, and was in due time acknowledged a minister by his Monthly and Quarterly Meetings. Soon after being recommended he fell under discouragement, and concluded that he had no qualification for a minister, and that he would preach no more.

In this state of disobedience he continued for a considerable time, until, as he said, he found he could live no longer. Having learned obedience by the things he suffered, he again submitted to the requirements of his Divine Master, in the exercise of his gift in the ministry, and he acknowledged that the approbation of his friends in recommending him, had been a strength to him through this dark period.

He had not a scholastic education, but being endowed with a capacity for drawing comparisons from natural and surrounding objects, and making a spiritual application of them, his communications were edifying and instructive, attended with Divine power and authority.

He was concerned to live in peace with all men as much as possible; one instance may be given as an evidence of the power of the principle that actuated him, in the settlement of a difference that occurred between himself and a near neighbor. His neighbor took offence at him for some trifling occurrence, and manifested a very unkind feeling; Daniel went to see him several times to endeavor to heal the breach, but he was unyielding to all entreaty. He became so distressed with his unsuccessful visits that he was affected to weeping; this had such an effect upon his neighbor that *he* was also broken into tears, and taking Daniel by the hand, said, "it should be so no more." They ever after lived in harmony; he had the satisfaction of being in cordial friendship with his neighbor, administering to his necessities on his dying bed, with the evidence sealed upon his mind that there was a place prepared for him in the mansions of bliss.

With the approbation of his friends, he visited in gospel love several of the neighboring Yearly Meetings, also some parts of our own, and was frequently concerned to visit Meetings near home. When on one of these visits to a neighboring Quarterly Meeting he arose to speak as he thought under a right impression, but not keeping as close to the opening as he should have done, all became dark, and he sat down in confusion and distress, which humbling dispensation brought him very low and watchful in the exercise of the precious gift, which can only be administered under the renewings of the Holy Spirit, as the good Father shall see fit to qualify his servants, and he has at different times, when the subject closed, sat down in the midst of a sentence, having learned through deep suffering, that it was not his mission to break the bread and bless it, but only to hand forth *that* which had been broken and blessed by the Master of all rightly gathered assemblies.

Some twenty years before his death he had a fall, which was believed to be the cause of a nervous disease with which he was afflicted, and after very protracted suffering, his physical system became so deranged as to disable him from leaving home, and finally confined him to his room.

For about six years he could not lie on a bed, on account of extreme nervous irritation: for four years he required the almost constant attention of *two* nurses—during all this time of suffering, his devoted wife and two surviving children paid the most unremitting attention, to endeavor, as far as possible, to mitigate the intense suffering of a beloved husband and father.

The disease grew upon him gradually, and did not for some years prevent him from attending to his temporal or religious duties. In the early part of his affliction he had a strong hope of recovery, but after all hope was gone, he continued cheerful and bore his sufferings without a murmur. His patience and resignation were lessons of instruction to those who visited him, in beholding his reliance on that Almighty Power, which was an anchor to his soul, both sure and steadfast. His faith in Divine support was forcibly expressed to two Friends who came to see him after his voice had apparently failed, by quoting the following passage of Scripture. He spoke with an audible voice, and said: "I live in the faith that the barrel of meal shall not waste, neither the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." He probably could say no more (as it is not known that he spoke audibly afterward), but no doubt he could have adopted the language of the Psalmist and said: "Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me; thy rod and thy staff they comfort me."

Although his sufferings continued as long as life lasted (which was some months after he thus spoke), we doubt not he realized the glorious fulfilment of his faith to go with

him beyond the confines of time, and that he is now amongst the heavenly host, where there is no more tribulation and death, and all tears are forever wiped away from his eyes.

He died on the 16th of Ninth month, 1871, in the 61st year of his age, and was buried in Friends' burial ground at Horsham on the 18th, where a solemn meeting was held.

ELIZABETH NEWPORT.

Although it is not our desire to eulogize the dead, yet when one is called from works to rewards, who has lived a pure life and walked so closely with God as we believe our friend Elizabeth Newport did, it is meet that some record should be made that others may be encouraged to follow her as she endeavored to follow Christ. Her faithfulness and dedication to this spiritual Teacher made her an instrument in the Lord's hand to turn many to righteousness, and these were able to set their seal to the evidence of her divine mission.

She was born in Philadelphia in 1796, and was the daughter of James and Margaret Ellison. In 1820 she married Jesse W. Newport, (in Green Street meeting house.) In 1830 she came out in the ministry, and about eighteen months afterwards became a member of the Select Meeting of Green St. In 1832 she obtained a Minute to visit New York Yearly Meeting.

She subsequently traveled in Gospel love to many different parts of the heritage. She was very remarkable for her prophetic vision and her intuitive knowledge of character. In the numerous families she visited, there are many who could bear evidence "of her clear insight into the different states with which her spirit was brought into sympathy, and she was led to address these in a forcible impressive manner, that awakened conviction and acknowledgment that the testimonies borne were true and adapted to their conditions." Many of those were strangers to the principles we profess, and were aroused by her earnest appeals to search diligently their own hearts, and to seek for an increase of strength from the Divine source to enable them to labor more faithfully, and to dig deep, that the tender plants might not be obstructed in their growth.

Her nature was retiring and sensitive, ever ready to shrink from public notice, except when duty called her to labor; and her simplicity of character was very apparent. The writer of this (who frequently travelled with her on her missions of Gospel love,) can bear testimony to the many deep baptisms through which she had to pass; still she trusted in Him who declared He "would be strength in weakness, and a present helper in the needful time." And although she was often bowed down in suffering, the incomes of Divine grace were poured upon her spirit, and she was enabled to preach the gospel, not with the "enticing words of man's wisdom, but in demonstration of the Spirit and of power." Many are the instances of this kind; one particularly is brought to my remembrance. After having held a meeting in the Court-house, at Charlestown, Md., in 1850, composed of ministers, judges, lawyers, and many slave-holders, (almost enough to make a sensitive woman tremble to speak in their presence) she felt that she must return there and have another meeting; accordingly there was one appointed. The court was sitting in an adjoining room. After a silence, Elizabeth remarked that she "believed her mission was in part to those in the next room," and requested that they might be invited in, with the understanding that she left them entirely at liberty, as she did not wish to interfere with their business.

A friend delivered the message; they immediately came in; all fear of man left her, and most powerful were the testimonies of Truth held up to view, and the great importance of bearing them faithfully to the world, and each one working in that part of the vineyard that was allotted by the great Husbandman. It was an attentive audience, and the meeting closed with satisfaction.

Her mind was expansive, her views liberal, clear, and free from sectarianism. She often remarked that pure vital religion was simple and easily comprehended, consisting in entire obedience to the revealed will of the Father, and in love to man. She paid several visits to some of the Southern States, and visited Henry Clay a short time before his death. He expressed a grateful appreciation of the visit, and said, "Your advice, Madam, I acknowledge to be of the highest magnitude, and I shall endeavor to give it that consideration which it so justly demands at my hands."

During the period of slavery her heart was often bowed in suffering when she mingled in the families of slave-holders with the victims of that cruel system, often addressing this oppressed class, and exhorting them to attend to the whisperings of the still small voice of God in their souls; then would they realize peace of mind and an ability to discharge their duty faithfully. After these retired, then would she fearlessly make powerful appeals to their masters, promulgating the great Truths of practical righteousness, warning them of the suffering that was in store for them if they still continued to oppress this down-trodden race.

She predicted the late cruel war and its desolating effects upon our country, several years previous to its occurrence.

The last few years of her life she was much of an invalid, deprived of the privilege of mingling with her friends in a religious capacity. Some of us who attended our Select Yearly Meeting, more than a year ago, will long remember the message of Gospel love she delivered to that body, under great physical weakness, the last time her voice was ever heard in public.

Her suffering for months was very great, but her mental powers were bright and clear; the spirit, strong in faith, was able to minister comfort and consolation to her family until it calmly entered into that rest she so ardently desired, giving full evidence that she was prepared for the change. A few days before she passed away she said to her husband and children, "I am going on a long journey. When the call comes for me to leave you, do not hold me; gently loosen the cords, and let me go."

Her funeral took place on the 30th of 1st month, 1872, from Green Street meeting-house, Philadelphia. M. H. CHILD.

*Darby, Pa.*

## "BARCLAY AND HIS ASSAILANTS."

From an article with the above heading, published in the last number of *The British Friend*, we extract the following, with the spirit of which we much unite:

Whatever may be our private opinions on some points, surely our platform is broad enough for all who can conscientiously claim the name of "Friends," and whose walk in life is in accordance therewith, without setting one phase of religious thought against another; if we could but each be patient and tolerant enough, and not insist upon our own particular, and perhaps partial views of Divine truth being the only sound and consistent ones. Those who have strong convictions have the greater need to guard against the encroachment of their spirits upon others. If honest and true, and bathed in the atmosphere of love, our diversities may be greatly helpful to each other. The Church may have need enough of each variety or phase of thought to fill different places, and for mutual correction and strengthening. There were great and wide differences even in the days of the Apostles. The student of ecclesiastical history well knows that there have been two distinct tendencies or schools of thought which will ever probably continue to divide mankind in reference to religious subjects, as well as in other departments of the human mind. There are, among all classes, those whose minds constitutionally, one may say, tend to the outward and *objective*, who rest upon the symbolic as the real substantial representative of the true; and those who constitutionally tend to the inward and *subjective*, as the only absolute and ultimate reality. It is very difficult for either to understand or realize the truths of the other. But it *must* be done in the promotion of true harmony, and perhaps in the preservation of enduring and fruitful vitality. There are many minds who cannot do without some outward and tangible supports to lean upon. These feed the ranks of the Ritualists, more or less pronounced, among all classes and professions, the adherents to form and ceremony, to rule and order, to precedent and authority. Whilst there are many others who would throw off these restraints as useless and burdensome, merely shackles to the free action of the spirit, regarding the unseen and the inward as the only sources of life, growth, and power. Both elements may be mutually needful to qualify and correct each other—both may be equally essential to the strength and efficiency of the whole body. By the uncalled-for repression of either we cannot tell what may be the loss, or what may follow under the law of reaction. It is a striking and significant circumstance, that a difficulty has arisen of *precisely the opposite* character, in the very same quarter which was the centre of the former one.

We cannot shut our eyes to the fact that things which were looked upon as important by Robert Barclay, William Penn, and others, as the fruits of the Spirit, and therefore held as living testimonies, and some that are considered to belong to our minor views and practices, now that they are acknowledged to be making their way in the world more generally, perhaps, than at any former period, under an increasing sense of the inconsistency of what they are opposed to with the Christian walk and calling, are fast losing their hold upon us, or are being mostly treated much more lightly, if not altogether lowered or falling into decay. The adoption of the externals of "mourning" is rapidly increasing with us, while a society has lately been formed wholly to discountenance those practices among rich and poor alike. As to the general subject, a "Women's Dress Association" has recently been instituted altogether without our borders. Again, the right and qualification of women to preach the gospel is becoming much more extensively acknowledged, while on this vital question a tone of depreciation is sometimes to be heard in our midst. Some forms of speech—not those which many deem merely technical, but others that involve a clear and decided

principle—are freely used and have crept into our official and semi-official documents at our meeting-houses, and on other public occasions. Many of our members are satisfied to contribute to the maintenance of officially paid ministers, and in some matters accept of their official services, without any serious recognition of our discipline. Conscientious persons throughout the country are allowing themselves to be distrained upon, rather than support certain appropriations they disapprove of; while our testimony against ecclesiastical demands, once so consistently held, and for the faithful maintenance of which our predecessors suffered so largely, has become a mark for controversy, until it has almost disappeared.

We know that these things held as mere matters of rule,—as well as our testimonies against war, and against oaths, which are still preserved almost intact,—are comparatively lifeless, and cannot take rank above plain moral precepts, unless they spring from deep inward conviction, as always so based by Robert Barclay and his friends. Separated from their living root, our practices become as the dry and withered branches of a sapless and decaying stem; and in our very denial of formality, we sink into the worst of forms. With so little outward to attract, if we once yield up the true spiritual ground of every one of our testimonies, or dilute them down to mere conformity, our profession will become, in the face of our protests to the contrary, the most dry and formal of all the formalities out of which we sprang. Speaking of his friends collectively, William Penn says, in one of his most mature works, written after the experiences of his return from his first visit to America,— "Their fundamental principle, which is as the corner-stone of their fabric; and indeed, to speak eminently and properly, their characteristic or main distinguishing point or principle, namely, the Light of Christ within, as God's gift for man's salvation: this, I say, is as the root of the goodly tree of doctrines that grew and branched out from it." (*Rise and Progress*, 4th ed.)

Doubtless it may be said the complaint is no new one; that it is the old, old story of the decline of the Society, and departure from its first principles, almost from its rise, or at least the second generation; and equally affecting nearly every other religious movement, even Christianity itself, according to the well known course of events, or law of human nature. I have a scarce old volume (1703), written by an "enemy," of course, which contains the picture of an elderly man, with his hat on, in a bending, decrepid attitude, supporting himself on crutches, with the legend,—"Quakerism drooping, and its cause sinking!" The difference, however, is this. Defections then came from the margin and were partial, leaving the heart or responsible portion sound; now it is general, and may be said to have reached the head in some cases, that is in the attacks upon our central principles, as far as regards the opposition to Barclay. The universality of the principles of the early Friends is one of the most certain tests of their truthfulness. Whatever would narrow them down, or limit their expansivenes in any way, is inimical to their true spirit, and equally to Christianity itself. The Society of Friends, upon the principles of George Fox, Robert Barclay, William Penn, and their coadjutors, is invulnerable, I believe. Its vitality can only be impaired, its influence dissipated, its mission diverted and its dissolution brought within the visible horizon, by desertion or betrayal of its central principles. The divorce of morality from religion is one of the lapses, along with the current theology of the higher professors of the present day, into which many of our modern teachers have fallen, and which did not belong to our early Friends. Great as are the moral principles of our Society, it can never stand upon them alone. If once the cementing bond of their true spiritual basis is lost or depreciated, we have nothing left to hold us together worth contending for; or that other bodies do not possess, in some respects in a superior degree. There can be no doubt about disintegration having set in to a large extent in the body; and what ought still more to alarm those who have the good of the Society, and not partial views or partizanship, truly at heart, is, that some of the finest minds amongst us, and some of the most conscientious, are being alienated, on one side or the other, from our small numbers.

The education of the world has not so far advanced, although its progress can be distinctly traced, as far as we have authentic history, from the antediluvian and patriarchal periods, all through the Hebrew annals, down to the advent of the still more glorious Christian dispensation, and with various stages of retrogression since, to the breaking out of the Reformation, and the great enlargement of modern thought,—but that the large proportion of human minds, the majority perhaps among all classes, even of those who are awakened to a vital sense of true religion, are unable to do without some external support, an outward frame-work of some or of several kinds. In times of prosperity and quietude there is always a tendency, in the religious as in the political world, to repose upon the past; to be very jealous of any for-

ward or expansive movement; to any exercise of freedom that might unsettle or endanger, although the life may freely have outgrown the old boundaries. With this class of mind the scaffolding is part of the building, which cannot be swept away without endangering the foundation, however sure it may be laid. They often assume the side of law and order, though really abnormal in any but a very limited sense. But it is neither kind nor wise to seek to deprive them of that upon which they lean, before they are able to bear it, by undue or needless antagonism, unless forced upon the subjects of a higher law by the necessity of self-defence. The early Friends were an outburst on the side of spiritual truth and freedom, towards which that which is most prosperous and established in the world is always the most intolerant. An unceasing supply from the same living well-springs was required, to the very utmost, by them; and is equally so by their successors. A close study of the idea of church government, as first initiated in the mind of George Fox, and carried out by Barclay, Penn, and others, has brought me to the conclusion, that, like as in the primitive church, it was instituted, along with its officers, mainly for the purposes of piety and charity; for the charge of the poor; for mutual comfort and strengthening; and to incite to love and good works. With the necessities of the times among Friends, it may be added, for the record of sufferings; for the passing of marriages; to watch over the discharge of civil duties in general; to counsel and aid one another in the outward affairs and perplexities of life, so as to throw, as it were, over everything secular a religious atmosphere; to promote the advancement of Truth upon every occasion; and, finally, to repress disorderly conduct, and where persisted in by a walk and practices *contrary to their own professed principles in those who so acted*,—whereby the profession of Truth was likely to be brought into dishonor,—to testify against it; and not for the erection of ecclesiastical tribunals, in any proper sense. There is no doubt an appearance of the kind in one of Robert Barclay's works on church discipline, written for a special purpose under the pressure of the exigencies of the times, when the adversaries of the early Friends invidiously sought to confound them with the "Ranters," and other abnormal sects of the day; some of whom were shamefully licentious. But the function is so associated; is placed so completely as the *dernier resort* of the church; is so carefully guarded; and the judgment based so exclusively upon the "mind of the Spirit,"—without which Barclay denied all authority to any assemblies whatever,—that I cannot believe he meant it to be applied to speculative opinions, or differences in the complexion of belief, where the walk was orderly. Even if so, it is a point upon which, in these days, with the expansion of thought and intelligence, we may surely advance, on the grounds and in perfect accordance with the principles laid down by Barclay himself.

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EXTRACTS *from a letter recently received from the Nehama Agency.*

*Dear Friend*:—Thy note came to hand last evening; the box had arrived three days previously. We were very glad to get the calico and gingham. That sent in the other box gave a dress to each of our school girls; *this* we are giving to our women for best summer dresses; they think it very pretty, and value it more because it comes from their Philadelphia friends. If there had been about two pieces more we should have been able to have satisfied all. Of course we have to bear some pouting and fault-finding from those who get nothing, but they soon learn that all cannot be served at once, and that their turn will come next time. The ticking all went the first day; the stuff for pants will take our school boys through the summer. Thanks for the patch work and baby clothing. Everything sent to help these people this year will be of especial value, not only because it will aid and encourage those who are endeavoring to adopt civilized dress and habits of living, but also because their little annuities should be saved for food, or we fear they will suffer before another payment. The general failure of the wheat crop in this country has raised the price of flour so much that their money will go very fast. This time last year flour was sold in our store for $2.75 per hundred now it is six dollars, with the prospect of being still higher. For this reason, and also because the Indian men are fencing and breaking prairie, and trying to help themselves as well as could be expected all things considered, we were glad to hear that some friends "were concerned about men's clothing." We did not like to ask for it, but shall be rejoiced to be able to supply our best working men with clothes for the summer. They have looked snug and comfortable all winter, and, cold as it was, were cutting ties, instead of lounging by the fire, as they would have done if forced to depend upon a blanket and flour-sack leggings; we hope therefore that those who contributed to clothe them will not feel that their charity was misplaced; now, it is summer clothes that they want.

Thou asks if it is necessary to have them

cut or made. In reply I would say, send material for pants in the piece; the women can make them, and had better do it. If there could be a few part worn summer coats and vests gathered up, they would be very acceptable; the people are so used to the blanket, they must wrap something round them. Now I shall ask for a few more things—a small lot of pins, cotton and needles for our sewing school, and a few yards of cottonade to make suits for very small boys. Second-hand clothing of this size is very useful, often doing good service as patterns. Many little articles thrown aside by your young people, might be of use to our young girls for First-day school, &c.

We were glad to get the map, which came all right. T. bought a large map of the world, some charts and cards, at Leavenworth, with the money thou sent.

Thine truly,

M. B. LIGHTFOOT.

### NEW YORK YEARLY MEETING.

A friend who was in attendance has kindly furnished us the following interesting synopsis of its proceedings:

New York Yearly Meeting of Friends terminated on Sixth-day evening, the 31st of 5th month. It was attended by about the usual number of members, and several ministers and elders were in attendance from other Yearly Meetings.

A large share of attention was given to the consideration of a report from Westbury Quarterly Meeting, relating to changes proposed in the code of discipline, which were first considered and forwarded from New York Monthly Meeting. The alterations proposed were numerous, and after they had passed the Monthly and Quarterly Meetings, they were printed in pamphlet form and distributed throughout the Yearly Meeting in order that Friends might have an opportunity to examine them before they were called to pass judgment upon them.

A large joint committee of men and women was appointed to consider the proposed changes, and they spent much time in careful deliberation. Their report was read in a joint session of men and women, and then reported and considered separately in their respective meetings.

Although some diversity of sentiment was expressed, there was much good feeling and forbearance manifested, and finally there was a general acquiescence in most of the changes proposed in the report from Westbury.

The query relating to spirituous liquors was amended so as to embrace all intoxicating liquors used as a beverage.

The minutes of the Representative Committee, which is composed of both men and women, were also read in joint session, but considered and approved separately in both branches. It appeared that the committee had been actively and judiciously engaged in attending to various concerns relating to the welfare of the Society and the advancement of our Christian testimonies.

The Report of the Committee on the Indian Concern was listened to with marked attention, and a feeling of deep interest in the welfare of the Indians was evinced in the remarks that were made. The committee was continued, and funds placed at their disposal to continue the work so successfully in progress.

The meetings for worship were considered seasons of Divine favor, and during the several sittings of the Yearly Meeting much excellent advice and tender exhortation were listened to with deep attention.

It appeared to be the general sentiment of Friends that it was a good Yearly Meeting.

## Scraps

### FROM UNPUBLISHED LETTERS.

Friends must bear and forbear with each other. We must consider other members *equally concerned* with *ourselves* for the support of our precious principles and testimonies, and that the main difference is in the mode by which this can be best effected. Then this can be examined and profitably discussed in feelings of kindness and love. Civilization has been beautifully defined by some one to be "that advanced condition of mankind in which they can *co-operate*." In a religious organization, and very particularly in the Society of Friends who regard the Good Father as our Head and Ruler, and we all brethren and sisters on an equality, such a degree of civilization should certainly exist as will admit of the fullest and freest co-operation—all acting together—each with a power and influence proportionate to his ability and experience. But when *human authority*, from whatever source derived, is assumed by some over others, *there* is not co-operation: *there true civilization* does not yet exist.

I, however, rejoice in the belief that there is a progress in that direction, perhaps as rapid as is best. We must dwell in patience and love, and in an abiding trust in the unseen Hand that is manifestly guiding and helping us onward and upward. "He that believeth will not make haste." A brighter time is coming for our beloved Society, if all

are faithful. We *must keep together,* and *work inside of the Society,* to endeavor gradually to introduce greater advancement and liberality and love for the true, the beautiful and the good, and for all that is in harmony with the Divine attributes, and then what is only educational, traditional, and sectarian, will naturally die for want of anything to support it.

I regard it of the greatest moment, in the present condition of our beloved Society, for those who are concerned for its welfare and advancement, to deny nothing, contradict nothing, nor directly and pointedly endeavor to combat what they believe to be error. There is danger of its inducing a spirit bordering upon combativeness or strife. But earnestly, humbly and persuasively hold up to view, truth and right, in all their loveliness and power. Bring these into dominion and all the others will necessarily disappear.

Truth is always more lovely than falsehood and error; right more lovely than wrong; virtue more lovely than vice; and these graces being more in harmony with our constitution, they will appear so, and be adopted when presented to an unprejudiced mind. But unhappily, more of us are entertaining errors and prejudices through education, tradition and superstition, than probably we ourselves know, and when these guests that we have been entertaining as bosom friends are openly and strongly attacked, we feel instinctively aroused to defend them, and summon to our aid everything that we think will aid us in our effort; and we are therefore in danger of having our error more firmly fixed than previously.

Whereas, if truth be upheld in its own purity and loveliness, without any reference to what it is to remove, it will work its way to favor, for it is a *great power;* the mind will gradually adopt it; and error will thus be displaced without a struggle. Moreover, the truth being adopted by the mind's own process of selection, it is felt to be an invited guest, and in every respect worthy of being defended and supported.

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I OFTEN think how our lives and inclinations are controlled by a necessity, which is beyond our wills; not chance, but a superintending Providence, which at the time we cannot understand, but of which we shall know hereafter, and even partially in this life. As we recall the changes of the past we can sometimes perceive a wisdom which at the time was hidden from our view; and we can also see why many things we ardently desired were not granted, for had they been permitted us, they would have been anything but blessings. Do not such experiences teach us reliance upon, and strengthen our trust in, that great and good Being who seeth the end from the beginning? When our desire is to be conformed to the will of the Father, with all the evidences we have of His care over us, is it not strange we should ever become faithless and doubting? In thinking of this lately, it seemed to me that our nervous condition has much to do with our faith and trust. How can we account else for the want of trust which we sometimes feel? This has been more the result of my observation than experience, for with all my discouragements I have not had to feel that I was forsaken. Though there have been many seasons when every earthly thing was dimmed in my sight, Divine Power has ever been a refuge and defence.

# FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 8, 1872.

PHILADELPHIA YEARLY MEETING.—We gave a brief notice of the Yearly Meeting of ministers and elders, held on Seventh-day the 11th of Fifth month, and some account of the Womens' Meeting to the close of the first sitting.

For a further account, we have awaited the publication of the extracts from which we copy some portions for the present number. Of the Men's Yearly Meeting we have already published an account, and accordingly now only give the minute of exercises from their extracts.

A large number of copies of the extracts have been printed, making it less important for us to publish in our paper a detailed account of all the proceedings of the meeting.

## DIED.

HARRISON.—At her residence in Greene Co., O., on the 27th of 4th mo., 1872, Ruth Hannah, widow of James P. Harrison, aged 49 years; a member of Green Plain Monthly and Oakland Indulged Meetings.

Through a period of several months of intense suffering, her prayers for Christian patience were answered in a remarkable degree.

Though her loss is deeply felt by her children and other near relatives and her many friends, they have the consolation to feel that, having faithfully finished her work on earth, she has been called to a blessed and eternal home of rest and peace.

JOHN.—On the 19th of 6th mo., 1871, of consumption, Josiah John, aged 72 years.

HARRIS.—On the 21 of 21 mo., 1872, Nathan Harris, aged 83 years.

WRIGHT.—On the 13th of 2d mo., 1872, Anna Wright, aged 85 years; a sister of Nathan Harris,

formerly members of Monallen Monthly Meeting, Pennsylvania.

HOLLOWAY.—On the 19 of 5th mo., 1872, Joel Holloway, aged nearly 86 years; all the Friends above named were members of Salem Monthly Meeting, Ohio.

CLARK.—On the 5th of 5th mo., 1872, in the Township of Norwich, Province of Ontario, Canada West, Deborah, wife of Freeman Clark, in the 69th year of her age.

She had long been a member of Norwich Monthly Meeting, and an Elder for nearly forty years, filling that station with propriety and to the satisfaction of her friends.

During the last years of her life she suffered much, yet bore all with patience and Christian fortitude. When she realized the near approach of death, she rejoiced, desiring her family not to mourn for her, and imparted to them much excellent counsel, leaving with them the consoling assurance that her purified spirit has entered that glorious city, of which the Lord God and the Lamb is the Light.

As a mother and wife, she was tender and affectionate, frequently assuming the whole care of a large family, that her companion in life might be free to pursue his gospel labors of love, proving to him a helpmeet indeed.

PHILADELPHIA YEARLY MEETING (MEN'S.)

In addition to the account furnished in a former number, we give below the minute of exercises:

While engaged in a consideration of the business pertaining to our Yearly Meeting, we have been introduced into sympathy and concern for all its members, that as a branch of the Christian Church, we may be found in the faithful fulfilment of our religious obligations. While it is a duty to provide for the comfortable maintenance of our families, we should ever be on the watch, lest the cares of the world and the deceitfulness of riches choke the good seed, and interfere with the obligations we owe to the Author of our being.

Our religious meetings were instituted, that the flame of devotion might be kindled and kept alive in our hearts. The framers of our Discipline, following the example of the Hebrew lawgiver, placed first the query embracing our duties to God.

Believing as we do, that it is only as our spirits draw near to the Father of spirits, that we can offer acceptable worship to Him, it is of the highest importance, that while engaged in the duties of every-day life, we should be impressed with a sense of our responsibilities, and feel after His presence, so that when the meeting-day comes we may be fervent in spirit, and prepared to offer acceptable worship ourselves, and be instrumental in gathering others into the same exercise.

Apart from its effects upon us as individuals, the maintenance of our meetings is indispensable to keep us together as a religious organization.

Many of these are small and isolated, and the attendance of them may involve some sacrifice, but experience has proved that a blessing has attended those who persevered, and let it be remembered that the unfaithfulness of the many cannot deprive the faithful few of the blessing.

The declaration of our blessed Master still remains in its full force: "Where two or three are gathered together in my name, there am I in the midst of them."

As the fathers and mothers are passing away, a tender concern prevailed, that the dear children who are coming upon the stage of action, may be prepared to take their places in the militant Church.

Many of us fail to awaken in the minds of our children a love of that which we are enjoying, because we do not begin early enough to train them in the way they should go. If we make them our confidants and companions, we will bring them into unison with our feelings, and when grown, they will be interested in that which we are concerned to maintain.

The importance of a literature adapted to their wants was adverted to; but we are thankful in believing that an increasing care is felt for the guarded education of our children.

The Scriptures of Truth are an invaluable record of the past, and it is important not only that our children should be educated in the sublime precepts of the Gospel, but in historical Christianity, or the history of the Church of which our own Religious Society will be regarded in the future as an important part.

There are diversities of gifts, but the same Spirit; and there is a gift of teaching as well as of preaching. Those engaged in imparting religious instruction to the children, whether in the family or First-day schools, were earnestly encouraged to seek for a right qualification from the Giver of every good and perfect gift.

The use of intoxicating drinks is the fruitful source of much of the crime which exists in the community, and too much care cannot be exercised, to guard the avenues through which this and other excesses may enter. The use of tobacco, it is believed, has an injurious tendency upon the animal economy, and by weakening the nervous system may induce a craving for stimulants which may lead to intemperance.

It is only through watchfulness unto prayer that we are enabled to overcome the propensities which lead to the indulgence of unlawful things, and as we enter into this spiritual labor, deny ourselves, and take up the daily cross, we shall find the reward will be sure.

The testimony to moderation in the use of lawful things, and against extravagance in every form, is of binding obligation upon the followers of Christ. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

The system of a paid ministry is not in accordance either with the precepts or example of Christ or His Apostles, and the religious liberty we now enjoy is in great measure owing to the faithfulness of our predecessors.

The evils of war and oaths were impressively presented for our consideration, and if we were sufficiently watchful, we might find occasion for speaking a word in season to those who are in the practice of profane swearing, and thus bring them to reflection on this subject.

In dealing with offenders in order for their help, the spirit of the query should ever be kept in view. If a brother be overtaken with a fault, and it should come to our knowledge, instead of mentioning it to another, we should be willing to bear the burden ourselves till the time arrives, when in the spirit of meekness and restoring love, we can ourselves labor for his restoration.

In this way we may be instrumental in preventing a case from going forward to the Monthly Meeting through the overseers.

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God is continually giving. He will not withhold from you or me. I hold up my little cup. He fills it full. If yours is greater, rejoice in that, and bring it faithfully to the same urn. He who fills the violet with beauty and the sun with light, will not fail to inspire you and me. Were your little cup to become as large as the Pacific Sea, He still would fill it.

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### WORLD WEARY.

Society is full of people who know that their lives are frivolous and unsatisfying. It chafes them to feel that they are the victims of the great world-show, whirled along in it whithersoever it listeth, with no opportunity for a deeper culture, no time nor vitality left for the discipline of the soul, for coming into fellowship with the great minds of the race, for communing with what is noblest and best in human thought; no time left for walking with Christ in the lowly and obscure paths of charity, for letting their spirits lie still that they may be put in tune, purified, calmed, and rested in the arms of God.

Persons thus ensnared by their earthly and selfish cares may well look back and sigh for the advantages of other days. They know that there was much more of reality and noble truth in their lives then than now. They were nearer to Nature, and to all that gives largeness and strength of soul. Well may they envy the obscure Christian, unvexed with trifling cares, whose conversation is in Heaven, who walks daily with God, and amid those truths and thoughts which are the glorious essence of things.

How often, weary and empty of soul in this world-pageant, men and women would be glad to flee out of it, as Moses fled from Pharaoh's court to Midian. Better to keep the sheep of Jethro, if he might thus come unto Horeb, the mount of God, than to bask amid royal pleasures, which are a weariness and pain. Better to flee into the wilderness, and sit under a juniper tree, fed by the ravens and drinking of the brook, than be oppressed with gayeties which are but vanity and vexation of spirit.

It was not to Pharisee and Scribe, amid the pomp and life they so proudly led, but to the shepherds who watched their flocks by night, that the angel of the Lord appeared. To them, and to wise men in the East, silently communing with the stars, was it first made known that a Saviour had been born.

Not amid the hurry of Leban's home, but while he lay alone in his far desert journey, were God's eternal counsels revealed to Jacob.

There must be more of simplicity in our modern lives, less of earthly engrossment, and more of high spiritual aspiration, if we would save ourselves from becoming the automatons of the hour.—*J. M. Manning.*

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### PHILADELPHIA YEARLY MEETING, (WOMEN.)

[EXTRACTS FROM THE MINUTES.]

The Representatives were united in proposing the re-appointment of Phebe W. Foulke for Clerk, and Edith W. Atlee for Assistant Clerk, which was united with.

The Representatives also proposed that Priscilla T Speakman should assist the Clerks in reading, if required. The Meeting united, and she was appointed to that service.

*Third Day—Morning—14th inst.*

The proposition from Fishing Creek Half-Year's Meeting, relative to an addition to the Fourth Query, referred by the minute of last year, again claimed our attention, and the Meeting united in the appointment of a committee to join Men Friends in a consideration of the subject, and report to a future sitting of this Meeting.

Upon the subject of temperance, one of such serious moment to us all, living testimony has been offered, and we have been earnestly appealed to, to consider our responsibility as the mothers, the sisters, and the daughters of those who, in their business relations, are surrounded by temptation. We

should so give heed to the pointings of duty, small though these may seem, whether it be to give the word of counsel or of warning, that it may be said unto us: "Thou hast been faithful over a few things, I will make thee ruler over many things."

The spirit of the apostolic injunction is surely that which should obtain amongst a people making a profession such as we do, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

The reading of the queries and their answers from our various Quarterly Meetings brought before us some of our important testimonies.

The report which it has been necessary for us to record, that our Midweek Meetings are not well attended, is a source of regret. It is believed that great loss is sustained when we yield too readily to what seems to us a sufficient reason for remaining at home. In our social life we know how much the mingling with those we love contributes to our pleasure and happiness. So also we believe our spiritual life would be strengthened by frequent gathering together under the influence of Divine love. And though when thus assembled there may be no word spoken, silence, like the heavenly manna, may feed the thoughts, and the blessing sought for be obtained.

The fulness of the reports in regard to the love and unity which prevail amongst us, and the care which is manifested to discourage a detracting spirit, have truly given cause for rejoicing; and if the whole duty of this love were lived up to, we believe it would lead us to the regular attendance of all our meetings. These seasons of spiritual communion oft-times are occasions where the renewal of strength is experienced.

The fourth and fifth queries and their answers were read and considered.

Ever since the command went forth from the great Creative Power, "Let there be light," mankind everywhere has enjoyed the blessed privilege of being brought under its influence. That light which the Evangelist John speaks of as "the light which lighteth every man that cometh into the world," is the same unto which the eminent Friend George Fox so emphatically called the people around him to give heed. Its sufficiency to guide unto truth and away from error has been abundantly proved. And the sincere advocate of this doctrine of the "Inner Light" *to-day*, may as consistently call the people away from superstition, from tradition, from vain and empty forms, as any who have been called to such service in the past. This great doctrine, while it is regarded as a prominent characteristic of the Society of Friends, needs to be better understood. Let every intelligent mind examine the ground of this principle, that the responsibility which it imposes may be more fully recognized.

The various exercises on the subject of true moderation have been impressive. The extravagance of the present day is a "crying evil," which calls upon those who profess the Christian name to lend their influence, both by example and precept, to arrest; and all classes have been encouraged to a faithful observance of our testimony in regard to it.

There is no disposition on the part of any to curtail the enjoyments of the young; on the other hand, the desire of those who are older and whose experience justifies the feeling is, that these should have that *fuller* joy which results from having done the duty which is required. The example of one young woman among her companions, in the practice of self-denial, would avail more than many words, however fitly spoken, by those who often feel called upon to give the cautionary or reproving word.

The Friends appointed to examine the Treasurer's account report they have done so and found it correct, showing a balance due the Meeting of five hundred and fifty-nine dollars and twenty-five cents.

In view of the balance shown, the Meeting recommended that the Committee appointed to take charge of the funds of this Yearly Meeting be empowered to draw therefrom, at their discretion, for the purpose of furnishing copies of "*Friends' Intelligencer*" to such members of our Yearly Meeting as are not of ability to subscribe.

The remaining queries and their answers were read and considered.

It has been gratifying to observe in the reports that some care has been taken to give relief to the needy amongst us, and also to assist them in such business as they are capable of. Such acts of kindness, such manifestations of love to man, 'may be ranked among the evidences of love to God.

Whilst we have been thoughtful of those things which contribute to their physical well-being, much concern and exercise have prevailed on account of the spiritual wants of many in our midst, who, from various circumstances, are prevented from mingling with those who are privileged to meet together for religious purposes, and sharing with these either the crumbs that fall from the Master's table, or the loaf which may be blessed and broken for the multitude. It is believed that if those who are young in years and who have not yet felt that the cares and responsibilities of life were upon them, who

are in the enjoyment of health and full vigor of life—if these, with the freshness of feeling which is wont to be theirs, would seek out and visit the sick and the suffering, the aged and the afflicted, their sum of happiness would be added unto. If their offering were comparable to the cup of cold water only, this "handed in the name of a disciple would receive a disciple's reward."

From the reports, it is shown that most of the important testimonies embraced in the sixth query are maintained. Though bearing arms and military service are not found amongst us, a caution was thrown out respecting the training or drill to which some of the children of Friends who attend the public schools are subjected. This exercise may have such a fascination in it to the susceptible mind of the child that the spirit of war may be kindled and fostered there before we are aware. May the mothers watch over these tender plants with such jealous care that their infantile hearts may not be cumbered with pernicious weeds that will obstruct the growth of the good seed sown there.

The importance of our testimony respecting a free gospel ministry has been impressively revived, and much affectionate exhortation given for faithfulness in its support upon all occasions presented to us.

The diminution in the number of schools under the care of Friends reported here is a source of regret. The hope has been feelingly expressed that Friends would not yield too readily to discouraging circumstances and abandon their schools, if there were but few of the children of our members to attend, as others might be found who would be benefitted by receiving an education under our care.

An interesting report from the Committee having charge of Indian Affairs was read and united with, and the continuance of the committee* another year also fully united with. The civilization of the Indians is a work of such great magnitude as seems almost to defy attempt. But the reports from the Superintendent and the different Agents all show a marked improvement in their condition, even in the short time that Friends have had them under care. If this work, so well begun, be continued with the same good results it will be necessary for renewed patience and dedication to the service, on the part of those who have left comfortable homes in the East to take charge of this dependent, injured people. These need not only our sympathy, but our hearty co-operation and support.

Extracts from the minutes of the Representative Committees have been read, showing the action of this Committe during the recess of the Yearly Meeting.

There was an expression of regret that Friends should not have embraced the opportunity which was shown by the minutes to have been offered, of remonstrating against the practice of settling difficulties, national or otherwise, by resorting to arms rather than by arbitration.

The joint representation of men and women Friends on this committee has not been brought officially before us at this time, but the exercise of some of our members in regard to the subject elicited an expression in favor of women taking part in the deliberations of the committee. Male and female being one in Christ, the spiritual equality of men and women being fully recognized by our Society there would seem to be a propriety in the care of the Church devolving upon the whole body.

When the Second Annual Query and the answers to it from the different Quarterly Meetings were read, showing, as the summary did, so great a decrease in the number of schools established under the care of Friends, a feeling of concern and interest was awakened on account of the loss to society of such opportunities of spreading our principles and testimonies. It was believed that some concerted action might result in good; and this morning a proposition was received from Men's Meeting which seemed to embody the desire which was felt and expressed by Women Friends. The following minute from Men's Meeting was received, and to unite with them in the consideration of the subject a committee was appointed.

(*Minute.*) "In connection with the Second Annual Query, a concern was expressed yesterday afternoon, and was again revived this morning, that efforts should be made to increase the number of schools within the compass of the Yearly Meeting, where the children of Friends can be educated under the care of the Society. The interesting subject claimed the earnest attention of the meeting, and resulted in the appointment of a committee, who, in conjunction with a committee from Women's Meeting (should they appoint one,) are requested to advise with those meetings where no such schools exist, and encourage them to commence one, and to report to our next Yearly Meeting."

The Joint Committee appoined at a former sitting to take into consideration the propriety of making an addition to the Fourth Query, reported "that the prevailing sense of the committee was in favor of making the addition proposed, whilst some Friends were not prepared for its adoption."

* To which the name of Mary Jeanes was added.

The time for the adjournment of this sitting having arrived, the further consideration of this subject was postponed to our afternoon meeting.

Epistles to our sisters at their Yearly Meetings of New York and Genesee were read and approved.

*Sixth day—Afternoon.*

The Joint Committee appointed this morning upon the subject of schools produced the following report, which was united with by the meeting:

(*Report.*) "The Joint Committee on the subject of schools referred to them, nearly all met, and, after a careful examination of the minute of their appointment, were united in making application to the Yearly Meeting for permission to take into consideration the subject of the proper education of the children of Friends, with liberty to make suggestions as they may deem proper."'

Signed on behalf of the committee,

WILLIAM M. LEVICK,
*Clerk.*

The consideration of the report of the committee upon the addition to the Fourth Query, left from the morning meeting, again claimed our attention, and there was a large expression in favor of the proposed addition, while some were not prepared to adopt the change at this time. The subject was referred to our next Yearly Meeting.

True it is, as we have heard stated, that the testimonies in regard to temperance and moderation held by our Society, would entitle it to the appellation of a temperance society, and if all our members had adopted these from conviction, restrictions would seem inconsistent. But there are many amongst us who have not thus received them. Some accept them as time-honored practices or usages, whilst others have received them as a birth-right inheritance merely. Ever since the rise of the Society, Friends have felt it to be the part of wisdom to have a few regulations called "discipline," intended as a hedge about us. This discipline from the time of its first issue has been subject to such alternation or additions as the higher exaltation of the standard of truth and righteousness, upborne by this people, has seemed to justify. Whenever in our past history modifications or changes have been made, they have, we doubt not, been made under the influence and by direction of Best Wisdom.

The word of encouragement has been extended to those who have felt disheartened at the non-adoption of the above proposition; for, if the cause of truth, as we believe, and the best interests of society require it, the work will go forward.

Epistles for our sisters at their Yearly Meetings of Indiana, Ohio, and Baltimore, were read and approved; and with those read at a former sitting, were directed to be signed by the clerk and forwarded to those to whom they are addressed.

Interesting memorials for our deceased friends, Thomas Clarkson Taylor and Daniel Comly, were read and approved. Let the memory of the bright examples of these dear Friends stimulate us all to greater dedication and faithfulness.

It was stated to us that there would be an advantage, in the Extracts from the Minutes of this Meeting, which may be regarded suitable for publication, being bound or stitched with those of Men's Meeting. The proposition was united with; and the epistle sent us from New York was directed to be printed with them.

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A CELEBRATED Scotch divine says: "The world which we inhabit must have an origin; that origin must have consisted in a cause; that cause must have been intelligent; that intelligence must have been efficient; that efficiency must have been ultimate; that ultimate power must have been supreme, and that which always was and is supreme, we know by the name of God.

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LOVE TO GOD.

The resting in God, as a Friend ever near, the great Author of life, the Source of truth and goodness, is the distinctive feature of spirituality. While we are content with a law of duty, God may seem far away from the soul; his Spirit never mingling with its deepest life, nor heeding its aspiration and its conflict. No communion, therefore, is sought with him; no prayer bursts from the struggling heart; no superhuman strength arises from conscious weakness and despair of self; no thanksgiving is murmured for hourly blessings felt within. But as soon as we know that God is our Father, our truest life is perpetually renewed in communion with him. Prayer ceases to be a form; the rapt soul catches the tone of his love, and, in surrendering all to him, finds itself unspeakably blessed. Not only where solemn crowds are kneeling, or where the silent hour is passed in private devotion, but everywhere, is a sanctuary for prayer. Every pursuit is consecrated by it. No words, indeed, are used. No fellow-mortal knows how full the thoughts are of God. Worship is offered in the stillness of the heart, while the hands are active, and the brain tasks its powers. Our love to him blends with every object of interest. We care for

nothing in which we may not seek his sympathy and approval. The innocent pleasures of ourselves or others are delightful, because they show his goodness. Sorrow is mixed with sweetness, for it brings us nearer to his sympathy and consolation. The trials and disappointments in striving after perfection no longer mortify; for they cause us to feel more sincerely our need of him, and, in making us humble, make us more truly his. This, I believe, is the faith of the apostle Paul; what he speaks of as the "faith of Christ,"—a resting, as a child, in God; having no will but his.—*Drummond.*

## JUNE.

BY J. R. LOWELL.

What is so rare as a day in June?
Then, if ever, come perfect days;
Then Heaven tries the earth if it be in tune,
And over it softly her warm ear lays:
Whether we look, or whether we listen,
We hear life murmur, or see it glisten;
Every clod feels a stir of might,
An instinct within it that reaches and towers,
And, grasping blindly above it for light,
Climbs to a soul in grass and flowers;
The flush of life may well be seen
Thrilling back over hills and valleys;
The cowslip startles in meadows green,
The buttercup catches the sun in its chalice,
And there 's never a leaf or a blade too mean
To be some happy creature's palace;
The little bird sits at his door in the sun,
Atilt like a blossom among the leaves,
And lets his illumined being o'errun
With the deluge of summer it receives;
His mate feels the eggs beneath her wings,
And the heart in her dumb breast flutters and sings;
He sings to the wide world and she to her nest,—
In the nice ear of Nature which song is the best?

Now in the high tide of the year,
And whatever of life hath ebbed away
Comes flooding back, with a ripply cheer,
Into every bare inlet and creek and bay;
Now the heart is so full that a drop overfills it,
We are happy now because God so wills it;
No matter how barren the past may have been,
'T is enough for us now that the leaves are green;
We sit in the warm shade and feel right well
How the sap creeps up and the blossoms swell;
We may shut our eyes, but we cannot help knowing
That skies are clear and grass is growing;
The breeze comes whispering in our ear,
That dandelions are blossoming near,
That maize has sprouted, that streams are flowing,
That the river is bluer than the sky,
That the robin is plastering his house hard by;
And if the breeze kept the good news back,
For other couriers we should not lack;
We could guess it all by yon heifer's lowing,—
And hark! how clear bold chanticleer,
Warmed by the new wine of the year,
Tells all in his lusty crowing!

Joy comes, grief goes, we know not how;
Everything is happy now,
Everything is upward striving;
'T is as easy now for the heart to be true
As for grass to be green or skies to be blue,—
'T is the natural way of living:
Who knows whither the clouds have fled?
In the unscarred heaven they leave no wake;
And the eyes forget the tears they have shed,
The heart forgets its sorrow and ache;
The soul partakes the season's youth,
And the sulphurous rifts of passion and woe
Lie deep 'neath a silence pure and smooth,
Like burnt-out craters healed with snow.

"In looking at the religious life of the Nation during the past year, the distinctive tenets of Quakerism seem to us to be as much needful now as they have been since the days when its Founder began to call men from 'Forms and Shadows,' to the life, light and power of Christ in their own hearts."

## TEMPERANCE.

About a year and a half ago, I sent to your columns a letter on "The Vintage of Switzerland," in which I ventured some implications as to the innocence of Swiss wine as a beverage. I have been compelled, by subsequent observation, to modify my opinions somewhat upon this point. When I came to this fair country, during the vintage of '71, I saw only the romantic side of the wine question; and almost everybody told me that the popular drink was as harmless as lemonade or sweetened water. Now, that the "light wines," as they are called, are preferable beyond measure to the whisky, gin and brandy of American consumption, I have no doubt. And yet I am quite sure that the great majority of the Swiss men (I will not say women) are poisoned with alcohol.

A benevolent society in Geneva has lately offered a prize of several hundred francs for the best essay on the "Means of repressing drunkenness among the people." This fact tells its own story. I am afraid, however, if some philosopher should write a treatise recommending the extirpation of nine-tenths of the vineyards, and the planting of corn, potatoes, wheat and cabbages, in their stead, his essay would be rejected by the committee. Every man with five acres to plant sees more money in wine than he does in cereals. And so we have a drinking-shop on every corner, and the land is cursed with the baleful effects of alcoholic poison. The tables of longevity do not run very high in this land of the mountains, where one would naturally look for a wide prevalence of popular health. To my mind, the universal tippling and guzzling habits of the people furnish the most satisfactory cause. Just imagine nine-tenths of the farms in Orange or Dutchess Counties turned into apple-orchards, and hard cider to become about as common and as cheap as Croton water, and you have very much such a state

of things as prevail here. Wise agriculture and practical philanthropy must go hand in hand in this brave little republic, else its boasted political freedom will be offset by the moral bondage and degradation of the people. —*J. L. C in the Independent.*

TREES OF CALIFORNIA.

"It is five miles to the grove of big trees, though there are trees all around us, which would be called big in the East. We climb a hill—our horses all the way plunging their hoofs into granulated granite—hardly enough decomposed to be classed as soil. A few minutes ride down the south-western slope of the hill, and we are among the monarchs of the forest. They do not seem to be, at first sight, very much larger than the surrounding pines, and it is only by measurement and comparison that we can comprehend their magnitude. The great elm on Boston Common is between six and seven feet in diameter, but here are six hundred trees, the smallest of which is twelve feet in diameter, and the largest thirty-three! The measurements which give these diameters are taken one yard from the ground. Ten feet up they have diminished about one-third, but above that hold their dimensions to a great height. One which fell many years ago, from which the bark has crumbled, is now thirty-three feet in diameter, and you can walk two hundred and fifty feet along that portion of the trunk which has not yet decayed. One board from this tree would be sufficient to board up the side of a meeting-house! We might hew from this single trunk, the hull of a ship of greater tonnage than the Santa Maria, in which Columbus crossed the ocean! one larger even than the Mayflower of the pilgrims! Sit down and look at the monster called the 'Grizzly Great.' It is ninety feet up to the first limb, which is six feet and four inches in diameter! A limb one hundred and thirty feet from the ground has been broken off thirty feet from the body of the tree, and the fallen portion lies before us on the ground, eleven feet in circumference, or nearly four feet in diameter! There are thirteen in our party, and we all ride into the burned cavity of one tree still standing, and sit there upon our horses, with room for six or eight more! We ride through the hollow trunk of another fallen tree thirty feet, as if it were a section of the Thames tunnel, or of a tubular railway bridge! Were I the first to give such statements, your readers would have reason for saying that I was a lineal descendent of Baron Munchausen.

"It is wonderful, but wonder becomes amazement when we look upon the cones produced by these trees, and find them to be not larger than a hen's egg, and the seeds a mere speck. It would take a dozen of them to weigh down an apple seed! Yet enfolded in this little feathery cell, which lies in my hand, which my gentlest breathing will send whirling through the air, is another forest monarch as mighty as these around me. Drop it in the soil, press it beneath my feet, and a thousand or fifteen hundred years hence it too shall be just such a wonder as this, within whose trunk we might make our home. How wonderful the chemistry of sunlight, and air, and rain, which from a tiny germ can build such a structure from pulverized rock! which can set its millions of pumps at work, forcing sap to the topmost twig! which can distribute it into the formation of fibrous bark, solid wood, and resin as clear as crystal, with sweet and fragrant odors! There are mightier sermons in these trees than ever were uttered by human lips. A thousand or fifteen hundred years ago they were just thrusting their spires from the ground. What tides of human history have rolled away since then! They do not set us to thinking of what man has been doing, but of what the Almighty has done. These are the survivors of an almost extinct flora—of the period of mastodons, megatheriums, and of bullfrogs weighing a ton. They seem to be out of place in the flora and fauna of these times, and more in keeping with the extinct monsters of those primeval years. While they remain, they will be the wonder of the world."—*Boston Journal.*

SILENCE.—The idea you have once spoken, if it even were an idea, is no longer yours; it is gone from you, so much life and virtue is gone, and the vital circulations of yourself and your destiny and activity are henceforth deprived of it. If you could not get it spoken, if you could still constrain it into silence, so much the richer are you. Better keep your idea while you can; let it still circulate in your blood, and there fructify; inarticulately inciting you to good activities; giving to your whole spiritual life a ruddier health. When the time does come for speaking it, you will speak it all the more concisely, the more expressively, appropriately; and if such a time should never come, have you not already acted it, and uttered it as no words can? Think of this, my young friend; for there is nothing truer, nothing more forgotten in these shabby, gold-laced days.—*Carlyle.*

EVERY one who can afford it, should have a few hundred books on his own shelves, and every such library ought to be a circulating library with good care and quick return as the inexorable conditions on which a book is lent to anybody.—*Christian Register.*

## REVIEW OF THE WEATHER, ETC.

FIFTH MONTH.

| | 1871. | 1872. |
|---|---|---|
| Rain during some portion of the 24 hours | 8 days. | 8 days. |
| Rain all or nearly all day | 1 " | 1 " |
| Cloudy, without storms | 6 | 7 |
| Clear, as ordinarily accepted | 16 " | 15 " |
| | 31 " | 31 " |

| TEMPERATURES, RAIN, DEATHS, ETC. | 1871. | 1872. |
|---|---|---|
| Mean temperature of 5th mo., per Penna. Hospital. | 66.02 deg. | 68.63 deg. |
| Highest point attained during month | 91.50 " | 91.00 " |
| Lowest do. do. do. | 48.00 " | 44.00 " |
| RAIN during the month, do. | 3.38 in. | 2.80 in. |
| DEATHS during the month, being for 4 current weeks for each year | 977 | 1413 |

| | |
|---|---|
| Average of the mean temperature of 5th month for the past *eighty-three* years | 62.76 deg. |
| Highest mean of temperature during that entire period, (1802-1826) | 71.00 " |
| Lowest mean of temperature during that entire period, 1848 | 51.75 " |

SPRING TEMPERATURES.

| | |
|---|---|
| Mean temperature of the three spring months of 1871 | 57.62 " |
| Mean do do do 1872 | 52.30 " |
| Average of the spring temperatures for the past 83 years | 51.02 " |
| Highest spring mean occurring during that entire period, 1871, | 57.62 " |
| Lowest spring mean occurring during that entire period, 1799-1843 | 46.00 " |

COMPARISON OF RAIN.

| | 1871. | 1872. |
|---|---|---|
| First month | 3 46 inch | 1.26 inch |
| Second month | 3.08 " | 1.18 " |
| Third month | 5.81 " | 3.38 " |
| Fourth month | 1.82 " | 2.50 " |
| Fifth month | 3.38 " | 2.80 " |
| Totals for the first 5 months of each year, | 17.55 inch | 11.12 inch |

The above exhibit shows a very high temperature for the month under review, being about *six degrees above* the average for the past *eighty-three years*, and over two and one-half degrees higher than last year. In reference to the 8th, 9th and 10th of the month, it is believed they were *unprecedented* for so early in the season, the mercury having reached 87, 90 and 91 degrees respectively at the Pennsylvania Hospital, while our own notes recorded for the 10th, varying from 88 to 93, in different localities! Our kind informant at the Pennsylvania Hospital, whose records commence with 1825, has referred to them, and finds nothing to equal it "during the early part of Fifth month as we had on the 8th, 9th, and 10th of the month the present year."

We have carefully examined "Pierce's Record" (which goes back to 1790) and even 1800, when the mean temperature reached 70 degrees; 1802, which he then styled as "proverbially the *hot May*," 71 degress, and 1826, when the last named extreme point was again reached, chronicles no such three consecutive days.

The month just closed has been looked upon as a very dry month, and so it was; but listen to Pierce on that point for 1826. He says: "There was a sprinkle of rain on four days and the whole which fell measured *only a quarter of an inch!* Vegetation was much parched, and everything looked in a dying condition.

In contrast with the above, we copy from our diary of Fifth month of the present year: "The proprietor of Watkin's Glen, New York, informed me to-day that parts of the Glen are still impassable for the ice, being in some places *six feet thick*.

Our ordinary "clippings" furnish nothing in the way of the current weather more remarkable than the "home made" article as above set forth. We forbear lengthening our review with their addition.

J. M. ELLIS.

*Philadelphia, 6th mo.* 3, '72.

### FRIENDS' LIBRARY.

Committee of Management will meet on Fourth-day evening next, 6th mo. 12th, at 8 o'clock, in the Library-room, Race Street.

J. M. ELLIS, *Clerk.*

### CIRCULAR MEETINGS.

Committee of Philadelphia Quarterly Meeting will meet on Sixth-day afternoon next, 6th mo 14th, at 4 o'clock, at Race Street. WM. EYRE, *Clerk.*

### FRIENDS' PUBLICATION ASSOCIATION.

Executive Committee, meeting in the Monthly Meeting room, Race Street, on Sixth-day afternoon, 6th mo. 14th, at 3 o'clock.

WM. M. LEVICK, *Clerk.*

## ITEMS.

WHAT IT COSTS ENGLAND TO HOLD INDIA.—In representing the military budget for India, Major-General Normand said that, for the coming years, 1871–'72, the estimated military expenditure in India, is £12,410,000, and the receipts £805,000; leaving a net estimated expenditure of £11,605,000—a smaller expenditure than that of last year, and, therefore, the smallest since the mutiny, although a new charge of £60,000 is inserted for the cost in India of the overland transports. The expenditure in England is estimated at £3,574,000, and the receipts £14,000, making a total net military expenditure in India and England of £15,165,000, being £231,000 less than the revised estimate for 1870–'71. The force maintained during 1870 and '71 had been—6,545 British officers, 60,425 British non-commissioned officers and private soldiers, 122,122 native soldiers, 14,187 Government horses, with 424 field guns, and the estimated force of 1871–'72 is 6,436 officers, 60,445 British soldiers, 121 981 native soldiers, 13,253 Government horses, with 394 field guns, excluding 16 mortars of heavy field batteries. The General remarked: "We anticipate some reduction in the native army, though the particulars of this have not been received from the Secretary of State."—*Washington Daily Chronicle,*

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
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CONTENTS.

Memorial of Thomas Clarkson Taylor..... 241
Brief Notes, No. 8..... 245
Occupation..... 246
The Divine Love..... 246
Scraps from Unpublished Letters..... 247
EDITORIAL..... 248
MARRIAGE..... 249
The Brahmo Somaj..... 249
POETRY—When?—In Due Season..... 253
Abraham's Trees..... 254
Christianity..... 256
Notices..... 256
ITEMS..... 256

## MEMORIAL OF THOMAS CLARKSON TAYLOR.

*Read in and adopted by Philadelphia Yearly Meeting.*

When a good man dies, one who has been actively useful in promoting the welfare of his fellow-men, who has thus been the faithful servant of his Heavenly Father, and in this has done His bidding, it is true, indeed, that his memorial is in the hearts of those who knew him.

He needs no other record than his work amongst us; no more eloquent praise than the memory he leaves behind him. Yet the love and sympathy of survivors yearn for some outward expression—some *words* to tell of his virtues and their appreciation of them.

Thomas Clarkson Taylor has passed from earth, yet his life speaks for him, replete as it was with that which gives life worth,—the love of right, the humble acquiescence in its teachings, and the energy and will to do it. Not for him who spoke so freely for others, need we utter a word; for our own grief and love, *how many!*

It is fitting that we bear some testimony to his worth and usefulness, as an example and encouragement to others. His was a life and a character from which can be drawn in an eminent degree lessons of peculiar value to the young. His mission was mainly to youth —to the young in years, whom he loved, counselled, and elevated; and to the young in heart everywhere, with whom he shared his exuberant life, fraternizing, toiling, learning, leading ever, till that life went out.

He was born on the 24th of Sixth month, 1825, in Loudon Co., Va., of which place his parents, Jonathan and Lydia B. Taylor, were natives, though his ancestors had come from Bucks Co., Pa.

Losing his father at an early age, and under peculiarly discouraging circumstances, he was left, the second of eight children, to assume suddenly the responsibilities and care of a family.

Putting aside every temptation to selfish indulgence, or to weak repinings at his lot, he nobly met the duties that the situation imposed, though it involved the sacrifice, for the time, of his own hopes and prospects.

The same characteristics that marked his later life, shone forth in boyhood: he was humble and obedient, yet joyous, spirited, and energetic.

So ambitious to learn, that alone, he pursued and mastered a course of higher mathematics, during a year in which he actively labored at all the business of a large farm, ploughing, and working problems in Euclid.

His own improvement was never gained at the sacrifice of his domestic or filial duties.

To his widowed mother he was always a strength and a support, and to the younger children, an example and guide.

He has often been heard to speak of the heartfelt delight he experienced, when on

Quarterly Meeting and other occasions, eminent Friends from a distance would visit their quiet home, and with what absorbing interest he would listen to their conversation, drinking in with avidity what his young heart and mind so much craved.

When at length his duty to his mother and family permitted him to leave them, he went to Alexandria to complete his education in the school of Benjamin Hallowell, and from this beloved and honored preceptor, received not only such influence and instruction as no doubt contributed to the excellence of his character, but also important personal benefits, which he gratefully accepted, and which he as freely and generously gave again to others, when in his turn benevolent assistance became possible.

At the instance of this teacher, he removed, in 1852, to Wilmington Delaware, to take charge of Friends' school in that place, and by his energy and ability he soon established a large and flourishing institution, which continued to increase in usefulness so long as he lived.

He was an able and successful teacher, not more by reason of his intellectual ability, than by his genuine love for young people, and his quick perceptions of, and ready sympathy with, their needs.

He never forgot the boy in himself, and he had a boyish gladness that was contagious, which knit him to the hearts of his pupils. He loved learning, and infused some of his thirst for it into others.

He worked with energy and inspired those around him with a portion of his own zeal. Hundreds of young people have gone out from his school-room into the world loving him, and who can never forget his unwearied teachings of goodness and purity, his earnest and continual testimonies against the wrong use in every shape of alcohol and tobacco, illustrated as they were so fully by scientific truth.

In 1854, he was married to Elizabeth, daughter of Jesse and Sarah R. Mendenhall, of Wilmington, and though that place as his home was the scene of his most frequent and active labors, yet it scarce can claim *all* of a man, whose interests and teachings extended so wide beyond the limits of home and sect.

He belonged to the great world of humanity, and in it he was recognized and welcomed.

Wherever work was to be done, there he brought the inspiration of his zeal, supporting the weak, inciting the strong.

For the Indian, the freedman, the workingman, everywhere he labored. Actively interested in temperance, in education, in the promotion of science, and the spread of what he believed an advanced and liberal Christianity; he also shared largely in the work of First day schools. To this cause he was particularly useful.

Though his time was closely occupied as a teacher in his large seminary, he yet gave frequent and instructive lectures in various parts of the country, and in a religious capacity visited many localities, where he was warmly received, and where he always endeavored to bring the influence of enlightenment and liberality.

Born and reared a member of Friends' Society, he was a most conscientious advocate of its principles, and some time after removing to Wilmington, he felt it to be his duty to speak in religious meetings; his first public communication being made Ninth month 27th, 1857.

His ministry was acceptable, and receiving the formal sanction of the meeting in Tenth month, 1868, he continued to grow in earnestness and power, up to the time of his death, Tenth month 25th, 1871.

Many will remember toward the close of his life, his powerful and searching addresses, in which his clear and practical views of religion, his earnest exhortations to activity and faithfulness in the right, met with a warm response in the hearts of his hearers.

He was singularly gifted with a clearness of spiritual perception; God was in all things to him, from the greatest to the least, and every honest, proper act was his service, thus winning the youthful heart to a religion satisfying in its nature, and which the brightness of his example rendered lovely and attractive.

Some of his most impressive utterances have been made in the places of worship of other religious societies, both in his own town and elsewhere, in which he received respectful attention, and from the colored people whom he often addressed in their meetings, he won respect and reverence.

The lessons of morality and practical goodness in the every-day relations of life which he endeavored to impress upon others, were enforced by his own example.

He was self-sacrificing, ready to bear another's burden, cheerful, helpful, generous and forgiving.

His conscientious improvement of all his faculties was remarkable, so that like the faithful servant in the parable he was ready to return ten talents for the five intrusted to his charge.

While dwelling with love on the virtues and attainments of our friend, we do not forget that a portrait without shadows is never a faithful likeness.

The very temperament that gave such vi-

tality and force to his character, had its corresponding trials and temptations. Doubtless his conflicts and struggles sometimes ended in defeat as well as victory, but instead of dwelling in useless discouragement upon past failures, he *learned* from "the things he suffered," and gained strength to press forward in the path of duty, so that his sudden death in the meridian of life leaves the assurance that "his work was done in the day-time."

He has publicly spoken of his feelings when on leaving his home for the first time to come North, he arrived at Harper's Ferry two or three hours before the time for the starting of the train. He wandered out among the rocky hill-sides to pass the time of waiting, and as he sat thinking of the new life opening before him, among entire strangers, and feeling deeply his loneliness, his thoughts went up to his heavenly Father, and he then and there made a covenant with his God that if He would be with him in the way he was going, and allow him to find a home and a place among this people, he would serve the Lord faithfully and to the best of his ability all the days of his life. All through the after years the light of that promise reflected in his heart, shone through his life and actions.

Still actively working and ever planning new enterprises of benevolence, he was struck down in the prime of his manhood by a sudden and severe illness of but little more than one day. His extreme suffering and unexpected death left no room for the expression of those tender feelings and peaceful assurances, so satisfying to the hearts of survivors: but they feel no fear for him, whose life was the best evidence that he had not been unmindful of the injunction—"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

The whole community experienced a painful shock at the sudden removal of one so useful and beloved, and the high estimation in which he was held by all classes, was shown by the great concourse of true mourners assembled at his funeral in the large meeting-house on West Street, where many, including ministers of other societies, gave feeling tributes to his life and character.

Some two hundred pupils of his school, from which he had gone out so short a time before, stood around the remains of their beloved teacher, and with aching hearts sorrowed for a father and a friend. May his example influence others to follow the light of Divine teaching, and stimulate their efforts for the advancement of Truth.

---

THERE is a noble passage in the preaching of a noble Apostle, which says that God is not far from any of us; and it seems to me that the church or the creed, or the ritual, or the dogma that intervenes with a screen, however beautiful and elaborate, between me, panting for a parent's love and daily familiarity, and the parent yearning for my child-like affection, is a barrier to be swept away, unless it will of itself open up to show me more clearly the vision and fruition of that divine joy.

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For Friends' Intelligencer.

## BRIEF NOTES. NO. 8.

BY E. MICHENER.

*The Temperance Ladder, No.* 1.

The following condensed history of the Temperance Reformation in the Society of Friends, is drawn, in part, from early English data, but chiefly from the records of Philadelphia Yearly Meeting, with occasional illustrations from the minutes of its subordinate branches.

Whether viewed in its religious, moral, social, or political aspect, the indulgence in the use of NARCOTIC STIMULANTS in the form of *alcoholic drinks, opium, tobacco, etc.*, is one of the greatest evils which has ever been inflicted on poor suffering humanity.

It should not have seemed strange, had all those who have professed to wear the badge of true discipleship with Christ—the love of the brotherhood—borne a united and consistent testimony against the use of *intoxicating drinks*. Unhappily, it has not been so. *Drunkenness* has indeed been as a foul blot on the social page, and *quack moralists* have devised many inefficient remedies, *after the habit was confirmed*, to stay the spreading leprosy. Failing to do this, they have cut off the *offending member*, but seem not to have inquired into nor understood the *cause of the malady*, nor used any precaution to *avoid the contagion* which it diffused.

Friends claim to have been the *pioneers* in the advocacy of temperance—the *first* to hold up and maintain a practical testimony against intemperance. This may be, and I believe is true, and I would not detract from their merits; but if I mistake not, a *true and impartial history* of the temperance movement is yet to be written.

Pioneers as they were, it was a long time before they, as a religious body, could raise their testimony higher than has been indicated—*Drunkenness*. They continued to use intoxicating drinks, apparently without recognizing the obvious fact that it was the *use* which led into the *abuse*; the *drinking* which led into *drunkenness*. They seem not to have learned the maxim, "*Remove the cause and the effect will cease.*"

Before proceeding, I wish the reader to understand and constantly remember that the

Discipline of Friends very naturally separates into *three* distinct forms:

1. *Advice*, for the preservation of all its members.

2. *Admonition*, by overseers, or other Friends, to the erring.

3. *Censure*, upon the conduct of the gross trangressor.

Hence, these several grades of progress may properly constitute so many steps, or rounds, in the construction of the following

TEMPERANCE LADDER.

A ladder has many *rounds*, and is an emblem of gradual ascent.

I ROUND.—*Drunkenness.* Advisory.

1668. "That Friends do keep in their testimony against * * * all profane, idle tippling, and taking tobacco in coffee-houses and ale-houses, which is an ill savour."—*George Fox.*

About this time numerous are the cases recorded on the books, of drunkenness, fraud, gambling in ale-houses, beating of wives, &c." Thus we read of an appointment to visit "old *Patin*, the smith, about his getting drunk and beating his daughter. He used to beat his wife formerly."—*London Magazine*, 230.

"Paid Gabriel Erwood for wine, for Friends that came to his house after Meeting." Again,

"For wine for Friends that declared at this meeting."

Such bills appear to have been rendered quarterly, for some twenty or thirty shillings. —(*See London Friends' Meeting.*)

1698. "Agreed by this meeting that Richard Almond be desired and empowered to provide some wine for the refreshment of laboring Friends, after meetings, &c." At a later period the meeting was charged for "twelve pints of wine and sixpenny worth of *Biscakes.*"

In extenuation of this pernicious practice, it should be remembered with what energy and earnestness the preachers of that period labored, and that their meetings often held four or five hours. Yet it might have been worthy of consideration whether the *Biscakes* alone, or with a cup of coffee, could not have been profitably substituted for the wine.

1728. "A good substantial meal for all Friends present was furnished whenever Quarterly Meeting was held at Wandworth. * * * First of Fifth mo., 1728,—"Twenty men and twenty-one women dined at the *Rose and Crown.*" Bill of fare:

| | | | |
|---|---|---|---|
| 25 pounds loin of beef, at 3½ d., | | 7*s.* | 0*d.* |
| 29½ " veal, at 4½d., | | 11*s.* | 0*d.* |
| 6 pounds 14 ounces bacon, at 9d. | | 5*s.* | 2*d.* |
| Beans, one peck, | | 0*s.* | 10*d.* |
| Puddings, | | 9*s.* | 3*d.* |
| Bread, | | 2*s.* | 6*d.* |
| Cheese, | | 0*s.* | 8*d.* |
| Dressing and butter, | | 10*s.* | 0*d.* |
| Breakfast, | | 2*s.* | 5*d.* |
| Beer, 8 gallons, | | 8*s.* | 0*d.* |
| Wine and tobacco, | | 5*s.* | 4*d.* |
| Servants, | | 1*s.* | 10*d.* |
| | £3 | 4*s.* | 0*d.* |
| Collected, | 2 | 3*s.* | 3*d.* |
| Paid by Monthly Meeting, | £1 | 0*s.* | 9*d.* |

Sent in gratis by John Kerweidt, 6 cabbages, 6 cauliflowers, and cucumbers with salad.

In an extended memoir of that most excellent man, *Dr. Fothergill*, we read: "At his meals he was remarkably temperate—in the opinion of some, rather too abstemious—eating sparingly but with a good relish, and rarely exceeding *two glasses of wine at dinner or supper.* Yet by this uniform and steady *temperance*, he preserved his mind vigorous and active and his constitution equal to all his engagements."—(*London Magazine*, 260.)

The worthy Friends alluded to in the foregoing quotations no doubt supposed that they were strictly abstemious in their habits—certainly so compared with the customs of that age. But when they ascended the first round of the ladder, and testified against "drunkenness," they did not perceive, or only dimly saw, where it would ultimately lead. Let those of every age be faithful to the manifest requirements which it brings, and all will be well.

II ROUND.—*Sale of rum to Indians.*—Advisory.

Friends who emigrated to New Jersey and Pennsylvania actuated alike by sentiments of justice and humanity to the Indians, and a regard to their own comfort and personal safety, soon found it necessary to rise one step higher.

1679. "This meeting doth unanimously agree and give as their judgment, that it is not consistent with the honor of Truth for any that make profession thereof, to *sell rum, or other strong liquors, to the Indians*, because they use them not to moderation, but to excess, and *drunkenness.*"—(*Yearly Meeting.*)

1687 "The practice of selling rum, or other strong drink, to the Indians, either directly or indirectly, or exchanging rum or other strong liquors for any goods or merchandize with them, considering the abuse they make of it, is a thing contrary to the mind of the Lord, and a great reflection and dishonor to the Truth, so far as any professing it are concerned; and for the more effectual preventing this evil practice as aforesaid, we advise that *this, our testimony, be entered in every Monthly Meeting book, and every Friend belonging to said meeting to subscribe the same.*"—(*Yearly Meeting.*)

This is probably the first *temperance pledge* on record. The Monthly Meeting of Middleton has the pledge on its minutes, signed by forty-nine members. Other meetings are supposed to have done the same.

The Falls Monthly Meeting added to its minutes: "Thomas Yardley and William Janney do speak with W. B. and caution him thereof." His answer is, that it is not *against* the law, neither does he know that it is *any evil.* However, if Friends desire it, he will forbear." "That Lyonel Britain do speak to W. B. again, and acquaint him that it is the desire of Friends that he would be very careful, &c.—(*Falls Monthly Meeting.*) Yet, sixteen years later, the same meeting desires the same "W. B. to supply what W. P. stands in need of, it being some *molasses* and some *rum.*"

This W. P. was a poor man, perhaps sick also, which the meeting had to support. But W. B. was a noted minister of the Falls Meeting, which was long held in his house. He was a merchant, and sometimes chosen to the Assembly, and to the Provincial Council. Strange that he could not see that the sale of rum to the Indians was an *evil.*

III Round.—*Sipping and tippling of drams.* —Advisory.

1706. "Advised that none accustom themselves to vain and idle company, *sipping* and *tippling of drams* and *strong drinks* in *inns or elsewhere.* For though such as use that evil practice, may not so far be suddenly prevailed upon as to be drunk in the greatest degree, yet they often inflame themselves thereby, so as to become like ground, fitted for the greatest transgression."—(*Yearly Meeting.*)

IV Round.—*Selling liquor to Indians, &c.* —Admonitory.

Advice, very properly, goes before censure. The Yearly Meeting had for 40 years advised, and repeated its advice, on this important subject.

1719. "Advised that such be dealt with as *sell, barter, or exchange,* either directly or indirectly to the Indians, *rum, brandy,* or other *strong liquors.*"—(*Yearly Meeting*)

V Round.—*Excess in drinking.*—Admonitory.

1721. "Inasmuch as peoples being hurt and disguised by strong drink seems to be a prevailing evil, therefore, when any among us are overtaken therewith, they should be early admonished, and dealt with as *disorderly persons.*—(*Yearly Meeting.*)

VI Round.—*Moderate drinking dangerous.*—Advisory.

1721. "It becomes the concern of this meeting to advise and caution all of our profession carefully to watch against this evil when it *begins to prevail* upon them in a general manner, or more particularly at occasional times of taking it; the frequent use whereof, especially drams, being a dangerous inlet; the repetition and increase of them *insensibly* stealing upon the unwary by wantonness in the young, and the false and deceitful heat it *seems to supply* the aged with; so that by long habit, when the true warmth of nature becomes thereby weakened and supplanted, the stomach seems to crave these strong spirits, even *to supply what they have destroyed.*"—(*Yearly Meeting.*)

It is interesting to observe how completely this minute anticipates some of the boasted *discoveries* of more modern times. It recognizes all the essential principles of the temperance reformation, but they were not then able to carry them out.

VII Round.—*Giving liquors at vendues.* —Admonitory.

1726. "It having been observed that a *pernicious custom* has prevailed upon the people, of giving rum and other strong liquors, to *excite* such as bid at vendues, and provoke them at every bidding to *advance* the price, which, beside the injustice of the artifice, is very scandalous, and leads to great intemperance and disorder; therefore it is the unanimous sense of this meeting, to caution Friends against the same; and if any under our profession do fall into this evil practice, or do, by any means, encourage the same (by giving or taking drams or strong liquor at *vendues,* or other *noisy, revelling gatherings,*) they should be speedily dealt withal as disorderly persons."—(*Yearly Meeting.*)

It may be observed that the preamble to the law of this State, prohibiting the practice, is virtually and almost verbally a copy of the foregoing advice, which was uttered twenty-five years before its enactment.

VIII Round.—*Family use and among children.*—Advisory.

1735-6. "This meeting repeats the caution of last year against the *frequent use of drams,* or other strong drink *in families* and elsewhere; and *particularly* to be cautious of *giving them to children,* and thereby accustom them to the *habit* of drinking strong liquors." —(*Yearly Meeting.*)

Very proper, and yet it is hardly less dangerous for the parent to pass the children by. Children are often close observers and correct reasoners. If the article is good for the parents, or is used as a token of hospitality to a friend, they will conclude that it would be good for them also. The denial only whets the appetite and increases the craving. It is also felt as a *deception* and *falsehood* practiced upon them. If parents will consider this, they will soon find that there is but one

*safe and consistent* course for them to pursue —one *means* of safety for their children—*the example of total abstinence* from all that intoxicates.

1737. "We fervently pray that all Friends may be careful not to give way to the gratifying an *inordinate appetite for any kind of drams* or other spirituous liquors.—(*Yearly Meeting.*

IX Round.—*Moderate drinking.*—Admonitory.

1738. "It is recommended to the several Quarterly and Monthly Meetings to caution Friends that they be exceeding careful against the *too frequent use* of spirituous liquors, * * and to direct the overseers to deal with such as may drink to *excess*."—(*Yearly Meeting.*)

X Round.—*Recommendation for license.*—Advisory.

1738. "The great number of public-houses being considered, it is recommended that Friends use their endeavors to *lessen the number* of persons for that service; and that Friends be careful *not to sign* petitions to recommend any but such as are *proper persons*, or where there is a *real necessity*."—(*Yearly Meeting.*)

For many years Quarterly Meetings had been in the practice of inquiring of the overseers how it was with the Friends under their care. Thus, Concord Quarterly Meeting inquired, in 1711, how its advices had been observed "against keeping vain or loose company in fairs, markets, drinking-houses or any other places. Against vain and frothy discourses, drinking to excess, and against a vain custom of drinking healths, as it is called, and against drinking one to another."

XI Round.—*Query.*

1743. "This meeting directs that the following Query be read in the several Monthly and Preparative Meetings at least once in each quarter of the year:

"Do Friends keep clear of *excess* either in drinking drams or other strong drink?"—(*Yearly Meeting.*)

I shall continue to give this Query as it has been modified from time to time, in correspondence with the progress of the concern, of which its successive changes are a good index.

1749. "The overseers are desired to be timely and vigilant in dealing with such as offend against this branch of our discipline." (*Yearly Meeting.*)

XII Round.—*Giving liquors at vendues.*—Censure.

1750. "Our discipline which relates to the practice of giving drams or other strong drink at vendues being now considered, it is the sense of this meeting that such persons who transgress the same should be dealt with as *disorderly persons*, and if they persist in justifying their conduct, and refuse to give *satisfaction* for the same, they ought to be *testified against*."—(*Yearly Meeting.*)

XIII Round.—*Query.*

1755. "Are Friends careful to avoid the excessive use of spirituous liquors; the unnecessary frequenting of taverns and places of diversion; and to keep to true moderation and temperance, on the account of births, marriages, burials and all other occasions?" (*Yearly Meeting.*)

(To be continued.)

Occupation.—What a glorious thing it is for the human heart! Those who work hard seldom yield to fancied or real sorrow. When grief sits down, folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows that a little exertion might sweep away into a funeral pall, the strong spirit was shorn of its might, and sorrow becomes our master. When troubles flow upon you dark and heavy, toil not with the waves, and wrestle not with the torrent; rather seek by occupation to divert the dark waters that threaten to overwhelm you into a thousand channels, which the duties of life always present. Before you dream of it, those waters will fertilize the present and give birth to fresh flowers, that will become pure and holy in the sunshine which penetrates to the path of duty in spite of every obstacle. Grief, after all, is but a selfish feeling, and most selfish is the man who yields himself to the indulgence of any passion which brings no joy to his fellow-men.

## THE DIVINE LOVE.

It has always been a wonder and a mystery, how there could be dealings between man and his Creator. God seems put a very long way from us, by the simple fact that he is unseen. When we call him Infinite, that word seems to denote something utterly beyond our reach or comprehension. How can we know him? And not knowing him, how can we have any feeling toward him?

In the simplest words, and with the most perfect confidence, the Apostle John tells us: "We love him, because he first loved us." We are to believe that in the Divine nature there is the same element which in us is exercised toward our friends. We are to understand that in God it exists in a purity and intensity corresponding to his superiority to us, yet is, in its essential quality, the same emotion with which we are familiar in ourselves.

Men are under a Divine administration as a child is under the administration of the family. The child comes into the world the most feeble, and unconscious, and insignificant

of living things. It comes to parents who are infinitely above it in power and knowledge, and the capacity to enjoy and to suffer. Yet, from the very first, all the knowledge and all the power of the parents become servants to the child. There is lavished on it care and tenderness a thousand times beyond its power to comprehend. Its only conscious wants are those of the lowest animal. It desires but food and warmth. But how much more is given it! Its clothing and adornments are lovingly wrought into beauty of which the child can have no perception. Kisses and smiles and all manner of endearments, known only to mothers, are lavished on the little unperceiving thing. All the workings of the household are planned with reference to its comfort. The father toils all day with a new motive to provide for his child. The mother gives her strength and health, if need be, a glad offering. And father's and mother's thoughts already reach far out into the future. They look forward to the manhood or womanhood of this child, and, with longing and prayers that may not be uttered, seek to forecast for it a joyful and victorious life. And down deep in their hearts, beyond the power of words or thought to give expression, what unutterable love and yearning go out toward the babe, who lies unconscious of it all!

Yet ere long the atmosphere of brooding tenderness kindles an answering life. The baby comes to know its mother's face. It smiles back at her. Its arms reach out for her embrace. And presently the words "papa!" "mamma!" come from its lips; and was there ever such music as those feeble sounds bring to the fond ears that listen to catch them! Then come on the later stages of childhood. Powers of thought and feeling awaken. And all along, the thing which is most real and sure to the child is the comfort and refuge waiting for it in the mother's arms, and upon the father's knee. In its childish fashion it pays them back their love. Yet how little can it measure what is in their hearts! How small a part it sees of the provident care that is exercised over all its wants of body and mind. Fatherhood and motherhood mean a hundred times more than the child can ever know.

Now, in just this way men are under the fatherhood and motherhood of God. They come into a world which has been preparing for them through ages. Their wants are supplied through wonderful agencies of nature, the instruments of wisdom beyond man's finding out. Around them lies a world of beauty that their senses can at best only begin to take in. All the experiences which come to them are by Divine arrangement intended to lift them up toward manhood. All sweet human affections, the love of father, and mother, and wife, and child, and friend, are expressions of God's love, which inspires them all, and a thousand fold transcends them. So we are encompassed and set round on every side with his mercies and tenderness. Our natures can no more fully interpret and measure them, than the baby can measure the father's and mother's love for it. Our noblest moods, our highest conceptions, fall far below the ineffable reality. We are to open ourselves to these things. We are to take the thought of God into our lives, and let it grow there. As when the sun draws daily northward, the spring comes into the barren earth, and buds begin to swell, and a faint green clothes the trees; and so, slowly, with storms and set-backs, yet steadily advancing, all the glorious beauty of summer comes in, with song of bird and wealth of blossom and fruit;—so in our lives should the inshining love of God quicken into life a responsive love, ever growing, and revealing itself in all purity, and sweetness, and nobility of living. But grow as far as we may, we shall never in this life, not even in our brightest moments, receive more than a glimpse of that full disclosure which God will hereafter make of himself.

We are like the baby that lies sleeping in its cradle beneath its mother's eye. As she guards its slumbers, her face lights up with a smile that, much as it tells, hardly begins to express the affection that yearns within her heart. The child wakes, and its eyes catch its mother's face beaming above it, and it smiles back and stretches its hands toward her. So, at times, we wake to a sense of God, whose love broods over us. But our fullest sense of him tells no larger part of the feeling in him toward us, than the smiling baby knows of its mother's heart.

The fuller revelation shall one day be given. "Now," says Paul, "I know in part, but then shall I know even as also I am known." That is the knowledge that waits to break upon us. And the coming to that is what we call death. —*Christian Union.*

## Scraps

### FROM UNPUBLISHED LETTERS.

What good is to be done, if we are, in all we say, to be thinking what this or that person will say of us? The very thing we want is *candor:* candor, not opinions only. To learn in fact, to listen to each other without affecting to be shocked. For who has a right to be shocked at the sincere thoughts of another man? If they are not wise thoughts,

it is better they should be stated, than hidden; for wise and true ideas will gain by the contrast, and the concession of liberty—nay, more, the encouragement of perfect frankness will make us all more honest men. Men like frankness. Carlyle said, long ago, "we have got into a miserable puddle of dishonesty in religious matters, and cant has been supreme from zenith to nadir." * * * * In regard to controversy on subjects out of the reach of settlement, I think when we have learned how imperfect all our knowledge is, and indeed that it is only relative to us and not absolute, we shall hesitate before we talk of refuting each other. That which we cannot know for certain, we may assume that God did not intend us to know, and has been content to allow his Truth to rest on its own inherent power to make itself felt, and not on considerations having no bearing on its value. For if He were to tell us something which was true, but which we had no capacity for perceiving, it would not for the reason that He had said so be *true to us*—it would be but a word in an unknown tongue. What is of far more importance to *us* is Christ's *life*, and the true things he taught the world. He came to tell men that they were themselves the temples of the Holy Ghost, and that the Eternal Father dwells not in temples made with hands. We lose his Gospel when we set about puzzling ourselves with questions which cannot be answered, and must forever remain open. When we have gained the position Jesus Christ pointed out to us, we shall learn that the same door of revelation is open to us which was opened to the prophets and apostles of old. They had no Bible, but they made *that* which has come down to us; and will not our experience profit those who follow us?

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I sympathized with thee, my dear friend, in thy feeling of exclusion from the meeting *held over the way*. Those who remember the good old days when all gathered for spiritual refreshment under one roof, must feel much when such occasions remind you so forcibly that we can no longer meet together. Though our dress is similar, and most of the testimonies are held by us and them in common, we are as decidedly two separate sects as if our names were more dissimilar. Yes, dear, I can respond to the concern expressed by thee that "we may watch even always." It is often my desire to be found abiding in this state of watchfulness and humility, but how easy I find it to yield to temptation, and say and do what I afterwards am brought into judgment for. O what a great thing it is to be so on the watch, that we are enabled to perform the little hourly duty, as well as those which impress us more especially. We cannot doubt that the Master's table is open for all who seek and need nourishment. Sometimes we are scarcely sensible of the provision which is ever furnished by a wise Father, but when life grows dark, and the heart mourns the withdrawal of earthly blessings then we often have meat to eat which is beyond our conception. Let us, then, my dear friend, encourage each other to believe that through all our weaknesses and needs, the love of the Father will abound for our strength and deliverance.

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Your annual gathering has come and gone and doubtless many have been refreshed and strengthened by the bread that was broken and distributed on that occasion. May these prize the privilege and not forget that there are many scattered up and down in the land who would be glad of even the crumbs which fell from the table and which have been swept out as of no account. I should have very much enjoyed mingling with my friends on this occasion, for it seems a very long time since I have had such a privilege, but my sphere of duty just now appears to be in a different part of the vineyard, and if I receive my penny, what more can I ask.

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 15, 1872.

PHILADELPHIA AND ITS ENVIRONS.—From J. B. Lippincott & Co. we have received "*Philadelphia and its Environs*," a finely illustrated little work descriptive of the various places of interest in and around our city. It gives explicit directions how to reach all the points of historic importance, or architectural and scientific interest around us.

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OVERWORK.—We look with deep regret upon the many cases of disease and of untimely death around us which are to be attributed to undue exertions in business, or in study. Business of some kind is healthful to the body and to the mind. Without steady, useful mental occupation, we believe the human mind cannot be fully developed, and without the needful stimulus of work the physical system becomes enfeebled. That which has been termed "the primal curse" is a real blessing, if cheerfully accepted without haste or feverish excitement. No

day spent in useful work should fail to bring the reward of a satisfied conscience.

"Something accomplished, something done,
Has earned a night's repose."

And such repose as the idle voluptuary can never know.

But what is the consequence of a day spent in feverish striving after the unattainable, and in battling with the inevitable. The overtaxed brain throbs, the physical strength is exhausted, and it becomes a matter of the greatest difficulty to practice that sweet Christian patience which elevates and ennobles human life.

Will not our energetic, restless workers take warning from the sad experience so plentiful around us, and moderate the zeal which is unduly wasting their strength, and inevitably shortening their valuable lives? A calm, trustful spirit ought to be cultivated. This was a characteristic trait of those grand shepherd ancestors of the Jewish race over whose remarkable longevity we have often pondered. Abraham received angel visitants when waiting in quiet peace at the door of his tent at eventide.

The *Ledger* of this city says: "Yet no one who looks about him can fail to see that the tendency of the age is to unnatural excitement, rather than to quiet progress. Physicians hold that diseases run in cycles, and that the character of the prevailing ailments and causes of death is determined by the general habits and circumstances of society.

In times of great calamity, as for instance, war, or anarchy, the most superficial observer can perceive this fact. But when there seems no special cause for abnormal or unusual diseases and deaths, we accept what happens, whatever it may be, as natural and necessary. Functional derangements, and what should be regarded as exceptional visitations, are looked upon as part of the necessary conditions of life, and health, and disease. Laymen, however, should be careful of dogmatizing on a subject which is peculiarly the province of the medical faculty. But the supposition may be hazarded that sudden deaths, cases of paralysis, and that incurable malady which may be termed "breaking down," are remarkably frequent at the present time. All these cases are probably due to the feverish excitement which is so apt to affect most men in communities where the reigning desire is haste to get rich. A man may live a long life with what is called "heart disease," or even with the incipient germs of "consumption" in his system. Both these, and many other affections, predispose the person who has them to quiet and gentle habits. Nature is a good monitor, and when her admonitions are heeded, life, even with weak frames, may last to the end of three score years and ten. The slowly acting cause of death remains unsuspected till that death occurs at the natural period, at the end of man's appointed time.

Put a person physically weak, under unnatural pressure, and the delicate mechanism, overworked, suddenly gives way. He has entered upon a course to which his powers were not equal; and the necessary consequence is early death. In other cases, where there is an unsuspected lack of vital stamina, the overtasked powers give way in dementia or paralysis. Or, when no functional disturbance or deficiency exists, the whole man goes down at once. There is only one phrase which describes the case. He is *worn out*—thoroughly and completely, and, it would seem, in all the powers of his body at once. He has lived out his three score years and ten in half the appointed time, and exhausted his vital energies."

MARRIED.

BAYNES—BURROUGH.—In Baltimore, on the 16th of 5th mo., 1872, with the approbation of Baltimore Monthly Meeting, George B. Baynes and Mary, daughter of Jacob Burrough, all of Baltimore.

From Old and New.

## THE BRAHMO SOMAJ.

BY GEORGE L. CHANEY.

One of the attractions of an old sea-board town of Massachusetts, formerly noted for its trade with the East Indies, is a museum of curiosities, brought together from every land, and displayed in a spacious hall. Strangers from afar have felt repaid for visiting it by the variety and suggestiveness of its collection. Only the retrospect of maturer years can estimate the influence of such a hall of wonders upon a growing youth. At this date, one who enjoyed its treasures can realize in part their value. The boy who lived in its neighborhood was at home all the world over. For could he not on exhibition days have a ticket for the asking, enter the chamber of all nations, travel around both capes, and come safely home again in one afternoon?

To walk around this room was to circumnavigate the globe. It would take too long to describe all the sights on the way. But the voyage began and ended with a group of figures, which, once seen, could never be forgotten.

In immense glass cases, dressed in the cool linen and silk of the tropics, with bronzed cheeks and shining black hair, and small, piercing black eyes, images of Calcutta mer-

chants, of life size, and their attendants, met the boyish visitor's wondering gaze.

Twenty years have gone by since these placid figures traded with his young imagination, and gave him visions of the far East in return for child-like curiosity. And to-day, as he attempts to picture Rammohun Roy and Chunder Sen, the founder and the restorer of the Brahmo faith in India, his mind goes back to the old Salem museum, and renews its commerce with the life-like images clad in silk and linen.

"But who are Rammohun Roy and Chunder Sen? and what is the Brahmo faith?" you may ask. It will be the object of this paper to answer these questions.

Rammohun Roy was born at Bordouan, in the province of Bengal, in 1780. He was educated as a Brahmin. He early conceived a horror of the idolatries practiced by the Hindoos, and wrote a book "Against the Idolatry of all Religions," which gave great offence, and made him many enemies. His acquaintance with Sanscrit enabled him to study the Hindoo Scriptures; and he became convinced that the original records taught a system of pure theism, which maintained the existence of one sole God, infinite and eternal, whose acceptable worship was with the mind, and who demanded virtue of his worshippers. He translated portions of these sacred books, and strove to convert the people to his pure and exalted views. In due time his studies brought him to the Bible; and his careful reading of it led him to the conclusion that "the doctrines of Christ were more conducive to moral principles, and better adapted to the use of rational beings, than any other which had come to his knowledge." His clear mind rejected the doctrine of the Trinity, as being in reality polytheistic. In order to satisfy himself as to the teaching of the Bible, he read the Jewish and Christian Scriptures in their original languages. This thorough reading of the Bible convinced him that the doctrine of the Trinity was not taught there; and he therefore accepted the Christian religion as true and divine. Having come to this conviction, he endeavored to convince his countrymen of the truth of Christianity, and prepared a book called "The Precepts of Jesus: the Guide to Peace and Happiness." This was a compilation of the moral teachings of Jesus contained in the four gospels; i. e., it was the teaching of Jesus separated from the other matter contained in the New Testament. He frankly says, in his introduction to this work, that he omits "the historical and other passages, because they are liable to doubts and disputes of freethinkers and antichristians; especially miraculous relations, which are much less wonderful than the fabricated tales handed down to the natives of Asia, and therefore would be likely to carry very little weight with them."

Of course, this free use of the New Testament drew down upon Rammohun Roy the condemnation of the Christian teachers in India; for the things omitted were the basis of their systems.

Confine the sects to the words of Jesus, and little room would be left for the building up of sectarian Christianity. The attacks of his Christian opponents were deliberately and most ably answered by this Hindoo student of the Bible. But in vain. "He that heareth my commandments and keepeth them, he it is that loveth me," was the Hindoo disciple's justification for giving his people only the commandments of Jesus. But the churches had substituted for the Master's word, "He that heareth my doctrines and believeth them, he it is that is Christian;" and they rejected the simple follower of Jesus.

Rammohun Roy died in England in 1833, whither he had gone on a political mission. He was essentially a Unitarian Christian, the truths of which body he believed were consistent with the primitive form of Brahminism.

Such was Rammohun Roy, the reputed founder of the Brahmo Somaj.

And who is Chunder Sen?

Babu Keshub Chunder Sen is a Hindoo of good family, belonging to the physician caste in India. He was early left an orphan, and placed by his uncle in an English school. He afterwards graduated at the college at Calcutta. This education gave him a thorough knowledge of English literature; and this it was which broke the bonds of idolatry, and emancipated him from the religion of his family. He then joined a society known in Lower Bengal as the Brahmo Somaj, and before long became the acknowledged leader of one branch of these reformers. The Bengal Somaj acknowledge him as their present leader.

In the spring of 1870, he made a visit to England, for the purpose of bringing India and England into closer sympathy, and a better understanding of each other. It is from his published speeches, and those of the English gentlemen who received him, that we have gathered most of our knowledge of Chunder Sen. Before his English visit, he was the editor of "The Indian Mirror," the organ of the Bramho Somaj; and his influence is still perceptible, although not paramount, in that paper.

His religion, as revealed in his sermons and addresses, is in perfect accord with the Christianity of Jesus He does not accept either the name or the doctrines of any Christian sect; he does not even accept the general

name of Christian. Nevertheless, the truths of Christ have seldom if ever received a profounder acceptance by any man than by Sen; nor have these truths appeared in the teaching, and, so far as I know, in the life of any nominal Christian, with clearer signs of genuineness than in the teaching and life of this pious Brahmo. Clearly, here is a man with the thing Christianity vital in his heart, without the name. It comes with refreshing contrast to a community in which the name and the thing are distributed in the reverse proportion. If Chunder Sen is a fair representative of Brahmoism, we do not hesitate to say that we would rather share his religion, with or without the name of Christian, than any of the sectarian forms of Christianity, however orthodox their creed or liberal their profession. Yes: if the Brahmo Somaj be animated by the spirit of Chunder Sen, I know no Christian Church that could surpass it in acceptableness to man or God.

But what is this Brahmo Somaj? It is a society of believers in one God. To us, this would not seem to be a remarkable distinction; but in India, where there are almost as many gods, or objects worshipped as gods, as there are people, it is a peculiar thing to believe solely in one God. Polytheism, or belief in many gods, idolatry, caste, and the degradation of women, are the evils which curse the natives of Hindostan. A few of their wisest men and purest souls, like Rammohun Roy and Chunder Sen, have seen the folly and wickedness of these beliefs, and the practices they lead to, and have opposed them, and suffered the consequences. Others have no belief in the popular religion, but do nothing to change it, either through indolence, or dread of the effect of apostasy upon their social position and family associations, or hopelessness of supplying the people with anything better, in case they delivered them from their present errors. The Brahmo Somaj is a company of intelligent Hindoos, who have come out from the old religion, and united themselves on the basis of a belief in one God. They accept the name "Theism" as describing their faith, and are willing to be called theists. The Brahmo Somaj, therefore, is the theistic church of India. It has branches in each of the great divisions of Hindostan, and is said already to number forty thousand adherents.

A letter recently received from an intelligent traveller in India says of the Brahmos: "They are theists. They read the Bible as they would read any other book. They do not receive it as authority. They read the New Testament, and gladly study the teachings and life of Jesus; and some of them have gone so far as to acknowledge Him the Prince of prophets; but nothing more." This shows us that Sen must be taken as representing only one side of Brahmoism.

It increases the difficulty of attaining a definite idea of the views and purposes of the Brahmo Somaj, to find that already there are two schools in the body. The one party believing rationalistic doctrines, and the other fully accepting theism. In a lecture on Rammohun Roy (who is acknowledged by many of the Brahmos as the founder of their society), the Unitarian missionary, Mr. Dall, describes a controversy between these two parties,—the Adis, or radicals, and the Progressives, or conservatives, of the Brahmo Church. At a national convention held in India a year ago, the struggle took place, which is thus described:—

"Representatives from I know not how many Brahmo churches were present. They had gathered, rejoicing in hope from city and country. The minister of the *Adis* was bringing to a close the crucial service of that crisis hour. 'Can we, or can we not, be one?' was the voice upon the air. 'Not without we renounce Jesus, and deny the founder of the *Somaj*,' was the burden of the *Adi* minister's reply. He sat upon the dais; Keshub on the floor at his feet. Emphatically and repeatedly, in his discourse, had Keshub's 'father in the ministry' warned him that he was drawing dangerously near to Christ. He besought him never to allow the name of Jesus to be named in the *mandir* (Brahmo church), which had already, so he said (see the "Mirror's" Brahmo report of it), begun to be a Christian scare-crow, or 'terror of Christ.' He ceased, and the large congregation were about to disperse in a silence which would have given consent. Then the Spirit of Truth, which is the Spirit of God, moved in the soul of our Keshub, with a power he did not, and could not, resist. The voice of that Spirit rose clearer and clearer, louder and louder, so as to enchain the attention, not only of the crowd within his chapel, but of the crowd without. He, trembling with emotion, and fighting down the tears, asked of God that he and such as heard him might never be untrue to any one of their great and holy brothers of the past. 'My God, I cannot renounce any one of the true brothers of my soul—*amër pranër bhai*.' None that heard that voice of God from the heart of Keshub, could misconstrue its meaning or its results. He would be simply true to what God and honest inquiry should show him to be true in Jesus. He would cry with the young prophet Micaiah, 'As the Lord liveth, what the Lord God saith unto me, that will I speak!' The blow was struck. The deed was done. The

congregation dispersed, saying, 'From this hour we are two.'"

Making all allowance for our missionary's Christian predilections, and waving our opinion as to the real separation of these two parties of the Brahmo Somaj, there is enough in the published speeches of Chunder Sen, to make it certain that in a contest of this kind, he would certainly stand by Jesus as the chief of all the "brothers of his soul." In an address given in Calcutta, in 1866, on "Jesus Christ: Europe and Asia," after tracing the wondrous life of Jesus, he says, "Tell me, brethren, whether you regard Jesus of Nazareth, the carpenter's son, as an ordinary man?

"Is there a single soul in this large assembly, who would scruple to ascribe extraordinary greatness and supernatural moral heroism to Jesus Christ and him crucified? Was not he who by his wisdom illuminated, and by his power saved, a dark and wicked world, —was not he who has left us such a priceless legacy of divine truth, and whose blood has wrought such wonders for eighteen hundred years,—was not he above ordinary humanity?

"Blessed Jesus! immortal child of God! For the world he lived and died; may the world appreciate him and follow his precepts!"

And farther on, referring to the slurs which Europeans had cast upon the Asiatics, Sen cried out, "Was not Jesus Christ an Asiatic? Yes; and his disciples were Asiatics; and all the agencies primarily employed for the propagation of the Gospel were Asiatics. Why should I, then, feel ashamed to acknowledge that nationality which he acknowledged? Shall I not rather say, he is more congenial, and akin to my Oriental nature, more agreeable to my Oriental habits of thought and feeling? And is it not true, that an Asiatic can read the imageries and allegories of the Gospel, and its descriptions of natural scenery, of customs and manners, with greater interest and a fuller perception of their force and beauty, than Europeans?

"To us Asiatics, therefore, Christ is doubly interesting. . . .

"The more this great fact is pondered, the less, I hope, will be the antipathy or hatred of European Christians against Oriental nationalities, and the greater the interest of the Asiatics in the teachings of Christ. And thus in Christ, Europe and Asia, the East and the West, may learn to find harmony and unity."

Thus Chunder Sen addressed his own countrymen in 1866; and when, four years later, he spoke to the English friends who came around him, out of every sect, he preached the same truth in language only a little different.

"Perhaps you will ask me," he said, "'What is the attitude you assume towards Christianity,—towards Christ? Do you accord an affectionate and brotherly welcome to the missionaries of Christ? or do you look upon them with feelings of abhorrence and hatred?' I, for one, must say that it is impossible for a true theist, whether Indian or European, to cherish in his mind feelings of antipathy or aversion towards Christ or his disciples. That is literally impossible. There are thousands in India, I know, and many of them I number among my own friends, who do not at all like to see Christ preached to the populations of India.

"Christianity has come to India in a foreign and repulsive form. Christianity in its Founder, in its earliest traditions, in its earliest laborers, was Oriental, Asiatic; and there is no reason why Christianity should in the present day, be presented to the Indian population in any other than an Oriental and Asiatic aspect. Leave us to ourselves, and let us study the Bible. Do we not find there imageries and precepts of an Asiatic and Oriental stamp? . . . Do we not feel that the spirit of Christianity comes to us as something very natural, congenial to our hearts something with which, by the peculiar constitution of an Indian mind, we are bound to sympathize? The true spirit of Christianity shall be accepted by all India. There are thousands among my countrymen who deny that; but I, for one, so long as I live, shall continue to say that the real spirit of Christ India will one day receive.

"But I cannot say the same thing in regard to the doctrines and dogmas which you have presented to India. There are so many churches into which Christianity has been divided; there are so many different kinds of doctrines and ceremonies and rituals prescribed and followed by different religious denominations who call themselves Christians,—that India is really confounded and perplexed when she is asked to solve the great problem, Which of these is to be accepted? which is the true one? . . .

"Each sect comes at a time to the Indian inquirer, and exhibits its own doctrines and dogmas. For the time being, these doctrines and dogmas engage the attention and interest of the Hindoo, and perhaps he is partially satisfied.

"But then comes the missionary of another church, and his mind gets unsettled; and thus, as he passes through various dogmas and teachings, he naturally becomes quite confounded, and knows not what to do.

"But remember, that all this time, though passing through a bewildering series of endless dogmas, he still cherishes in his heart

respect and reverence for the central figure of Christ. Then it is that, though we Indians have not been able to accept any particular form of Christianity, yet we are steadfast in our attachment to Jesus Christ, whom you so much respect and reverence."

Who could ask for fuller testimony than this to the Christian sympathies of Chunder Sen? Who of us could ask for a different basis of fellowship than he accepts, when he appeals from the errors of the sects to the power of Jesus, in the spirit of his life, and the moral truth of his precepts? It is not Christ, which the enlightened Hindoo rejects, but sectarian and dogmatic Christianity. So do we. So do all liberal Christians.

"Create not sects in the name of Jesus, but destroy them in his name," cries Sen. So say we.

And if, in addition to sectarian assumption, and the tyranny of the traditional creeds, there were added the cruelty and inhumanity which have been associated in the experience of India with a people called by the Christian name, how long would it take us to reject the name as we have rejected the dogmas of traditional Christianity? Mr. Aldrich, who acted as assistant missionary in Calcutta for the American Unitarian Association for a time, writes that he saw a Mussulman most cruelly kicked and cuffed by an Englishman; to all of which the Mohammedan returned no blow for blow, or reviling for reviling. Mr. Aldrich went to the injured man afterwards, and asked him how he could endure such treatment without retaliation. "Oh!" said the heathen: "it is the privilege of his religion. He is a Christian."

Is it any wonder, in the face of such examples of Christian life and practice as this (and they have been the rule, and not the exception), that Christian is not a very attractive name to the Hindoo; letting pass the difficulties that attend the doctrines as taught by the Trinitarian teachers?

Is it not a wonder, on the contrary, that a people thus oppressed by nominal Christians, should receive at all the religious books or teachings of Christianity? And if they accept Christ, must it not be as much in spite of his interpreters as in consequence of them?

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## WHEN?

BY SUSAN COOLIDGE.

If I were told that I must die to-morrow,
That the next sun
Which sinks should bear me past all fear and sorrow
For any one,
All the fight fought, all the short journey through,
What should I do?

I do not think that I should shrink or falter,
But just go on,
Doing my work, nor change nor seek to alter
Aught that is gone;
But rise and move and love and smile and pray
For one more day.

And, lying down at night for a last sleeping,
Say in that ear
Which hearkens ever: "Lord, within thy keeping
How should I fear?
And, when to-morrow brings Thee nearer still,
Do Thou Thy will."

I might not sleep for awe; but peaceful, tender,
My soul would lie
All the night long; and when the morning splendor
Flushed o'er the sky,
I think that I could smile—could calmly say,
"It is His day."

But, if a wondrous hand from the blue yonder
Held out a scroll,
On which my life was writ, and I with wonder
Beheld unroll
To a long century's end its mystic clue,
What should I do?

What *could* I do, oh! blessed Guide and Master,
Other than this:
Still to go on as now, not slower, faster,
Nor fear to miss
The road, although so very long it be,
While led by Thee?

Step after step, feeling Thee close beside me,
Although unseen,
Through thorns, through flowers, whether the tempest hide Thee,
Or heavens serene,
Assured Thy faithfulness cannot betray,
Thy love decay.

I may not know, my God, no hand revealeth
Thy counsels wise;
Along the path a deepening shadow stealeth,
No voice replies
To all my questioning thought, the time to tell,
And it is well.

Let me keep on, abiding and unfearing
Thy will always,
Through a long century's ripening fruition,
Or a short day's.
Thou canst not come too soon; and I can wait,
If Thou come late.

—*The Independent.*

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Selected.

## IN DUE SEASON.

Ye who sow with anxious yearning
Till the tiny leaflets peep,
Waiting, watching, patience learning,
"If ye faint not, ye shall reap."

Tho' the harvest long delaying
Cause you sorrowing, to weep,
Still believe this faithful saying,—
"If ye faint not, ye shall reap."

Ground now dead and barren seeming,
Blooming shall awake from sleep,
For the promise rises beaming,—
"If ye faint not, ye shall reap."

Seeds of truth around you flinging,
On fair mead and rugged steep,
In your ears one truth be ringing,—
"If ye faint not, ye shall reap."

Fearless tread the path of duty,
Joy shall cause your hearts to leap,
When from fields of golden beauty,
"If ye faint not, ye shall reap."

## ABRAHAM'S TREES.

BY KIRKLAND.

Not the least pleasant of the facts which we become conscious of in studying the men and women of the Bible, are the indications of personal tastes. They come in here and there, incidentally as it would seem at first, but are meant to help us to a better knowledge of the individual. Thus we see plainly, and it is delightful to see it, for it brings us nearer to them, that Abraham took pleasure in trees, Isaac dug wells, Ishmael and Esau loved the hunt, Jacob enjoyed taking care of flocks and herds.

The land from which Abraham migrated was comparatively treeless; for whatever might have been the general fertility of ancient Mesopotamia, one thing is certain, that there must have always been the same vast, barren plains as now. Haran was situated in a region of verdure, but away to the south and west of it stretched great wastes of sand. And across these he came, over what is now, as it must have been then, the caravan route from Damascus to Tyre. It was a wearisome tract over which he journeyed before he reached the springs of the Jordan.

He could have seen no such sights in Ur of the Chaldees as met his eye as he went down the old road, through the country which was to belong to his descendants, till he reached one of its fairest and most fruitful spots in the valley of Hebron.

The aspect which Palestine presented in many portions was quite unlike that of to-day. Although it never could have been in any extended sense a woodland country, there were once large forests, especially towards the north. The Bible proves most conclusively that such was the fact. The cutting off of the wood, and consequent failure of moisture, together with the neglect of irrigation, have been among the causes of the seeming sterility of the soil—only seeming, however, for, under the fostering care of a better government, and in the hands of an industrious and painstaking people, it would be found productive, and such fruits as once abounded there would be plentiful again.

But what must have been the appearance in Abraham's time, judging by the trees and shrubs which are seen there now, for we know that many have become extinct. In different localities are found different growths, for the climate between Lebanon on the north and the wilderness below Beersheba, presents the extremes of snow and tropical heat; the former in the upper mountain range, and the latter in the depressed plain of the Jordan, where it loses itself in the Dead Sea.

Pines of several kinds abound, under the general names of larch, fir, and others; the walnut, chesnut, elm, hazel, ash, acacia, the willow and the poplar; perhaps in the moist low lands, the plane, occasionally a palm; besides those for which the Holy Land is especially distinguished, such as the sycamore olive, fig, and pomegranate.

Towards Tyre, says one, the country reminds one of romantic valleys in Vermont such is the charming intermingling of tree and shrub; some, like the maple and the sumach, have the same familiar look, while growing side by side with them, only in stately proportions such as they can never attain to by our highest culture, are others like the oleander, and the arbutus with berries bright as coral, syringa, laurestinus, and myrtle. The black walnut is met with a one journeys south from Beirut; and walnu and ash as one approaches Tiberias; silver aspens and willows and tamarisk along the water-courses. The almond-tree and the ca rob both belong to Palestine, and they ar alke in their early flowering; the latter i an evergreen, of the locust kind, and bear similar long sickle-shaped, reddish-brown pods—the "husks" which the prodigal son ate in the time of his wretchedness and want In the northern part of Dan there are ye old Orange-trees; fig trees are by no means unfrequent; they still overhang the road from Jerusalem to Bethany, just as when our Saviour walked there, seeming, says a traveller, "to grow out of the solid mountain." In the neighborhood of Jerusalem grow the apple, pear, pomegranate, and apricot, extracting richness from what, in spite of generations of neglect, must still be strong and fruitful soil.

But beyond all other trees in Palestine for abundance and variety are the oaks. They are everywhere, from Dan to Beersheba standing singly in the glades, as they would in a gentleman's park in England, in groves, and even in tolerable forests. Some of them are of gigantic size, and are among the very finest specimens of their race in the world, while others are dwarfed and scrubby. The beautiful rolling hills of Galilee are agreeably wooded with them; the sides of Tabor are sprinkled with these and pistachio-trees; and away up to the north are noble red oaks hung with mistletoe.

What a refreshing sight must this country have presented to Abraham after the glare of the yellow sands! And how delicious the first view of the valley of Nablous, as he came down to it from the mountain road over shard and flint! It was like another Eden for beauty, sheltered between the heights, and watered by the many springs

which had their unseen sources far up in the clefts. There he made a halt, pitched his tent under an oak, or in a grove of oaks, as some translators have it, and worshipped God who had led him thither. His temple then, his home afterwards, and his sepulchre at last, were all under trees.

After long journeying he reached what was through his many migrations his only real home, to which he always joyfully returned after his enforced absence in stranger places. And that fixed dwelling-place under the vast roof of an oak tree, was at Kirjath Arba—a city in the lovely valley of Hebron, in a region of fair fields inclosed by green hills—a spot which seems like Paradise to one who first comes upon it from the dreary desert below, and which is none the less a delight to the eye of him who approaches it, as Abraham did, from the uninteresting and uncultivated heights about Jerusalem, thinly sprinkled with bushes and wild herbs.

The tree under which he pitched his tent has been called a terebinth by some, but one who is so well acquainted with Palestine as to be a competent judge, (W. M. Thompson,) does not doubt that it was an oak. The two seem to be confounded by writers about that country; but the former is described as smaller than the oak, and is not an evergreen. Its feathery lancet-shape leaves fall off in autumn; it has small flowers and oval berries in clusters, like tiny grapes. On the mountains it is by no means a large tree, but in the plains it spreads wide, somewhat like an oak, and attains to majestic height.

Modern travellers say that enormous oaks, each one large enough to shelter an encampment of tents, still grow in the neighborhood of Hebron. There have always been traditions about Abraham's oak. Men who early visited Palestine, such as Bishop Arculf, received them from the Jews and Mohemmedans, who alike have great reverence for their father Abraham, and passed them down to us. Arculf speaks of the *holm* oak, which was there when he was at Hebron, and which he believed to be the very tree. The Jews so told him, and they pointed out certain immense foundations, known as the "House of Abraham;" near by was a well, ten feet in depth, and of large circumference, which had once had a stone covering. To it the cattle and sheep which grazed on the near hills that closed in the valley, came to be watered. However groundless may be some of the Jewish stories about the patriarch, the features of the landscape remain unchanged. There is the delightful valley which was his dwelling-place; and there are the green hills, through a gap of which, westward, may be seen the blue waters of the Mediterranean. They are the scenes which his eye loved to look upon.

Maundrell narrates that there was an oak near Hebron which had been there since the time of Abraham, and that the Saracens called it *dirpe*, dry tree, because they said its leaves dried when our Saviour was crucified. Such is a specimen of the legendary lore.

At the present time there is, or there was very recently, near Hebron, one of the very largest oaks in Palestine, known as that of Abraham. It is not unlikely that the Jews, from their veneration for him, would see that his tree should be replaced, that there might always be one on the spot which was so sacred to them.

Under such a wide-spreading oak, he was sitting, at his tent door, when there came to him those visitants who brought him one of the happiest messages of his life. "Rest yourselves *under the tree*," he said, while he should go and get food for them, and it was there that he sat it before them, and waited while they ate. We have the scene plain as a picture before us; the cloudless Syrian sky, the shimmer of the hot air, the midsummer languor and stillness and dreamy sultriness over all the landscape, and the tent under the vast evergreen oak; and in the cool green shade of the tree, the hospitable old man and his heavenly guests.

It is impossible not to see what a love this grand and tender-natured man had for trees; when he would set up a memorial at Beersheba, instead of raising a pillar of stone he planted a grove. There was a well of sweet, clear water there. It was the halting-place of caravans; there the camels rested; there the cattle from the lower pasturing-ground were watered; there the wayfarer stopped to drink. It was in such a place that he set the trees, where they could receive moisture from the fountain, and in return give more than they gained, and be to all who come up worn and faint from the stony wastes below, like the "shadow of a great rock in a weary land." It would seem to have been from a humane motive that he planted this grove.

Some believe it to have been the tamarisk, an enduring and ornamental tree, very graceful with its long narrow leaves of exquisite feathery softness. In a good locality—and this was one—it grows tall and spreads wide. It is the same (Turfa) from which the Arabs gather what they call "manna," a gum which oozes out of the bark in consequence of the puncture of an insect. This they collect in June, boil, clarify, and put up in leathern bottles for exportation.

There remains yet another reference to the trees which Abraham took an interest in. When he went to buy a burial-place for the

wife of his youth, he selected a field in which there were trees. This is a fact not to be overlooked. The trees were named in the contract. The cave, the field, and "*all the trees* that were in the field, that were in all the borders round about," were secured to him. He had the first shaded cemetery. And he knew, having made the transfer sure, that when he himself ceased to have a part in the beauty of the green earth, the trees that he loved so well would wave their branches and cast their shadows above the place of his sepulchre.—*Christian Banner.*

Selected.

CHRISTIANITY.

Religion ought to be adaptive. If it were not so it could not be universal, and no religion not fitted to become universal can be a true religion. It is impossible to conceive of so unreasonable a thing as a religion to be true when appropriate only to a fraction of mankind. The Christian religion alone, in its purity, answers to that test. It meets all natures and all circumstances and all times. Hence you observe its various aspects. With some people it assumes the form of an intellectual adoption of principles with rigid adherence to regulations. In other cases, it is a matter of emotion, or even passion, and plays upon its subjects with strange and almost grotesque influences. With some it is a soft spiritual influence transfusing the life—to others, a rough series of struggles, with alternating hope and despair.

CIRCULAR MEETINGS.

| | | |
|---|---|---|
| 6th mo. | 16th. | Valley, Pa., 3 P.M. take 8 A.M. train from Reading depot Thirteenth and Callowhill for Port Kennedy; purchasing round trip tickets. |
| " | | Upper Dublin, Pa., 3 P.M. |
| " | | Manhasset, N. Y., 11 A.M. |
| " | | Chappaqua, N. Y., 11 A.M. |
| " | | Junius, N. Y., 11 A.M. |
| " | | Hopewell, Va., 11 A.M. |
| " | | Winchester, Va., 4 P.M. |
| | 30th. | West Nottingham, Md., 3 P.M. |

MUTUAL AID ASSOCIATION

Will meet at Race Street Monthly Meeting room, on Second-day evening, Sixth month 17th, at 8 o'clock. Semi-annual election of officers; a full attendance desired. ALFRED MOORE, *Secretary.*

## ITEMS.

IN 1832, less than forty years ago, Matthew Baldwin, now deceased, received from the Germantown Railroad Company his first order for a locomotive. Amid difficulties that at this day would seem almost insurmountable, he filled the order. It was a success, as the following advertisement in the daily papers of that day testify.

"Notice.—The engine (built by Mr. Baldwin) with a train of cars will run daily, (commencing Thursday) when the weather is fair. When the weather is not fair, the horses will draw the cars the four trips."

Now forty-eight trains pass over a portion of this road daily.

THE census shows that there are in the United States 2,782 woollen mills, with 3,419 sets of cards. Of these, Pennsylvania has 471 mills, with 1,360 sets of cards; New York, 248 mills, with 834 sets of cards; Ohio, 216 mills, with 337 sets of cards, and Massachusetts, 182 mills, with 4,118 sets of cards.

The *Boston Transcript* of Fourth month 23d says: The ice on lake Winnepiseogee is yet thick and strong, and quite free from snow. The Concord *Monitor* says, fishermen are improving the opportunity, and daily many beautiful trout respond to the invitation, and are drawn out to gratify the eye, as well as appease the appetite.

THE WOMEN'S COLLEGE.—Dr. R. J. Dodd, medical Director in the United States navy, has donated to the Women's Medical College of Philadelphia, $4,000 for the purpose of endowing a scholarship, to be known as the "Hannah Matilda Dodd scholarship," in memory of his wife. Having seen a notice in the papers of the bequest of $4,000 to the College by Dr. Ann Preston, the late dean of the Institution, he was prompted to donate an equal amount to the College as a fitting tribute to the memory of his wife.

MUCH has been said of the richness of the grazing regions of our northwest Territories, yet but few of us here can really appreciate their extent or the value of the grass. A missionary, travelling in some of the valleys of Idaho Territory, has sent to this city a bunch of the native grasses of that section, which has been sent to us for inspection. He gathered them upon the 28th of April, while rambling over the south side of a hill, and found the heads nearly ready to bloom. We measured the specimens handed us, and find them to be 2 feet 5 inches long. Although it has been an uncommonly cold and backward spring, still thus early the grass is heavy and fit to cut. Some idea of the climate can be gained from this little instance, where there are actual proofs to substantiate the assertions of the richness of the soil and mildness of the temperature. The Northern Pacific Railroad, which passes through this valley, also passes for hundreds of miles toward the Pacific Coast through other valleys of similar fertility.—*Press.*

THE water in the River St. Lawrence is lower than was ever known before at this season of the year.

A Woman's Dress Association is in working order in England, which requires its members "to dress moderately, neatly, and becomingly;" "never to spend more for dress than can be conscientiously spared for the purpose;" "to wear no unhealthy style of dress."

A scientific survey of Siberia is about to be made by officers of the Imperial Geological Society of St. Petersburg. The work is to begin, and is expected to be completed in the course of two years.

KEITH JOHNSTON, in his summary of the results achieved by the Austrian expedition for the examination of the sea between Spitzbergen and Novaia Zemlia, states that the open sea navigated in 187 below the seventy-eighth parallel is more than five hundred miles in extent longitudinally, and of indefinite breadth.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Strattan, *Richmond, Ind.*

CONTENTS.

Memoir of Margaret Brown ..... 257
Brief Notes, No. 9 ..... 260
Duty ..... 263
Scraps from Unpublished Letters ..... 264
Home Conversation ..... 264
EDITORIAL ..... 264
OBITUARIES ..... 265
Extracts from Books and Culture ..... 265
The Two Cabinets Compared ..... 267
POETRY—The Quaker Meeting, 1688—It is more Blessed .. 268
The Regeneration of Japan ..... 269
A Cheerful Home ..... 270
The Education of Women ..... 271
Weeds ..... 271
The Thimble ..... 271
The Criteria of Progress ..... 272
Notices ..... 272
ITEMS ..... 272

For Friends' Intelligencer.

## MEMOIR OF MARGARET BROWN.

BY BENJAMIN HALLOWELL.

Margaret Brown, formerly Margaret Judge, was born at Concord, Chester County, Pa., on the 4th of Third mo., 1783, and died at Pickering, Canada West, on the 28th of Second mo., 1872, aged nearly 89 years.

It is an interesting engagement to trace the events that marked the life and character of those whom we have long known and loved, as standard bearers in the cause of Truth and righteousness, devoted laborers for the welfare of their fellow-creatures, without distinction of age, sex, or color. This is eminently the case in preparing a memoir of that devoted and faithful servant of the Most High, *Margaret Brown* formerly *Margaret Judge.*

In preparing a memoir of this valued Friend, the effort will be made to present the lineaments of her character through the incidents that attended her long and eventful life, rather than to attempt to represent them by words, so that the reader may draw from the *facts*, the lessons of instruction or warning that they are calculated to teach.

She possessed, naturally, those imperfections and failings that necessarily attach to humanity; and to draw her life-likeness without representing these, would not be true to nature, and hence not a likeness which those who knew her best could recognize, nor would it be so instructive as the true representation of all the prominent points of her character as they existed.

These imperfections arose principally from an *excess* of those active qualities, which, when under healthy restraint, rendered her so powerful for good—from that delicate sensibility, quickness of perception, and promptness to throw her whole soul into her action in accordance with the immediate impression, which imparted to her the great power she possessed as an instrument in the Divine hand. These characteristics often caused her to *feel* strongly and deeply, and sometimes to *speak* and *act*, under the impulse of this feeling, in a manner which she would immediately afterwards deeply regret. Such an ebullition of feeling, sometimes in one direction, and sometimes in another, being in so marked a contrast with her general character, was more prominent than it otherwise would have been. The writer of this memoir knew her intimately for many years, and he has never known a person who possessed fewer failings and frailties in comparison with the many noble traits that adorned her character, and which adapted her to great usefulness with all classes, and in every department of society, than Margaret Judge while she retained that name; and it is to that part of her life to which the preceding remarks have reference.

Of the early life of Margaret Judge, we

are now able to learn but little. By the Journal of her father, Hugh Judge, we find he was married to Susannah Hatton, daughter of Susannah Lightfoot, in the Ninth mo., 1776, at Pikeland, Chester County, Pa., within the limits of Uwchlan Monthly Meeting.

In the year 1780, he and his family removed to near Concord Meeting-house, and resided there three years.

In 1783, he removed "with his wife and four minor children," and took a certificate from Concord, to Wilmington Monthly Meeting, Delaware.

In 11th month, 1792, he removed with his family to New Rochelle, in the State of New York, and by certificate from Wilmington, they became members of Mamaroneck Particular, and Purchase Monthly Meeting.

In the 5th month, 1797, he removed with his family to the city of New York.

In the 3d and 4th months, 1804, he and his family settled at Little Falls, Harford County, Maryland, and became members of Little Falls Particular Meeting, which was then a branch of Gunpowder Monthly Meeting, to which their certificate was removed.

In the spring of 1807, he and part of his family removed with certificates to Baltimore Monthly Meeting for the Eastern District.

By the minutes of Indian Spring Monthly Meeting, held at Sandy Spring 4th mo., 15th, 1814, we learn that a certificate for Hugh Judge, and Susannah, his wife, from Baltimore Monthly Meeting, directed to that Meeting, was read and accepted.

Their residence was then in Washington city, the Friends of which place, as also of Georgetown and Alexandria, at that time all belonged to Indian Spring Monthly Meeting, which was held alternately at Indian and Sandy Springs. The members of this Monthly Meeting were very widely scattered. Indian Spring and Sandy Spring Meeting-houses were twenty miles apart, and each of these was about twenty miles from the meeting-house in Washington, and twenty-eight from that in Alexandria, by the route then traveled.

By the same minutes, we find that in the year 1815, the certificates for Hugh Judge and family was removed from Indian Spring Monthly Meeting, to Plainfield Monthly Meeting, Ohio, the certificates for his daughters Phebe and Rebecca being forwarded about the same time.

It appears from information kindly furnished by the correspondents of Uwchlan, Concord, and Wilmington Monthly Meetings, from the records of those meetings, that Margaret Judge was born near Concord Meeting-house, Chester County, Pa., on the 4th of Third month, 1783, and her certificate was taken by her father from Concord to Wilmington Monthly Meeting, when she was about 5 months old, which accounts for the fact that the time of her birth is not found on the records of either Monthly Meeting.

From what can be gathered, Margaret remained with her father's family until they left Little Falls, but she did not go with them to Baltimore or Washington, for we find by the Indian Spring Monthly Meeting records, that "a certifiate of removal for Margaret Judge from Gunpowder Monthly Meeting" was received at Indian Spring Monthly Meeting, held at Sandy Spring, Third month 18th, 1808.

The number of removals her father had made, and the many neighborhoods in which Margaret had lived, widely separated as they were from each other, gave her a very extensive circle of acquaintance. Her natural buoyancy and cheerfulness, great powers of observation, and remarkable mental activity, combined with her good judgment and sensibility, which constitute the basis of delicacy of taste and sense of propriety, gave her that ease of manner for which she was remarkable, and which rendered her interesting and attractive in the social circle.

When Margaret Judge moved to Sandy Spring, she lived with that precious mother in Israel, Deborah Stabler, widow of Wm. Stabler, the brother of Edw. Stabler, of Alexandria, and taught school in her house.

No doubt the "*Unseen Hand*" had graciously led her thither, in order that she might be preserved from the flatteries and attentions which her cheerful and animated disposition and bright natural abilities seemed to invite. Deborah remained her fast friend and confidential adviser, faithful and loving, honest alike to her virtues and her failings, until she left the neighborhood in 1825. Margaret was sensible of the salutary influence of her friend's kind counsels and cautions and timely advice, on many occasions; and was truly grateful therefor in times of thoughtfulness.

A number of the now elderly people of Sandy Spring neighborhood remember going to school to her, at Deborah Stabler's, a period of their lives to which it is pleasant to recur. Deborah took some boarders into her family to attend Margaret's school, some of whom were from Washington city.

The surrounding influences were very favorable to the development of the higher nature of the dear young Friend who is the subject of this memoir. Besides the preserving influence of the precious mother with whom she was favored to live, the children around her drew forth the active sympathies of her kind and affectionate heart, and there

were a number of intelligent and staid young Friends in the neighborhood. Every two months, a number of interesting and worthy Friends, old and young, came to Sandy Spring to attend Monthly Meeting, from Indian Spring, Washington, Georgetown and Alexandria, and on the alternate months, Margaret Judge would frequently go with a company of neighbors to Indian Spring, and meet with the same Friends and others there. Thus her natural sprightliness which was sometimes in danger of running into volatility, was restrained by those healthful surroundings, and she was gradually brought under the Divine hand, into a state of placid thoughtfulness, where the "Lion and the Lamb" in her disposition were brought sweetly to harmonize.

It appears to have been during her residence with this valued Friend and while keeping school, that Margaret Judge first appeared in public testimony.* She was approved as a Minister at the Monthly Meeting held at Sandy Spring, in the Sixth month, 1812.

About the year 1812, a school being opened close to Sandy Spring meeting-house, for which a male teacher was procured, Margaret went to Washington, and taught a school there under the care of Friends. While in that city, she resided in the families of Hannah Lytle, Samuel Hutchinson, and Samuel Brooke, worthy Friends. She may truly be said to *have been at home with them all,* such was the love they bore her.

About the year 1814, the Lancasterian system of education came into vogue, and Joseph Lancaster, its author, being a member of our Society, Friends took a great interest in it; and qualified Friends were sought as teachers in these schools. Accordingly, Margaret Judge was invited to take charge of the Female Lancasterian School in Georgetown, and her sister, Rachel Judge, (afterwards the wife of Townshend Waugh) of a similar school in Alexandria.

Under the care of Joseph Lancaster this system obtained for a time great popularity. He publicly explained his manner of teaching, and showed its adaptation to the minds and wants of the young, in bringing their powers into activity by physical training, and giving the children something to observe and something to do,—making letters first in boxes of sand with a smooth surface, then on a black-board, clearly foreshadowed the principles of object-teaching and Kindergarten.*

Margaret Judge became a very popular teacher, and her company being interesting and instructive, it was much sought by distinguished persons of both sexes in the District of Columbia. Her ardent temperament, warm-heartedness, and great physical energy and endurance, always imparted a *life-force,* a *spirit-power,* to that precious woman, which gave her an influence over the feelings of others, whether in the social circle or in the Gallery, that has rarely been equalled, and perhaps never surpassed.

In the midst of this growing popularity in Washington and Georgetown, not unattended by danger that her mind might be unduly drawn from its true centre, in which alone she knew her safety to rest, she was happily invited by those worthy Friends Samuel and Anna Thomas to be teacher for the Girls' Boarding School, which they were about to open at Wood Lawn, about a mile from Sandy Spring meeting-house.

Here we see another evidence of the providential guidance of that good and wise Being in whom was her trust, and to whom her prayers were raised daily for protection. Truly could she say, "As the mountains are round about Jerusalem, so are the arms of the Lord around them that *love* Him, and *whose trust is in Him.*"

Samuel Thomas was a brother of John Chew Thomas, a member of Congress from Maryland, a cousin of the late Philip E. Thomas, of Baltimore, and an approved Minister in the Society of Friends.†

Margaret Judge accepted the invitation of S. T. and wife. This brought her once more within the immediate influence of her valued Friend and counseller, Deborah Stabler, in whose shadow there seemed to be additional safety for her. The surroundings, too, were much more favorable to the development of

* An incident is remembered that seems to decide this point. The scholars as well as the teacher attended Friends' meeting at Sandy Spring, which was near the school. One of the little girls from Washington often gave trouble in school, by talking and she was sometimes put in the closet for it. One day in meeting, although she was accustomed to hear those on the *upper seats* speak, like the teacher at the school desk, when Margaret spoke sitting among the scholars, the little girl remarked after meeting, "Margaret will have to go into the closet for talking in school." This is believed to have been the first time she appeared in the Ministry, about the year 1809 or '10.

* It is related, that when Joseph Lancaster, by invitation, delivered an address explanatory of his system, in the hall of the House of Representatives at Washington while Henry Clay was speaker, Clay was present, and, on the conclusion of the address, he went to J. L. and said in his bland manner, "Permit me to help out of that chair the greatest man that ever filled it." Joseph's immediate response was, "It has now been filled with nothing better than Clay."

† See the interesting memorials of those worthy Friends Samuel and Anna Thomas, in "Friends' Miscellany," Vol. vi., page 130 and 133.

her higher nature than those she had left, but the change was at no small sacrifice of her natural feelings and inclinations. True it is "There is a Divinity that shapes our ends, rough hew them as we will."

She soon became very much interested with her school at Wood Lawn, which was opened in the year 1816. There were several scholars from Baltimore, and some came with her from Washington and Georgetown; among these were the daughters of Francis S. Key, a celebrated lawyer of the District.* Margaret was a great admirer of genius, and Key held a high place in her estimation, which naturally extended to his daughters, who possessed in a measure this trait of their father's character.

Margaret related a characteristic reply of one of the daughter's who took a pen to her to be mended during the exercise of writing, with that old complaint which elderly persons will remember as common in their early days, "It don't make a good hair stroke." Margaret attended to it, and handed it back to the girl. Very soon it was returned with the same complaint. Margaret perceiving it was the one she had just had, remarked, "I just now mended this pen." The girl, blushing with emotion, lest the idea which was struggling for expression might seem too pointed, replied, "You *cut* it Miss Judge;—you *did not mend it.*"

The warmth and strength of attachment of some of Margaret's scholars for her, were most remarkable. They seemed to know no abatement through a space of many years. Their hearts appeared to be knit with hers. As an illustration of the endurance of this high regard of her scholars for her, amounting almost to veneration, I will relate an incident that occurred within the last few weeks. I called upon one of our neighbors (not a Friend) who had been her scholar at Wood Lawn, in 1817; she was then about 8 years old, and an orphan. My business was to make some inquiries about Margaret Judge. Upon my making it known, she went to a small box, or casket, which was almost within reach from her usual seat in the sitting-room, and took therefrom a scrap of paper less than a half sheet, carefully preserved, upon which was written by Margaret Judge, a letter to her of affectionate counsel, when she was *about thirteen years of age*,—fifty years previous! She told me that she had always kept this letter by her, regarding it as one of her most valued and precious treasures, and she thought it had been a blessing to her through life. She permitted me to read it. It was a beautiful and appropriate letter, evidently written under a feeling of deep interest and affection for the dear orphan girl, to whom it was as a word from the Good Father, and He blessed it to her profit, in accordance with the promise, "My word shall not return unto me void, but it shall accomplish that whereunto I send it."

*Extract from a letter of Letitia E. Fisher, of Wakefield, near Germantown, Philadelphia, dated Fourth month 19th, 1872.*

"I was a scholar of M. J's at Wood Lawn Boarding School, about the year 1818, just before the close of that Institution, and was much attached to her. She was very warm hearted, and of a most affectionate disposition, full of life, even to gaiety. Sometimes, when walking with us she would say, "Come, girls, let us see who can reach yonder tree, or fence, first," when she would start off, her plain starched cap floating in the wind behind, much to the amusement of the scholars, as we were following after.

"She was a most pleasant companion, zealous in every good word and work. We had Scripture reading of an evening, and frequently prayer, by herself, as well as by the Friends who were visiting there. Sometimes Francis S. Key, of Washington, when there, would assist in the devotions of the evening, which had a very solemnizing effect upon us scholars before retiring for the night.

"I thought M. J. a most excellent, good person, and I am truly glad to have her virtues commemorated by her friends."

(To be continued.)

* Key, a short time before, had written that patriotic national poem, "The Star Spangled Banner," while detained a prisoner on a British man-of-war, in the Bay in front of Baltimore, whither he had been sent by the city authorities, under a flag of truce, and the vessel being preparing to bombard the city, the officers would not permit him to return. It was under the feelings of the bombardment that ensued, to which his family was exposed in his compulsory absence, that this thrilling poem was written.

For Friends' Intelligencer.

## BRIEF NOTES. NO. 9.

BY E. MICHENER.

*The Temperance Ladder, No. 2.*

XIV ROUND.—*In harvest and other times.*—Admonitory.

1766. "Overseers and other Friends are desired to excite their brethren to vigilance, to avoid the *immoderate* use of spirituous liquors in *harvest* and other times.

And a concern is revived in this meeting to advise against and excite Friends to discourage it on *all occasions*, both by example and precept."—(*Yearly Meeting.*)

During the last quarter of the past century, the records of the Yearly, Quarterly and Monthly Meetings show an astonishing amount of patient, conscientious labor for the abatement of this great evil. Individuals

were often continued under the care and surveillance of committees for many months, sometimes for years. From the same evidence it would seem to have diminished during the next quarter. Perhaps the necessity was less urgent.

XV Round.—*Distillation from grain.*—Admonitory.

1777. "In regard to the practice of *destroying grain* by distilling spirits out of it, it is the sense and judgment of this meeting that that practice should be wholly discouraged and disused among Friends; and that Friends ought not to *sell their grain* for that purpose, or *to use or partake of* liquors made out of *grain*."—(*Yearly Meeting*)

It was certainly a benevolent idea of those honest Friends to save the grain—the staff of life—from wanton destruction; although the political economist may allege that the *surplus grain* raised for distillation may serve as *a store house* in time of *scarcity*, when the *demand for bread* becomes *greater* than *that for drink*. The distinction was, however, an unfortunate one. By placing the *ban* on *one form* of the article they left the *other forms* more free for use, and, as sad experience has shown, only rendered their exclusion more difficult.

XVI Round.—*Public-house Keeping.*—Admonitory.

1777. "Considering the difficulty and snares, both to our young people and others, which are attendant on that of keeping *houses of public entertainment, beer-houses* and *dram-shops*, whereby the reputation of Truth has greatly suffered, and in some places the children and families of persons concerned herein have been brought into disgrace and loss, both spiritually and temporally; it is the United sense and judgment of this meeting that Friends ought not to give way to the desire of outward gain arising from such employments, but to keep themselves clear thereof by attending to the pointings of pure wisdom."—*Yearly Meeting.*

XVII Round.—*Query.*

1777. About this time the Query was amended to read "Are Friends careful to discourage the unnecessary distillation or use of spirituous liquors, frequenting taverns and places of diversion, &c."—(*Yearly Meeting.*)

XVIII Round.—*Manufacture and traffic in.*—Admonitory.

1788. "For the preservation of our fellow members from the temptation of the gain of unrighteousness, we think it expedient that the Quarterly and Monthly Meetings be excited and enjoined early to appoint committees, unitedly to proceed in visiting and treating with our members individually who are concerned in *importing* spirituous liquors from the *West India Islands*, or other places, either on their *own* account or as *agents* for others; and those who *purchase* and *retail* such liquors in greater or less quantities, as also those members who are concerned in the *distillation* of these liquors *from grain or other produce*, either in their own families, or *encouraging* and *promoting* it in others."—(*Yearly Meeting*)

The latter clause seems to relate to a practice, then quite common, for farmers to own small stills and to distil their own liquors mostly from fruits, and sometimes for a few neighbors.

XIX Round.—*Medicinal use of liquors.*—Advisory.

1788. "We apprehend it is expedient to recommend and advise those who make *use* of spirituous liquors in their *families* in a *medicinal* way, that they be careful to keep within the bounds of true moderation in the use of them for such a purpose."—*Yearly Meeting.*)

This was, and continues to be, a well-timed and necessary caution as regards both the *family* and the *professional* use of this much abused and misused remedy.

XX Round.—*Manufacture and traffic in.*—Advisory.

1794. "If any should reject the labor and advice of their friends by continuing in the practice of *importing* or *vending* spirituous liquors, either on their own accounts or as agents for others, or *distil* or *retail* such liquors, or *sell* or *grind* grain for the use of distillation, *that such should not be employed in any service in the church, nor their contributions be received for the use thereof.*"—(*Yearly Meeting.*")

This may seem to be a novel procedure—and is *unique* so far as my knowledge extends. But the same has been long and often practiced without the rule having been distinctly laid down. Indeed, it can seldom be expedient and proper to place the service of the meeting in the hands of disorderly and refractory members.

XXI Round.—*Manufacture or sale out of grain.*—Admonitory.

1794. "If any should distil spirits *out of grain*, or retail such liquors, Monthly Meetings should deal with them as other offenders, and if they cannot be prevailed upon to desist from such a practice, be at liberty to declare their disunity with them."—(*Yearly Meeting.*)

XXII Round.—*Manufacture and sale.*—Censure.

1832. "Monthly Meetings ought to take an early opportunity tenderly to treat with such of our members as are concerned in the importation, distillation, or sale of spirituous

liquors, and if, after faithful patient labor to convince them of the awful demoralizing effects of their conduct and its inconsistency with the testimony of our Religious Society, they cannot be prevailed upon to relinquish the business, the said meetings be at liberty to put the discip ine in practice against them."—(*Yearly Meeting.*)

XXIII ROUND.—*Use, or giving in harvest, etc*—Admonitory.

1832. "A tender religious care ought to be extended to such of our members as are in the *use* of spirituous liquors as a *drink*, or handing it out *in harvest*, or *at other times*, in order to dissuade them from the practice."—(*Yearly Meeting.*)

XXIV ROUND.—*Query.*

1839. "Are Friends clear of the *distillation* or *sale* of spirituous liquors? and are they careful to discourage the *use* thereof as a *drink*, and from attending places of diversion, and the unnecessary frequenting of taverns; and do they keep to true moderation and temperance on account of marriages, burials and other occasions?"(—*Yearly Meeting.*)

XXV ROUND.—*Owning or renting taverns, etc.*—Advisory.

1841. "Friends are tenderly advised to abstain from renting their property, or furnishing any material whereby our testimony against spirituous liquors, as a drink, will be violated."—(*Yearly Meeting.*)

XXVI ROUND.—*Query.*

Query as proposed by Fishing Creek Half-Year Meeting.

1871. "Are Friends clear of the use, as a beverage, and of the manufacture and sale for that purpose, of any spirituous or malt liquors, wines or anything that can intoxicate? And is due caution observed in the use thereof as medicine?"—(*Yearly Meeting Extracts.*)

Way did not open for its adoption in the unity, and it was referred to the further consideration of the Yearly Meeting the next year.

1872. "The [joint] committee on the proposition from Fishing Creek made a verbal report, that the prevailing sense of the committee was that it should be adopted—some Friends dissenting. On consideration, way did not open to adopt the proposition at this time."—(*Yearly Meeting Extracts of Men Friends.*)

"The consideration of the report of the committee on the fourth Query, claimed our attention, and there was a large expression in favor of the proposed addition, while some were not prepared to adopt the change at this time. The subject was referred to our next Yearly Meeting."(—*Yearly Meeting Extracts of Women Friends.*)

This was to many a humiliating scene to witness. Friends who have long occupied conspicuous places in our Society, and who have been looked upon as *fathers* and *mothers*—elders in the church—standing up in determined opposition to the further progress of the temperance reformation, which their *sons* and *daughters* were earnestly laboring to promote.

Now what are the reasons assigned for this *anomalous* conflict between the *elders* and the *youth?* They may be various; I have heard but *one*. Society has constantly committed the grave error of distinguishing between *distilled* and *fermented* liquors. While it has denied to us the use of the one, it has tacitly permitted the use of the other by its members. As we advance in years, when the infirmities of old age begin to afflict us, we too often have recourse to stimulants, until the habit of using them becomes established.

This condition may sometimes awaken a *serious* thought, but when we remember Paul's advice to Timothy, "Drink no longer water, but use a little *wine for thy stomach's sake*, and thine often *infirmities*."—(*Tim.* v 23,) we take courage and conclude that we too may use a little *wine* for our *stomach's sake*, and our many *infirmities;* and we cannot consent to the adoption of a rule of discipline which would *deprive* us of this privilege, or render us *offenders* when we exercise it. Here the argument rests.

But our Friends seem to have forgotten that Paul wrote *other* epistles than that to Timothy.

"Let no man judge you in meat or in drink."—*Col.* ii, 16.

"If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."— 1 *Cor.* viii 13.

Timothy was, no doubt, *sick*, and was thought to *need wine* as a proper medicine. But Paul, how different! what a noble example! He well knew the danger of evil example to the weak. He would not mislead a weaker brother. He would suffer voluntary privation rather than hurt the least of the little ones. Rather than do this he would take the *temperance pledge* and refrain "as long as the world standeth." I repeat, WHAT A NOBLE EXAMPLE!

If our friends *are really sick*, as Timothy was, and wine is the appropriate remedy, let them have it "with due caution in the *use* thereof," as the proposed rule provides. But if they *are not really sick*, or if the remedy is inappropriate, then they need and ought to

be thankful for a prohibitory rule upon their inconsistency.

The habitual use of even mild stimulants soon produces an *artificial condition* of the system, which will cause *suffering* and *depression* whenever the stimulus is withheld and produces a seeming demand for its renewal. This *deceptive feeling* is what has led so many down to destruction—the prolific *source* of much of the *drunkenness* under which the land mourns. "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any man see thee, which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him that is weak be emboldened to eat those things which are offered to idols, and through thy knowledge shall the weak brother perish?"—1 *Cor.* viii, 8, 9, 10.

Conclusion. — The unfolding of divine Truth in the mind is a gradual work, dependent upon the degree of obedience rendered to its manifestations, for it will ever remain to be a truth, that he that is faithful in a little shall be made ruler over more. The progress of associated bodies is, however, retarded by causes which do not operate upon individuals. Religious society is necessarily composed of heterogeneous materials. There are many gifts, but one Spirit. Many states of religious experience; many degrees of obedience to manifested requirements. While some may utterly refuse to walk in the light which has been furnished to them; the feeble will lag behind and require a helping hand; the doubting will wait for clearer manifestations; the perverse will not move forward. Yet herein is the beauty and the excellence of religious association, that the strong and the confident are willing to wait for, to encourage and assist the weak, the timid and the desponding, casting off only those who wholly refuse their proffered assistance. This has been beautifully exemplified in the case before us. For two centuries, by long, patient, unremitted labor the Society has steadily progressed in the temperance movement thus far. But much still remains to be accomplished before we can stand secure on that proud and noble platform, TOTAL ABSTINENCE FROM ALL THAT INTOXICATES—to which the Temperance Ladder will finally lead us.

If it was so difficult for our fathers to experience an anointing of their eyes with the eye-salve of the kingdom, so that they could clearly perceive the sinfulness of intemperance, let us profit by the things which they suffered, and earnestly seek to have our own vision so purified that we may more readily discern the duty which devolves upon us to perform. And may the glorious beams of the sun of righteousness penetrate deeper and deeper into the dark recesses of our selfish nature, until we become cleansed from all the contaminating influences of this terrible curse, and redeemed from every gratification whereby it is encouraged and sustained.

For Friends' Intelligencer.

I was interested in reading the Scrap from Unpublished Letters, p. 231, No. 15, present volume of the *Intelligencer*, and I desire that *Friends* will seriously consider the truths therein presented; that we may indeed and in truth co-operate in promoting all that is for our good, and that will tend to our advancement in the knowledge of truth and uprightness. As we co-operate in this, there will be no desire to urge upon our friends any measure they are not prepared for, thus compelling them to submit; for it is true, that "when human authority, from whatever source derived, is assumed by some over others, there is not co-operation; there *true* civilization does not yet exist," much less the Truth as it is in Jesus. Unity is the basis of the structure of *our* organization. If we fail to maintain *Love and Unity* the foundation of the structure is weakened, and the materials easily separated. "These things I command you that ye love one another." "Greater love hath no man than this, that a man lay down his life for his friends"

W. G.

## DUTY.

Duty, in the modern sense of hard work, is a defective school of character. The busy man, who is perpetually engaged in doing something, whether it be by head or hand, runs a great risk of losing that precious class of sympathies which belong to the receptive rather than the active side of our nature. Labor and study do not give us all that is best for us as men. There are convictions of the utmost value which do not come to us by dint of reasoning or the demonstrations of science, but only in the form of *impressions*. There is much in us of what is best, of which we can say no more than—we have felt. We have not so much mastered the thought as the thought has mastered us. There are a thousand lessons which come to us through ear and eye, which, if we have but the heart to receive them, form a better education than half the "useful information" or closer reasonings of the schools. For however great a power knowledge may be, yet wisdom and reverence and sympathy with what is lovely and pure are not learned by proof and rule. Too little room is given to the purpose of being still and alone with God. The old saying, "Enter into thy closet and shut the door,"

and the old examples of the greatest and holiest, were never more needed in practical remembrance by us than now. Even for the sake of making work truer, we must make it a business to reserve these open spaces in daily life for spiritual repose. We must "study to be quiet," and when "many are coming and going, go apart by ourselves, that we may rest awhile."—*Anon.*

## Scraps

### FROM UNPUBLISHED LETTERS.

The Yearly Meeting (New York) was very satisfactory to me, and I trust to all who attended it. I remained there until Fifth-day morning, and then reluctantly bade farewell to new and dear friends, whom but a few days before I had met as entire strangers. But I rejoice that there is a Christian love that now seems to pervade our Society, giving promise of a true awakening into the life and power of God. Oh, if we but do our duty as truth reveals it, I believe we will again go forth in the power of the Holy Spirit, to lead the world in the paths of practical righteousness; and the age of Fox, Penn and their cotemporaries need no longer be referred to as the period when the glory of the Gospel of Christ was manifested in its greatest power; for I feel that our day and generation has a work even *greater* if we but prove true to the holy calls of duty. While forms, ceremonies and traditions, may have had their appropriate place, they cannot give peace to the soul, nor salvation to the sons and daughters of men. It is only Christ, the power of God dwelling and ruling within us, that accomplishes for us the work of regeneration, and gives spiritual life. And this is life eternal, "To know Thee the only true God, and Jesus Christ whom Thou hast sent." May we be earnest, but not over zealous, waiting for the voice of the true shepherd, before we go forward. And *then*, let not the ambitions of the world, the love of ease or riches be a stumbling block in our path, but may we go forward in the love of God for the establishment of His kingdom among men.

### HOME CONVERSATION.

Children hunger perpetually for new ideas. They will learn with pleasure from the lips of their parents what they deem it drudgery to study in books; and even if they have the misfortune to be deprived of many educational advantages, they will grow up intelligent if they enjoy in childhood the privilege of listening daily to the conversation of intelligent people. We sometimes see parents who are the life of every company which they enter, dull, silent and uninteresting at home among their own children. If they have not mental activity and mental stores sufficient for both, let them first use what they have for their own household. A silent house is a dull place for young people,—a place from which they will escape if they can. How much useful information, on the other hand, is often given in pleasant family conversation, and what unconscious, but excellent mental trainings, in lively social argument. Cultivate to the utmost all the graces of home conversation.—*Good Health.*

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 22, 1872.

EDITORIAL NOTE.—A friend sends us an interesting account of the late New York Yearly Meeting, which we would gladly accept, but we have already given a similar article, sent us by another friend.

INTERNATIONAL PENITENTIARY CONGRESS.—We are informed that our friend, Aaron C. Macy, of Hudson, N. Y., has been appointed delegate to the International Penitentiary Congress, to convene in London, on the third of next month. He will sail for Liverpool in company with Aaron M. Powell, of New York, by the steamer Canada, of the National Line, on the 15th inst., and be absent in Europe for several months. They are the bearers of the following address, prepared by the Representative Committee, and approved by New York Yearly Meeting:

*To the International Congress on the Prevention and Repression of Crime*, to be held in London, Seventh month, 1872:—

Regarding the welfare and elevation of the human family as legitimate objects of interest in all religious organizations, we embrace the opportunity of the assembling of your Congress as a proper occasion for a statement of our views on the subjects which will claim your attention.

That all legal penalties for crime should have distinctly for their object the reformation of criminals, and that society has a greater interest in their reformation than in their punishment. A vindictive imposition of penalties we regard as both unwise and unjustifiable; that, as like begets like, all punishment which in its nature has the char-

acter of retaliation, tends to harden the criminal rather than lead to a true and lasting reformation.

We regard human life, the gift of God, as inviolable, and the death penalty as vindictive to the criminal, demoralizing to society, inadequate as a remedy, and inimical to Christian civilization. We hope, therefore, the way may open for your body to recommend to all civilized nations its early abolition from their penal codes.

The efforts of your Congress to promote a more humane sentiment in the governments of the world in dealing with the unfortunate and the criminal, meet our sympathy and approbation.

DIED.

SHREEVE.—On the 4th of 6th mo., 1872, at the residence of her brother, Alexander Shreeve, in Wrightstown, N. Y., Sarah H. Shreeve; a consistent member of Upper Springfield Monthly Meeting.

STUCKEY.—On the 9th of 6th mo., 1872, of convulsions Joseph Bancroft, youngest son of Thomas W. and Mary E. Stuckey.

BOWERS.—In Kent County, Maryland, on the 25th of 5th mo., 1872, of consumption, Lydia, wife of Thomas L. Bowers. She was buried in the graveyard at Cecil Meeting House.

## EXTRACTS FROM BOOKS AND CULTURE.

The old Latin rule, "*Non multa, sed multum*," not many books, but much reading, is as good a rule as ever was devised. We read too many books. We read too hastily and carelessly. Almost any book that is worth reading once, is worth reading two or three times, and all the best passages are worth reading ten or a dozen times, or till we know them by heart. If you don't like to do this reading by yourselves, do as I do: try the favorite passages on your friends. Whenever you will you can do them good, if they will only listen, though they will sometimes vote you a bore for your trouble. But whether read by yourself, or to others, it is the passages thus read that one really assimilates, and that become a part of one's mental structure and working machinery. And this sort of reading aloud is the only sort that is profitable, except where one reads while others work. If their work does not require attention, this is a great saving of time; but for two people of leisure to read to each other is a sheer waste of time. If nothing else is lost in this way, we lose the chance for skipping, and in many books the art of skipping is an art that cannot be neglected advantageously.

I should name as one of the primal secrets of successful reading, the having of some nucleus around which one's reading can arrange itself. By this I mean a great deal more than the choice of some particular line of reading. history or fiction, or poetry or science, and devoting one's self to that exclusively. Such a proceeding is very apt to be narrowing in its influence; it makes a man a pedant in one thing, an ignoramus in almost everything else. A broad culture makes many sorts of reading necessary. Nothing gives so much grace and power to the writings of Huxley and Tyndall as the varied culture that they bring to the performance of their work. Every form of literature comes to clothe their scientific researches in garments of beauty, in "singing robes," perhaps, that so the music of the thought may find a readier entrance into the hearts of men. But it is astonishing how much faster and better one can read when he has some nucleus around which the books may gather. In this way one can make his daily business, whatever it may be, a point of attraction around which books will gather like steel filings to a powerful magnet. For such is the solidarity of the universe, such are the infinite ramifications and affiliations of all things and persons and events, that one can enter anywhere upon a road that shall lead through a most diversified country. * * *

Now it seems to me that it is every man's duty to know as much about the work or business he pursues as he can possibly. If he will but strive to do this, his business at once becomes educative to himself and for others. Then he can "talk shop" to some purpose. I know not how it is with others, but for myself I value exceedingly the man who can talk intelligently, not merely about the financial aspects of his business, but about its scientific aspects, its moral aspects, its relations to political economy and history and art. In this way the humblest business opens out into the freedom of the universe. * * *

Another secret of culture is to begin betimes. A taste for literary and æsthetic things must grow with one's growth and strengthen with one's strength. It cannot suddenly be acquired after a youth and prime divorced from all such things and devoted exclusively to making money. This is the reason why so many men are never so happy after retiring from business as they were before; they have not, while in business, cultivated those tastes and habits in which the man of leisure can find solace and delight, and when they have time to acquire them they have no longer inclination. *Ennui* possesses them, and they soon wish and often find themselves back in the counting-room. One of the best uses of a college education is, that if a man have any original taste for culture, it is thus increased, so that if he enter on a business where it is not directly useful, he must and will go on increasing the stock of his acquirements. It is possible that a man

so educated will not make so good a business man as one entering upon business at an earlier period. But though less a man of business, he may be more of a man, and as Marcus Aurelius said, "I would rather be a good man than a good man of business, or doctor, or lawyer, or anything else." The best things that money can buy are leisure and culture and the opportunity to benefit others; and so, of course, one had better have the leisure and culture and his knowledge how to benefit, scattered all along through his life, than be ever so good a man of business and miss these things. * * * A wise economy is that which saves in the right place and spends in the right place; it is not negative, not merely saving; a penny saved is a penny earned, sometimes, not always. A wise economy saves in the lower direction that it may spend in a higher. * * * It is sad to think how much money is wasted on mere sensual delights that might go to improve the mind and beautify a home. * * * Nothing is sadder than to see people of moderate means, as we all do see them, putting almost their entire earnings on their backs, while their rooms are as naked as a prison, and their minds as empty as a shallow well in time of summer drought.

The secrets of culture are many, and not all connected with books. Among the best is high companionship. "Put one wise man in a company, and all are wise, so rapid is the contagion." Books are non-conductors of the electricity of culture as compared with persons of intelligence. Let us then seek, in so far as we can naturally and modestly, to mingle with superior men and women; not in the way of lion-hunting, not by any means; nothing is more contemptible than that; nothing more fatal to a culture that is deep and genuine. Let us go nowhere for the fame or repute or distinction that will accrue to us by going. But without doing this we can aspire to gradually obtain the friendship and companionship of persons of ideal worth, to whom without irreverence may be applied the words spoken by a Hebrew singer of the Deity: "In their presence is fullness of joy, at their right hand are pleasures forevermore."

And just in proportion as such intercourse is exalting, is the opposite habit of cultivating the acquaintance of inferior people, because they flatter one's vanity and look up to us as gods, the enemy of progress. Beware if you find yourself rejoicing in the praise of those whose judgment you are well aware does not entitle them to the least consideration. You might as well engage an artist to paint a flattering portrait of your face, and hang it in your room for your own personal inspection. You know it is false, and the more you look at it the more your face deteriorates, for faces grow more beautiful only when the soul within grows better and purer. So the mind that allows itself to be falsely flattered, by that very act deteriorates and loses even the little beauty it possesses.

Culture would be much more accessible if a more generous frankness were the order of the day, if unfavorable criticism were not so frequently considered a breach of the proprieties and amenities of social life. We ought to be perfectly willing to take criticism that is made in the right spirit, and as willing to give it when we feel the need. It is very pleasant to praise the good performance of one's friends, but I hold we have a right to do this only on condition that we are as free to blame them as to praise. And certainly no other compliment that we can give or receive compares with the assumption that our friends prefer our honest thought to our dishonest speech or silence. Let us then welcome all honest blame of anything we do, and never withhold our honest criticism where our friends are worthy of such noble confidence.

The desire to appear wiser than we really are is a reef on which many an opportunity for growth is wrecked; a perfect willingness to pass for exactly what we are worth is a great tidal wave that lifts us up and bears us on in the direction of our genius with consummate grace and power. He that would *be* wiser than he is should never be anxious to *appear* so. * * * Do not, because I have spoken of books so warmly, because they are so much to me, because I would have them so much to you—do not imagine that I make the measure of a man's reading the measure of his intelligence. I fully recognize that while, to many men, books are the best medium of inspiration, to other men they are not equally helpful, while the open volumes of nature and of life, whose leaves the soft winds of time are always turning, are to them a source of continually-increasing pleasure and improvement.

> "They wander away and away with nature,
> The dear old nurse
> Who sings to them night and day
> The rhymes of the universe."

Their delight is with the sons of men. They love to study their habits and read their characters. And in these ways they attain to a far higher and better culture than many a man of books. Indeed, the mere man of books can seldom cope with the men of observation. The fortunate man is he to whom all the books are opened,—those that men have written with God's help, and those that God has written on the sky, the earth, the

sea, and in the marvellous life of our humanity.

And because I have seemed to think so much of intellectual culture, do not imagine for one moment that I am not conscious of a loftier ideal. I do prize the pleasures of the intellect. I thank God for them every day, for the books which, as I read them, fill me with unspeakable delight and happiness, thrill me with ecstasy, still me with heavenly calm; for the men who wrote these books; for all the mighty ones whose names I cannot number —names that are written in heaven, the heaven of man's heart, in characters of fire forever; but as much as all these are to me and to the world, I know there is a wonder and a beauty of the moral life, which towers above these heights of intellect as the Himalayas tower above the miniature mountains which the school-boy makes from earth made soft by spring or autumn rains. I know that the humblest man, whose life is ordered according to the highest thought of duty that he knows, has come nearer to the mark of God's high calling than one who, with the mind of Shakspeare, is content to grovel mid a heap of sensual indulgences and ignoble aims. Let us, then, while we admire and reverence all intellectual attainment, reserve our deepest reverence for that simple goodness which is within the reach of all; and while we seek for ourselves with all earnestness and steadfastness, the splendid prizes of the intellect, with a deeper earnestness, and steadfastness yet more inflexible, let us seek that crown of life, that crown of righteousness, which fadeth not away.

"Far better in its place the lowliest bird
Should sing aright to God the lowliest song,
Than that a seraph strayed should take the word,
And sing his glory wrong."—*Chris. Rey.*

THE TWO CABINETS COMPARED.

The mode in which the recent negotiations about the supplementary Treaty have been carried on has directed general attention to the constitutional differences between the British Cabinet and that of the United States. The two countries employ very different methods of executive action. With our own we are tolerably familiar, or ought to be; but as the British system has features which ours has not, it may not be amiss to contrast it with that which prevails here. The members of the British Cabinet are all men who have gone through a long course of training in public affairs. The appointment to a seat in it of any one who had not been heard of before, would be hailed with a shout of derision from one end of the country to the other, and would probably prove fatal to the Ministry. Few men can hope to hold any important public *political* office in England until they attain to middle age and have served several years in Parliament and in subordinate offices. In the course of this training a man will show where his aptitude lies, and he will become marked accordingly. But with us it is not so. The Cabinet is selected from the partisans of the incoming administration, partly according to the preferences of the new President, partly according to the political exigencies of the moment. Hence it frequently happens that men who have never held office before, and perhaps are to a great extent unknown, are suddenly placed in commanding positions, enabling them to control an enormous amount of money and patronage. The nation at large cannot tell whether they will be efficient statesmen or not, though their qualifications may be known to the wire-pullers. Seven gentlemen are selected to fill the Cabinet offices, their selection being greatly influenced by the claims of the most influential States to be "represented" in the Cabinet. They are appointed to office, and are then expected to acquire their qualifications for it. If they fail in this, the result is a break down, with more or less damage to the credit of the Administration.

Another curious contrast between our system and the British is, that in the latter the men are selected for the offices, in the former the offices are selected for the men, the only exception being that of the Attorney General, who must be a lawyer of good standing in his profession. The gentleman who may be appointed American Secretary of the Navy, for instance, might just as well be appointed Secretary of the Interior or Postmaster General, so far as his previously known qualifications may be concerned. It is true, that in practice some attention is paid to qualifications in appointing the Secretary of State and Secretary of the Treasury, but this is not necessarily the case, and it may be supposed that only in the event of known incapacity, or of some other defect in the nominee, would the Senate refuse to confirm his appointment. In England the sovereign selects the Cabinet theoretically without reference to Parliament or people, but practically with deference to both, for an unpopular or incapable ministry can be turned out in a summary manner by a vote of want of confidence from either House of Parliament.

A still greater contrast between our system and the British is found in the fact that our Ministers have no seats in Congress, while it is an absolute requisite for a British Minister to have a seat in Parliament. When a member of the House of Commons accepts a Government office he does so at the risk of his seat, for he must by law resign his member-

ship, but he may immediately offer himself for re-election. Should he not be re-elected he will also have to resign his office, if it be an important one, for he will be required to attend constantly in his place in Parliament to answer any questions which may be put to him in reference thereto. The British Ministers are incessantly "questioned," and on every variety of subject, from the most important to the most trivial. They must therefore keep themselves well p sted in everything, and this is of itself quite an edu cation; but when a member intends to ask a question of a Minister, it is usual to send him (the Minister) a note a day or two beforehand, specifying the question and the time when it will be asked. This customary courtesy enables the Minister to look up the facts, statistics, &c., of the case, and to furnish a complete answer. There is nothing of this sort in our Congress. One of our ablest contemporaries, the Springfield (Mass.) Republican, well remarks: "Our Cabinet is a voiceless and impersonal institution. Its members are not before the people. Their opinions, if expressed at all, must depend upon a chance invitation to deliver a stump speech, and that of a partisan character, or else upon the irresponsible and distorted screed of a professional interviewer, anxious to earn his ten dollars a column. At the opening of each session of Congress they make their annual reports, but these are properly schedules of the status of affairs at that moment, rather than reviews and foreshadowings of State doings. During the rest of the session the head of a department is only accessible through a Congressional resolution calling for papers, or through the repulsive summons of a perhaps hostile Investigating Committee—either method being cumbersome, wasteful of time, and fertile in misunderstanding." Perhaps the French system of giving to Ministers a seat in the National Assembly by virtue of their office, so as to enable them to make statements, and give explanations, but not to vote, unless ac tually duly elected members of the Chamber, has advantages over both the British and American systems.—*Public Ledger.*

## THE QUAKER MEETING. 1688.

[From "The Germantown Pilgrim," an unpublished Poem.]

BY JOHN G. WHITTIER.

Fair First-day mornings, steeped in summer calm,
Warm, tender, restful, sweet with woodland balm,
Came to him like some mother-hallowed psalm

To the tired grinder at the noisy wheel
Of labor, winding off from memory's reel
A golden thread of music, with no peal

Of bells to call them to the house of praise.
The scattered settlers through green forest ways,
Walked meetingward. In reverent amaze

The Indian trapper saw them from the dim
Shade of the alders, on the rivulet's rim,
Seek the Great Spirit's house to talk with Him.

There, through the gathered stillness, multiplied
And made intense by sympathy, outside
The sparrows sang, and the gold-robin cried

A-swing upon his elm. A faint perfume
Breathed through the open windows of the room,
From locust trees heavy with clustered bloom.

Thither, perchance, sore-tried confessors came,
Whose fervor jail nor pillory could tame—
Proud of the cropped ears meant to be their shame.

Men who had eaten Slavery's bitter bread
In Indian isles; pale women, who had bled
Under the hangman's lash, and bravely said

God's message through their prison's iron bars;
And gray old soldier-converts, seamed with scars,
From every stricken field of England's wars.

Lowly before the Unseen Presence knealt
Each waiting heart, till, haply, some one felt
On his moved lips the seal of silence melt.

Or, without spoken words, low breathings stole
Of a diviner life from soul to soul,
Baptizing in one tender thought the whole.

When shaken hands announced the meeting o'er,
The friendly group still lingered near the door,
Greeting, inquiring, sharing all the store

Of weekly tidings. Meanwhile youth and maid
Down the green vistas of the woodland strayed,
Whispered and smiled, and oft their feet delayed.

And solemn meeting, summer sky and wood,
Old, kindly faces, youth and maidenhood,
Seemed, like God's new creation, very good.

And greeting all with quiet smile and word,
Pastorious went his way. The unscared bird
Sang at his side, scarcely the squirrel stirred

At his hushed footstep on the mossy sod;
And wheresoe'er the good man looked or trod
He felt the peace of Nature and of God.

—*The Independent.*

## "IT IS MORE BLESSED."

Give! as the morning that flows out of heaven;
Give! as the waves when their channel is riven;
Give! as the free air and sunshine are given!
Lavishly, utterly, joyfully give—
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy hearth ever glowing,
Not a pale bud from the June roses blowing—
Give! as He gave thee who gave thee to live.

Pour out thy love like the rush of a river
Wasting its waters for ever and ever
Through the burnt sands that reward not the giver;
Silent or songful, thou nearest the sea.
Scatter thy life as the summer showers pouring!
What if no bird through the pearl rain is soaring?
What if no blossom looks upward adoring?
Look to the life that was lavished for thee!

So the wild wind strews its perfumed caresses;
Evil and thankless the desert it blesses,
Bitter the wave that its soft pinion presses;
Never it ceaseth to whisper and sing.
What if the hard heart give thorns for thy roses?
What if on rocks thy tired bosom reposes?
Sweetest is music with minor keyed closes,
Fairest the vines that on ruins will cling.

Almost the day of thy giving is over;
Ere from the grass dies the bee haunted clover
Thou wilt have vanished from friend and from lover!
What shalt thy longing avail in the grave?

Give! as the hand gives whose fetters are breaking,
Life, love, and hope, all thy dreams and thy waking;
Soon heaven's river thy soul-fever slaking,
Thou shalt know God and the gift that He gave.
—*S. S. Times.*

## THE REGENERATION OF JAPAN.

We believe it is Cicero who says that he loves to see something of the youth in an old man; and he puts the sentiment into the mouth of the aged Roman statesman, Cato, who was wise enough to take up the study of Greek in his old age. The sentiment may be applied to a nation; and no illustration of it is more delightful than that of the Empire of Japan, which, during the centuries of its youth and maturity, treated the language, customs, and science of other nations as scornfully as ever the Roman stoic did the literature and learning that was not born in Latium, but which now, in its hoary but unenfeebled years, learns a more tolerant wisdom.

The news of the revocation of all edicts forbidding Christianity in Japan will be received with a thrill of pleasure. The way had been prepared. Railroads, telegraphs, decimal currency, a postal system, instruction in occidental arts and agriculture had already been introduced, and the abolition of the requirement to trample on the Cross was only what might have been foretold after a Christian clergyman had been invited to become superintendent of the schools of the empire.

But the welcome news has come even sooner than we ventured to hope. Instead of waiting for the revision of treaties and a struggle for freedom to the Christian faith throughout that empire, the Government has gratefully disappointed all parties, and placed itself in the front rank of liberal reform, by issuing an imperial decree abolishing all edicts against Christianity, both those which have been in force for over three centuries and those which have been promulgated in late years.

In our sketch, a month or more ago, of the decline and extinction of Catholicism in Japan, we alluded to these early edicts. In 1868, in consequence of the reappearance of Jesuits in the vicinity of Nagasaki and Urakami, and a serious outbreak of opposition to Japanese authorities, under promise of foreign protection, the following edict was posted up at the gates of Yokohama and at Houmra: "The Christian religion, heretofore being strictly forbidden, still, in the same manner as formerly, is strictly interdicted. The devilish sect is strictly prohibited." Nearly 4,100 persons were arrested and allotted to 34 daimios as Christian prisoners, in numbers varying from 30 to 250 each, for penal servitude, by special imperial decree, some of whose terms ran thus:

"Those to whose custody Christians shall be confided shall, therefore, instruct them of what is right with leniency and humanity; and shall do their best to again make good men of them. But, if some should not repent and acknowledge their errors, they shall be most severely punished, without any mercy. Those whom it concerns shall keep this well in mind, and denounce to the proper authorities every one who shall prove incorrigible. Those men, until they have repented, shall not be allowed to have any intercourse with the inhabitants of the places where they are consigned. They shall be used to clear land, or to work in the lime-pits, or the gold and coal mines, or for any work their officers may think fit to employ them on. They shall live in the mountains and forests. One portion of rice shall be allowed per head to the respective daimios for the space of three years, to commence from a day to be determined hereafter."

In 1869 great hostility to the Christian religion was shown in the Japanese Parliament. Only one member dared to defend it, while 210 voted for a resolution declaring Christianity to be opposed to the state. Their violent denunciations of the Christian religion, and of the treaties, was restrained only by a joint note from the representatives of the foreign powers, reminding the Government that the Japanese Parliament had no right to modify treaties.

In January, 1870, persecution was renewed by the deportation of 700 Christians and their families to the north of the empire. This action was remonstrated against by foreign ambassadors, without effect, and attracted the attention and roused the sympathy of the Christian world.

But now the reversal of conviction, feeling, and policy among the Japanese authorities, and with the Mikado himself, seems to be completed. These illiberal edicts are all annulled by this sweeping decree of toleration, a result we are told which has been delayed by frequent embarrassments which the Government encountered from the persistent interference of certain foreign missionaries, who systematically baptized criminals convicted of infamous crimes, and then attempted to avert just punishment under the laws by raising cries of Christian persecution and invoking foreign interference. Even the troublesome Catholics will now, we believe, be too wise to produce another reaction like that which once banished them from the empire.
—*The Independent.*

Boys, rely upon yourselves. Don't lean upon your fathers, or your uncles, or your friends. If you have marked out an honorable path in life, take up your staff and go ahead and not wait for anybody to give you a push. Don't wait for help. The best and richest men in this country never had rich fathers to help them. They have gained their positions by self-reliance, perseverance, and high-toned noble lives.—*Churchman.*

FOSSIL GUMS.

"Amber and copal are so entirely of the past that Nature, it would seem, has forgotten how to make them. They come down to us from out of the by gone ages, although no place has been found for them on the page of the geologist. Commerce has made them known to the world; and science has at last interpreted their origin.

"Every one has seen gum bleeding from a cherry-tree. This gum is a hydro-carbon, inodorous and soluble in water. Imagine the gum, hard as the wood that bleeds it, soluble only in alcohol, and that only when oxidized, and you have amber or copal. In some olden times, trees long extinct—the *Pinus succinifer*—were standing on the shores of the Baltic. Another species, with a more formidable name—the *Elæocarpus copalifer*—was growing over the desert of Africa and in South America. If now we approach the Baltic, and dig down to the old tree-bearing soil, we find clumps of amber gum bled from the *succinifer*. Specimens are found now and then on our continent, at Cape Sable and Gay Head. Gum from the *copalifer* is called copal. Copal does not differ essentially from amber. It is more abundant and more accessible. The beginning was far back in the golden age of Africa, before the wind and the sand had made a desolation of her great plain. How impenetrable the gloom and mystery which veil this land of the sun! Here is a desert, parched and blasted, the same to-day as when the caravans tracked it, with the stars for chart and compass, in the days of the Pharaohs. Men have thought of it as a primal blight, a brand of some great curse on the new-created world. And yet that plain, so desolate now, was covered once with a majestic forest. The trees have perished, and their sap alone remains to tell that they were. Under a burning sun these trees were bleeding gum! insects came to sip it, lit, mired; the nectar flowed around them and entombed them; the trees perished, but time has wrought their blood into gems, and here are the insects to-day embalmed in their crystal tombs forever.

"Our fathers used to puzzle over these insects in amber. The amber itself was a mystery, and then the insect—how did it ever get there. We no longer wonder how the insect got there, but how long has it been there. Negroes find the copal down even eighty feet in the desert sand. We infer that in places the soil from which the copal tree grew was buried under eighty feet of sand and clay. We have no data by which we can fix the time demanded for such a change, but we know enough to assure us that it must be reckoned in thousands of years. The revolutions of nature, from forest to desert, are never achieved in a day.

"In general the greatness of a change is a measure of the time. In general, we say. Where man comes in as a disturbing force, desolation or abundance follows quickly in his path. The plains of Babylonia, so fertile in the days of the great Babylon, the borders of Lake Galilee, so beautiful when the Saviour was wont to seek them, are now desolate.

"The crimes of men 'have dried up realms to deserts.' Nature has done the same, but she is never a swift architect of ruin. To have wrought the extinction of a race of trees from Africa, and buried the soil which bore them under eighty feet of sand, must have required many ages.

"A race of trees perished from the earth, and left no wood or bark to tell that they lived, no seed or scion to perpetuate their kind, but their sap, their spirit—a mere aroma which exhaled from their wounds—this remains, a thing of beauty, while everything else that was earthly has crumbled to dust." —*Coachmakers' Journal.*

Selected.

A CHEERFUL HOME.

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household; while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance and beauty, so do kind words, and gentle acts, and sweet dispositions, make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace, and sweetened with kindness and smiles, the heart will turn longingly toward it from all the tumults of the world, and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in the daughters long after her head is pillowed in the dust of death; and fatherly kindness finds its echo in the nobility and courtesy of sons who come to wear his mantle, and to fill his place; while, on the other hand, from an unhappy, misgoverned and disordered home, go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, the contentions, and strifes, and railings, which have made their own early lives so wretched and distorted.

Toward the cheerful home the children gather "as clouds, and as doves to their windows;" while from the home which is the abode of discontent and strife and trouble, they fly forth as vultures to rend their prey.

The class of men that disturb and disorder and distress the world are not those born and nurtured amid the hallowed influences of Christian homes; but rather those whose early life has been a scene of trouble and vexation, who have started wrong in the pilgrimage, and whose course is one of disaster to themselves and trouble to those around them.

H. L. H.

### THE EDUCATION OF WOMEN.

Speaking generally, the training and discipline that are most suitable for the one sex in early life are also the most suitable for the other; and the education and culture that fill the mind of the man will prove equally wholesome for the woman. Indeed, all the arguments which have yet been advanced in favor of the higher education of men plead equally strongly in favor of the higher education of women. In all the departments of home, intelligence will add to woman's usefulness and efficiency. It will give her thought and forethought, enable her to anticipate and provide for the contingencies of life, suggest improved methods of management, and give her strength in every way. But while the mind and character of woman ought to be cultivated with a view to their own well-being, they ought not the less to be educated liberally with a view to the happiness of others. Men themselves cannot be sound in mind or morals if women be the reverse; and if, as we hold to be the case, the moral condition of a people mainly depends upon the education of the home, then the education of women is to be regarded as a matter of national importance. But while it is certain that the character of a nation will be elevated by the enlightenment and refinement of woman, it is much more than doubtful whether any advantage is to be derived from her entering into competition with man in the rough work of business and politics. Woman can no more do men's special work, in the world than men can do women's. And wherever woman has been withdrawn from her home and family to enter upon other work, the result has been sociably disastrous. Indeed, the efforts of some of the best philanthropists have of late years been devoted to withdrawing women from toiling alongside of men in coal-pits, factories, nail-shops and brick-yards. There is, however, one special department of woman's work demanding the earnest attention of all true female reformers, though it is one which has hitherto been unaccountably neglected. We mean the better economizing and preparation of human food, the waste of which, at present, for the want of most ordinary culinary knowledge, is little short of scandalous. If that man is to be regarded as a benefactor of his species who makes two stalks of corn to grow where only one grew before, not less is she to be regarded as a public benefactor who economizes and turns to the best practical account the food products of human skill and labor. The improved use of even our existing supply would be equivalent to an immediate extension of the cultivable acreage of our country—not to speak of the increase in health, economy and domestic comfort. Were our female reformers to turn their energies in this direction with effect, they would earn the gratitude of all households, and be esteemed as among the greatest of all practical philanthropists.—*Samuel Smiles.*

WEEDS.—I was once walking with a farmer through a beautiful field, when he chanced to see a tall thistle on the other side of the fence. In an instant he sprang over the fence, and cut it off close to the ground.

"Is that your field?" I asked.

"Oh no," said the farmer, "but bad weeds don't care much for fences, and if I should leave that thistle to blossom in my neighbor's field, I should soon have plenty in my own."

I wish all fathers and mothers would think of that. The evil weeds in your neighbor's field will scatter seeds into your own. So it is worth while to pull them up in self-defense. Every weed pulled up in your neighbor's field is a dangerous enemy driven away from your own.

### THE THIMBLE.

The name of this little instrument is said to have been derived from "thumb-bell," being at first thumble, and afterward thimble. It is of Dutch invention, and was brought to England about the year 1605, by John Loting, who commenced its manufacture at Islington, near London, and pursued it with great profit and success. Formerly iron and brass were used, but latterly steel, silver and gold have taken their places. In the ordinary manufacture, thin plates of metal are introduced into a die, and then punched into shape. In Paris, gold thimbles are manufactured to a large extent. Thin sheets of sheet-iron are cut into dies of about two inches in diameter. These being heated red-hot, are struck with a punch into a number of holes, gradually increasing in depth to give them proper shape. The thimble is then trimmed, polished, and indented around its outer surface with a number of little holes by means of a small wheel. It is then converted into steel by the cementation process, tempered, scoured, and brought to a blue color. A thin sheet of gold is then introduced into the interior, and fastened to the steel by means of a polished steel mandril. Gold leaf is then applied to the outside, and

attached to it by pressure, the edges being fastened in a small groove made to receive them. The thimble is then ready for use. Those made in this manner do not wear out, as so many ordinary gold thimbles do, but will last for years. The gold coating, if cut away by needles, may be easily replaced; but the steel is of an excellent quality, and very durable.

A PERSIAN philosopher being asked by what method he had acquired so much knowledge, answered: "By not being prevented by shame from asking questions when I was ignorant."

IT is a sign of health, or of convalescence, when men love gentle, simple pleasures and enjoyments that do not rush or roar, but distil as the dew. The love of rural life, the habit of finding enjoyment in familiar things, that susceptibility to nature which keeps the nerve gently thrilled in her homeliest nooks, and by her commonest sounds, is worth a thousand fortunes of money, or its equivalent.—*Christian Weekly.*

## THE CRITERIA OF PROGRESS.

A serious person, when he is informed that any particular country is making strides in civilization, will ask two questions. First personally, Are the individual citizens growing more pure in their private habits? Are they true and just in their dealings? Is their intelligence, if they are becoming intelligent, directed towards *learning* and *doing* what is *right*, or are they looking only for more extended pleasures and for the means of obtaining them? Are they making progress in what old fashioned people used to call the fear of God, or are their personal selves and the indulgence of their own inclinations the end and aim of their existence?

The other question is this. Each nation has a certain portion of the earth's surface allotted to it, from which the means of its support are being wrung; are the proceeds of labor distributed justly, according to the work which each individual *has done;* or does one plough and another reap in virtue of superior strength, superior cleverness or cunning? —*James Anthony Froude.*

## CIRCULAR MEETINGS.

| | | |
|---|---|---|
| 6th mo. | 23d | Skaneateles, N. Y. |
| " | " | Ridge Chapel, near Wetheraldsville, Md., at 4 P. M. |
| " | 30th | West Nottingham, Md., 3 P. M. |

## ITEMS.

IMPURE WATER.—Few of us are aware of the deleterious effects of impure water, or how prone water is to imbibe the impurities of the air. Many of us think if the water is clear and cold it must be perfectly pure, though it has stood in a close bed-room twenty-four hours; but this is far from true. If a pitcher of water is set in a room, for only a few hours, it will absorb nearly all the respired and perspired gases in the room, the air of which will have become purer, but the water *utterly* filthy. The colder the water is, the greater the capacity to contain the gases. At ordinary temperatures a pail of water can contain a great amount of ammonia and carbonic acid gas; and its capacity to absorb these gases is nearly doubled by reducing the water to the temperature of ice. This plainly shows us that water kept in a room over night is totally unfit for drinking purposes, and should not be used to gargle the throat; also that a large pail of water standing in a room would help to purify the atmosphere, but should be thrown away the next morning. It also teaches us the reason that the water from a pump should always be pumped out in the morning before any of it is used. We are lamentably ignorant of many of the properties of air and water, two of the most important elements of our nature.—*Exchange.*

THE members of the Japanese Embassy and ex-Governor Almy, of Mexico, have completed arrangements for an exchange, through the Smithsonian Institution, of information in regard to the habits, manners, and customs of the Inos, or aborigines of Japan, and the Indians of New Mexico. It has been ascertained that there is considerable similarity in the Indian tribes of New Mexico and the Inos of Japan.

PROF. AGASSIZ has drifted down one shore of South America, catching curious creatures and finding fresh confirmation of his pet theories, and now he is sailing up the other side surrounded by new delights. He has discovered a huge glacier, and has studied it with fond recollections of the Alps; he has found a rare bird, which, when shot comes close to the shooter and begs to be taken up; he has conversed with aborigines who endure the maximum of cold in a minimum of clothing; and the depths of the sea yield him profitable harvests whenever he casts his drag net. The record of this wonderful voyage will be more enticing than Wilkes', more novel than Darwin's, and the professor will exceed all that have gone before him in that he fulfils the prophecies he uttered before he sailed. It is not every savant who can be at once Prophet and Revealer.—*N. Y. Commercial Advertiser.*

THE *Scientific American* says: "Many of our readers have doubtless heard of the famous travelling stones of Australia. Similar curiosities have recently been found in Nevada, which are described as almost perfectly round, the majority of them as large as a walnut, and of an irony nature. When distributed about upon the floor, table, or other level surface, within two or three feet of each other, they immediately begantravelling toward a common centre, and there huddled up in a bunch like a lot of eggs in a nest. A single stone removed to the distance of three and a-half feet, being released, at once started off with wonderful and somewhat comical celerity to join its fellows; taken away four or five feet, it remained motionless. They are found in a region that is comparatively level, and is nothing but bare rock. Scattered over this barren region are little basins, from a foot to a rod in diameter, and it is in the bottom of these that the rolling stones are found. They are from the size of a pea to five or six inches in diameter. The cause of these stones rolling together is doubtless to be found in the materials of which they are composed, which appears to be loadstone or magnetic iron ore."

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXIX. PHILADELPHIA, SIXTH MONTH 29, 1872. No. 18.

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Memoir of Margaret Brown ..... 273
Personal Sympathy ..... 276
Hireling Ministry ..... 276
Youth and its Hope of Progress ..... 277
Scraps from Unpublished Letters ..... 279
EDITORIAL ..... 280
OBITUARIES ..... 281
Employer and Employed ..... 281
Faith a Remedial Agent ..... 283
Dealing with Children ..... 283
Comets ..... 283
POETRY—Social Recreation of the Natural History Club ..... 284
Lesson from a Strawberry ..... 285
Suggestions to Brain Workers ..... 286
A Special Providence ..... 287
Notices ..... 288
ITEMS ..... 288

For Friends' Intelligencer.

## MEMOIR OF MARGARET BROWN.

BY BENJAMIN HALLOWELL.

(Continued from page 260.)

In the 3d month 1815, Margaret Judge obtained a minute to attend New York Yearly Meeting; and Mary Thomas * obtained a minute at the same meeting as her companion. These minutes were returned to the Monthly Meeting in the 5th month, "with information that they had performed the visits therein expressed to the satisfaction of their own minds." Margaret's minutes had an endorsement by the Yearly Meeting of New York, that "her company had been acceptable."

This was Margaret's first visit from home with a minute, and it seemed to be attended with much satisfaction to herself and to her friends.

It is an interesting fact shown by the records of Indian Spring Monthly Meeting, that at the same meeting which granted Margaret Judge this, her first minute, her father, Hugh Judge, returned a certificate granted him the previous Tenth month, "to visit some meetings within the limits of Concord Quarterly Meeting, Chester County, Penn'a., with information that he had accomplished the visit therein expressed, to satisfaction."

At the Monthly Meeting in the Fourth month, 1816, Margaret Judge obtained a minute to visit New York and Rhode Island Yearly Meetings; also some meetings within the limits of each of these Yearly Meetings. This minute was returned to the Monthly Meeting in the Eighth month, with endorsements from the Yearly Meeting of Ministers and Elders held at New York, and the Yearly Meeting held at Rhode Island, "expressing that she had attended all the meetings, and that her company and services amongst them had been acceptable."

Again, at the Monthly Meeting in the Fourth month, 1818, she obtained a minute to attend the Yearly Meeting of Virginia, which she returned to the Monthly Meeting on the 18th of the Sixth month, "with an endorsement from Virginia Yearly Meeting, held at Gravelly Run, Dinwiddie County, certifying that her ministry and labors were edifying, and truly acceptable."

In this visit, which was by private conveyance, Philip Dennis and Mary Brooke, wife of Basil Brooke, were her companions.

* Mary Thomas was the wife of John Chew Thomas. They were members of Indian Spring Monthly Meeting. John Chew Thomas was a Representative from Maryland, of the memorable Congress of 1800—1801, when the contest was so strong between the political friends of Thomas Jefferson and Aaron Burr, as to which of them should be President, and which Vice-President of the United States; and, after ballotting unsuccessfully 35 times, on the 36th ballot, Thomas Jefferson was elected President. The writer of these memoirs has heard J. C. T. describe, with thrilling interest, the scenes attending the intense political excitement which then existed.

About this time a concern extended through Baltimore Yearly Meeting of Friends, to establish a Boarding School for the guarded education of Friends' children, and the concern so far matured as to enable them to raise the means for the purpose, by voluntary subscription, purchase the Fair Hill Property, about 350 acres, and extend the already large buildings thereon, and adapt them to the wants and purposes of a Boarding School for both sexes.

Samuel and Anna Thomas were solicited to take charge of the new school as Superintendents. To this solicitation, after no inconsiderable struggle with the thought of giving up their beautiful home at Wood Lawn, and their flourishing school there, they being much attached to some of the scholars, at length yielded under a sense of religious duty. The new school being for Friends only, and at first confined to boys, none of their scholars nor their teachers could accompany them to their new field of labor. The school was opened at Fair Hill on the 1st of the Fifth month, 1819, with Samuel Myers as teacher.

Margaret Judge embraced the opportunity thus unexpectedly presented, to pay a religious visit which had for some time rested weightily on her mind, and for which she obtained a certificate of concurrence from the Monthly Meeting in the First month, 1819, to "attend the ensuing Yearly Meetings to be held at Philadelphia, New York, and Rhode Island, and to visit some of the meetings belonging to New York and Rhode Island Yearly Meetings; also some meetings on the way going and returning, as Truth may direct."

Margaret Brooke, sister of that worthy Elder, Roger Brooke, "feelingly resigned," as the Monthly Meeting record states, "to accompany Margaret Judge on this visit," and she was furnished with a minute expressive of the approbation and unity of the Monthly Meeting. Whitson Canby was their companion in this visit. They traveled by private conveyance.

Margaret Judge returned her certificate to the Monthly Meeting in the Eighth month following, "with endorsements from the Yearly Meetings of Ministers and Elders held in Philadelphia and New York, and with Minutes from the Yearly Meeting of Rhode Island, and the Quarterly Meeting of Sandwich, at Nantucket, certifying their unity and acceptance of her religious services amongst them. She informed the Meeting that while engaged in the Master's service she had lacked nothing."

"Margaret Brooke also returned to the same Meeting the minute granted her, with minutes of concurrence from Rhode Island Yearly Meeting and Sandwich Quarterly Meeting in Nantucket."

At the time of the Baltimore Yearly Meeting in 1819, it was concluded to open a Girls' School at Fair Hill the ensuing Fall, and to employ an additional teacher for the Boys' School. Margaret Judge was invited to take charge of the Girls' School, and the writer of these memoranda was appointed Mathematical Teacher of the male Department. We entered upon our respective duties on the 1st of Twelfth month, 1819. On the morning of that day, M. J. and I met for the first time. It was the commencement of my setting out in life. Everything was new; and I being entirely among strangers, events made a lasting impression. I was but a few months over 20 years of age, and was keenly alive to the heavy responsibilities that rested upon me, several of the scholars being older than myself. I have ever since regarded it as an unspeakable favor, in which I have thought the leadings of the "Unseen Hand" were manifest, that so early in life, I had the wise counsels, pure example, and religious influences of those three precious Friends, and devoted servants of the Most High, Samuel and Anna Thomas, and Margaret Judge. Their impress upon me was most salutary, and the remembrance of them, and their kindness and tender care, is sweet—*very* sweet to this day.

Any benefit I may have been to my fellow-creatures, I have attributed mainly under the Good Providence, to the early influence, example, and counsel of these dear Friends.

They were very much beloved by the inmates of the family—teachers, scholars and domestics. Another female teacher was needed, and the Committee obtained Margaret E. Farquhar to fill the situation, and Samuel Myers, who had accepted the situation only temporarily, then leaving, Charles Farquhar was appointed in his place. The school was well filled, and everything seemed to be proceeding harmoniously and satisfactorily.

But very soon this happy condition of things was broken. In the latter part of the winter of 1819—'20, dear Anna Thomas was attacked with paralysis, under the effects of which she lingered until relieved by death on the 19th of the Fifth month, 1820. This was a great stroke to the school, and to all its inmates, and especially to her beloved and devoted husband. She was a lovely woman, and the life of her husband seemed buried in her grave! He attended to his duties, but never was like the same man afterwards! To him the light of the outward world seemed extinguished; and in the fol-

lowing Ninth month, he died also, and was laid by her side in Sandy Spring burying-ground. These were trying and sad times, to teachers and scholars. The increased weight and responsibility which these severe and mysterious dispensations devolved upon the teachers, brought them all into a feeling of lasting unity, and near sympathy, which nothing but death could dissolve. This feeling renders the duty of recording some of the events of the life of M. J., one of the party, a labor of love.

The heads of both the girls' and boys' departments, being thus removed in the very infancy of the Institution, was a great shock to it, and a break upon the arrangements of the concern. Margaret Judge's experience in schools, and her standing in society, were then brought into requisition, and proved a great support. She felt the responsibility and braced herself for the occasion.

After the death of Anna Thomas, that valued Friend, Deborah Stabler, whom we all loved, consented to take her place temporarily as Superintendent in the Girls' Department, which was a great comfort and strength. But no suitable person was found to take Samuel Thomas' place, and the school gradually declined from that time. The writer of these memoirs left the next year, 1821, and became a teacher at West town Boarding-school, and Margaret Judge left in 1822, as will be hereinafter seen. The school was closed as a Yearly Meeting School in the fall of 1825, but not without having done a large amount of good for the time it was in operation, the effects of which may be seen to the present day, as a reward for the concern and labor of those who were active in the establishment of the Institution. A number of distinguished persons visited it, among whom were Wm. Forster, of England, Horton Howard, of Ohio and Francis S. Key, of Georgetown, (all of whom spent one or more nights at the school, to the great gratification and instruction of the family including the teachers and scholars.)

The natural activity of mind and buoyancy of feeling possessed by Margaret Judge, together with the marked respect and attention she habitually received, obliged her, in order for safety, to be continually on the watch against her natural impulsiveness, and impatience, when things were not exactly in accordance with her liking. And when anything of this kind occurred, or when in a lively mood she went beyond those wholesome restraints which religion and propriety require, she was instantly checked by the Good Master; and then, with her sensibility of feeling, what anguish of spirit she would suffer! How earnestly would she repent, and resolve to strive to do better! Her true friends Samuel Thomas and Deborah Stabler would frequently caution her when they saw she was about to take one of her flights.

A Friend, now an Elder, who knew her well, and was present at the house, and at the meeting where the circumstance which she relates occurred, has favored me with the following note:

"I never met with a person of stronger, or more impulsive natural feelings than our valued Friend, Margaret Judge. She was often precipitated by them into a state of angry excitement, causing the most bitter regret to herself afterwards, and much pain to her friends. But the storm generally subsided as suddenly as it arose, often leaving a *rainbow* behind; for, through the mercy and goodness of her Heavenly Father, she seemed remarkably preserved to do the portion of His work assigned her, with a *power* which must surely have proceeded immediately from Him."

I remember an instance where *both* these characteristics were impressively illustrated, *her* not *resisting* the *evil impulse*, and the *forbearance extended to her*.

One First-day morning, she was thrown into one of these sudden *ebullitions* of temper, casting her keen shafts unsparingly on all around. Deborah Stabler was present and succeeded in *quieting* her, but she was not fully *subdued* before they set off to meeting at Sandy Spring. The ride of five miles afforded time for reflection. During the meeting she was favored to give us one of her most remarkable and powerful sermons. Her strong rebellious *will* was completely broken down, leaving the evidence of perfect humility, obedience, and love. After meeting, Deborah Stabler took her hand, and said, "Margaret, thou hast a *Good Master*, I hope thou *feels* it." "Oh! I *do*, I *know* it," was the humble reply.

Another instance is stated illustrative of the same trait of character. A meeting for worship was held in an apartment of the school-building. In the meeting-room one morning just before meeting, Margaret made some remarks to the other female teacher, in the presence of Deborah Stabler, with that exceeding severity which *she* could impart to her expressions, and as may be supposed, hurt the teacher's feelings extremely. Margaret soon went to her chamber. After she had left, the teacher told Deborah Stabler that she never wanted to hear Margaret Judge preach again.

The meeting gathered, and Margaret came in a little late. It was soon evident the Master had been with her. She was bowed and in tears. The weight of her repentant spirit

could be felt. In a little time she rose, gave a most powerful, eloquent, and affecting communication, tendering the hearts of all present.

As soon as the meeting closed, dear Margaret hurried immediately back to her chamber. Deborah Stabler beckoned the teacher to her, and said, "Art thou now willing to hear Margaret Judge preach?" "Oh yes," said she, much affected, "any time."

If our dear Friend had accepted the full instruction to be drawn from these not unfrequent lessons of extreme suffering, and "not given sleep to her eyes, nor slumber to her eyelids" until she "had utterly destroyed the enemy" of her soul's peace, of which the *command* was thus distinctly given, with evident proffer of the *power* to fulfil the requisition, it would have saved her a great amount of suffering, and her friends much uneasiness and concern at times, throughout the remainder of her life. But "the Treasure is in earthen vessels," and great allowance must be made for constitutional temperament. Few possessed a greater proportion of estimable and noble qualities, greater kindness and sympathy for her fellow-creatures of every class and color, and more earnestness and devotedness to the service of her good Master than Margaret Judge. Notwithstanding this failing, which appeared to be almost her only one, her dear Master loved her, and she was a favored instrument.

(To be continued.)

## PERSONAL SYMPATHY.

This is the age of associations; individual effort is in a large manner superseded by corporate action. We do nearly all our good by committees and societies. Many, feeling unable altogether to escape from the responsibility of doing something for the cause of Christ, pay others to act as their substitutes; and thus organizations are necessitated to accomplish mechanically, as it were, what can only be done effectually by individual effort. Such organizations no doubt accomplish a vast amount of good, and it is not easy to see how, in the present state of society, they can safely be abolished; but it must be acknowledged by all who have thought deeply upon the subject, that Christian work has been too exclusively directed into this channel, and that it would be well if along with this concerted action there were more of spontaneous and intelligent individual exertion. What the world needs more than anything else,—more than gifts of money, rules, speeches, theories, organization,—is the revival of personal agency; the touch of a hand, the glance of an eye, the tone of a voice, the sympathy of warm, loving hearts, charged with all healing influences, to sow the desolate wilderness thickly with the good seed of the kingdom. We wish the sower to go forth alone, and by individual contact with the evil of the world, to remedy it by the influence of personal faith and living love. Like Elijah, we want the servant of Christ to lay his own living body, through sympathy, upon the dead body of suffering and sin; and thus, by imparting warmth to it, prepare it for restoration to spiritual life. Like a greater than Elijah, who identified himself with the outcast of society, and said, "Zaccheus, come down, for to-day I must abide at thy house," we want every Christian, who is a debtor to all men, to go home with the poor and the ignorant, and make their trials his own, that thus he may truly relieve and bless them. It is required that there should be a real crucifixion with Christ in the blessed labors of the cross. Such sowing would do far more good than any other agency. He that sows and he that reaps in such a case would rejoice together in the harvest.—*Hugh Macmillan.*

## "HIRELING MINISTRY."

*Editors of Friends' Intelligencer:*—I can cheerfully respond to the liberal views expressed by an anonymous writer (C) in your last issue upon the text.

"He that is a hireling and not a shepherd nor the owner of the sheep, seeth the wolf coming and leaveth the sheep and fleeth; and the wolf catcheth them, and scattereth the sheep; because he is a hireling, and careth not for the sheep."—(*John* x. 12, 13, *Noyes' translation.**)

But I regret that he had not the moral courage, perhaps he may say, the *vanity*, to endorse his sentiments with his proper name. In our very versatile language, words are constantly changing their *manner of meaning*. So I think it has been with the term *hireling* as applied to the ministry. If I mistake not it was formerly used, if not in a different, at least in a *broader* sense, than what it literally conveys. It seems to be so used in the text. One not having the *qualification* of a shepherd; or the interest of *ownership* in the sheep.

In George Fox's day, the high-professing church wore very little of religion but the name. The ministry was a ready passport to wealth, influence, and power; hence the *pensioned nobility* often allotted their sons for "Holy Orders" from their infancy; not seeming to doubt but that an *education* at Oxford

*I have quoted from Noyes, in this communication, not because the signification differs; but for the reason that he appears, in some cases at least, to have expressed it in more intelligible language. The reader may use whichever he may prefer.

or Cambridge would afford a good and sufficient *guaranty* for all the qualifications requisite for a preacher of the Gospel of Christ. But George Fox did not so understand the Gospel mission. When he read the gracious promises, and commands of the Master, he felt that other qualifications were necessary for the gospel minister which Oxford or Cambridge could not bestow.

"I will pray the Father, and he will give you another Comforter; * * * the Holy Spirit which the Father will send in my name; * * * that he may be with you forever."—(*John* xiv, 16, 26.

"And I send forth upon you that which hath been promised by my Father, but do ye tarry in the city, until ye are endued with power from on high."—*Luke* xxiv, 49.

"And on the day of Pentecost, they were all together in one place; * * * and they were all filled with the Holy Spirit; and began to speak, * * * even as the Spirit gave them utterance."—(*Acts* ii, 1–4.

This anointing, this baptism of the Holy Spirit, was considered by early Friends an indispensable license and qualification for the ministry; and which there is an abundance of testimony to show that they themselves were in the possession of. The apostle Paul recognizes the same authority when he says:

"According as each one hath received a gift, minister the same to one another, as good stewards of the manifold grace of God. If any one speak, let him speak as uttering the oracles of God. If any minister, let him do it as from the ability which God giveth, that in all things God may be glorified."—(1 *Peter*, iv, 10, 11.)

I would not impugn the unspeakable blessing of a right education, nor an educated ministry. If properly directed, a college education would greatly assist in preparing the soil of the juvenile heart for the reception of the good seed of the kingdom; and strengthen it for greater usefulness in its future ministrations; but it is absolutely powerless to confer the gift of the ministry, the ability which God only can give.

William Penn, Robert Barclay, and many other early Friends had a collegiate education, and it greatly increased their usefulness. It was to the man-made, man-commissioned ministers, who entered the ministry, as they would any other business, for the emolument, the honor, and the influence which it afforded; men who were not shepherds and knew not how to take care of the sheep; men who had no ownership interest in the flock, and did not feel the love and compassion for the innocent lambs of the fold, which the gospel enjoins and inspires; these were the men whom George Fox so severely denounced; deceivers pretending to teach that which they did not know or understand, taking money for doing that which they could not perform. Such was the comprehensive idea which primitive Friends entertained of a hireling ministry.

The advocates for the sufficiency of a mere educational ministry would do well to remember that even the blessed Jesus of himself could not preach the very Gospel which he was specially sent to promulgate.

"The Father who sent me hath himself committed to me what I should say, and what I should speak, * * * what I speak therefore, I speak as the Father hath directed me."—(*John* xii, 49, 50.

If these suggestions are correct, it will follow as a corollary that the term, *hireling*, in the text, and in the early writings of Friends, embraces the two-fold idea of taking pay for preaching as a profession, and the assumption to preach without possessing the proper qualification of a preacher. There may be *hirelings* of the latter description, who do not receive money for preaching, and yet looking for gain from their quarter in some less meritorious way. E. MICHENER.

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THE prayer, the self-control, the daily example by word and even look, needed by every mother, make her vocation one of great self-improvement, if used aright. And the little rewards, sprinkled along the way—the unlooked for returns in deepest affection—are sometimes almost overwhelming.

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### YOUTH AND ITS HOPE OF PROGRESS.

It is characteristic of some religious persons who restrict the universality of Christ, to deny that there has been any progress of the race. "The world is not a bit better than it was; if anything, it is worse. There is great material and intellectual progress, but there is no moral or spiritual progress."

But when we examine the progress of the whole of mankind, we must examine not facts occurring here and there, for these are of little moment, but the ideas which direct the nations; not the petty perturbations of the orbit, but the vast sweep of the orbit itself; not the advance or the contrary of a year or a decade, but whether in so many centuries men have attained to a higher sphere of thought, and act, in mass, on larger and freer principles.

It is impossible to bring forward one half of the proofs of such a progress, but one is enough. It is plain to those who read history more for the sake of human ideas than

for its statistics, that many of the ideas which restricted the equal freedom of men, which implicitly denied the two great universal ideas of Christianity, that all men are alike God's children, that all men are brothers in Christ, have been slowly dying away and are now rapidly dying. In the decay of these, progress is seen; in looking forward to their ruin is our best hope; in proving that their ruin is contained in Christianity is the reconciliation between the world and Chri tianity. And, in fact, the whole current of history has set against them; the force of God in man is opposed to them. They are sinking ships. Some have already sunk, and the waves of human freedom have rolled over them with joy. The moment Christ proclaimed the oneness of the race, their doom was sealed, but not accomplished. Their final overthrow was left to the slow work of man, century after century.

Some ask, why God did not get rid of these evils by an exercise of Omnipotence? It is a foolish question. There is only one way in which man can get rid of an evil, and that is by exhausting it. We cannot get the answer to our question, "What is right?" till we have held fast and battled with the Proteus of evil through every alteration of his form. We must work through all possible errors before we find the perfect good. But we should exhaust them much sooner if we held fast to the primary ideas which Christ gave to men. I do not think that any one can now deny that the ruin of such ideas as the divine right of kings, privileged classes, imperialism, dogmatism and its child, intolerance, the tyranny of priesthoods over the souls of men, papal infallibility, the godhead of capital, is logically contained in the doctrines of the universal Fatherhood of God and the universal brotherhood of man. There is no need of peculiarly sharp eyes to see that these have been perishing, and one of the things we have to look forward to with joy and triumph in the coming year is new blows being dealt upon them—honest, downright, and, I hope, merciless blows. Imperialism is becoming weaker and weaker, and with its fall "divine right" will receive a deadlier stroke than we may at first imagine. * * *

Priest-power over the souls of men never reached in England the same height that it has done abroad. The disease came sooner to the surface on the Continent, and in Germany, Austria, Italy and Spain, its race seems to be run. Here, not having exhausted all its forms so rapidly, it has suffered a galvanic resurrection; but as soon as we have absorbed into society the good elements in its evils, it will go back to its grave and lie there undisturbed. In Ireland it is worse than ever, but the worse it grows the nearer draws its end. All tyranny is doomed by its very nature to become more tyrannical, and in that lies latent its destruction. Mankind, like God, is very long-suffering, but when a certain point is reached, it rises and casts the devil out of its body. When priestly power in Ireland meddles with education and limits its further growth, the Irish, who have a passion for education, will at last arise and do as Austria has done. It may take ten, twenty, or thirty years, but who cannot forsee the end?

Privileged classes, whose claims are so tenacious of life abroad, but which were always healthily opposed here, and many of which are now being heartily surrendered, will less and less press their demands and throw themselves on an equal footing with other classes into the arena of life. And this will be their wisdom, for the history of privilege is the history of the destruction of those who claimed it. There is one privilege, however, as rampant as ever. It is the privilege some assume to themselves of living a life of mere amusement, while the rest of the world are working. They lounge, they visit one another, they gossip, they drift uselessly about, they claim the right of being served and not serving, of taking and not contributing. They are the worst thieves the world has, and the worst tyrants. For they rob the world of the leisure which would be saved were they to do their work, and of the capital which might be made productive did they not squander it, and theirs is the true maxim of all tyrants: "The world was made for us, and not we for the world."

It is their lives which give sharpness and poison to all the bitter feelings which the poorer have against the richer classes.

Against all these things the first principles of Christ are contending; and they shall conquer, for He is with mankind, even to the end.

This is the progress we look forward to, and when men begin to understand that this is the work of Christ's thought, they will turn to Him, not only as Master of souls, but as King of nations.

It is useless to object that Christianity has been the hireling of these retrograde and deathful things. Every one knows the uses to which priests and kings and mobs have put Christianity; but they were obliged to travesty it first, and it is gross injustice to call these travesties Christianity. It marks that unfairness of intellect which is the characteristic note of intolerance. Truth is a good thing, but if a man of ill temper sets himself to tell every one truly what he thinks of them, to expose all their failures, to lay

bare all their wounds, that sort of truth is a hateful thing. But we do not cease for all that to reverence truth, because this persecuting person has caricatured it. And when we have got to think for ourselves, and ceased to put our religion into the hands of persons whom we get to make it up for us into a system which we swallow whole, we may have the common sense and the fairness to say, "I want to find out for myself what Christ really did say. I will listen no more to the scholars and their Christianities which they set up to fight with one another. I will go and listen to the Master Himself, and 'learn of Him, for He is meek and lowly of heart, and I shall find rest to my soul.'" Why, is it not wonderful how a single text like that—falling like dew upon the land of the heart, swept dry and tearless by the bitter winds of controversy—disposes at once of all the attacks made upon Christianity, by proving that these haughty and tyrannical Christianities were not Christianity at all? When were they meek and lowly of heart?—when did they ever give rest to the soul?

And it is a proof of the intense vitality of the true Christianity that it has survived all these false images of it, that in the midst of systems diametrically contradictory of the idea of its Founder, thousands lived divinely and died bravely by the faith they had in Christ. In the midst of difficulties such as no other religion had to contend with, difficulties which came from monstrous and misshapen changelings which claimed to be the true children of Christ's teaching, it produced such a band of holy and human men that, with everything apparently against it, it has advanced, and in it the world. It presses still forward, clothed with many of the rags with which men have insisted on disguising its perfect form, and the dogs still bay around it and tear at the ragged drapery, but the time will come when we shall see it undisguised, clothed only in the light of God, in perfect beauty; and "at the name of Jesus every knee shall bow."

What are all these particular religions to its vast universalty? What are these laborious and subtile systems to its profound simplicity? What are all theories of government of the people to its divine Humanity, which embraces every man, without respect of persons, in the limitless love of God the Father, and knits each man to his neighbor in the universal brotherhood of Christ, and passes on to say, with an onward look to something not realized as yet, that a national God exists no longer, but a universal God? The true progress of the race is hidden in the thoughts of Christ.—*Stopford A. Brooke.*

## Scraps

### FROM UNPUBLISHED LETTERS.

Thy kind letter induces me to write and explain to thee the position in which I find myself placed. I was brought up in a belief of which the following are briefly the main points: the unity of the Divine Being, the divinity of the Lord Jesus Christ, man's resurrection in a spiritual not a material form, the divine origin of the sacred Scriptures and the necessity of a pure and holy life in obedience to the Divine commands and the promptings of the inward Light.

In this belief my mind feels peace, but as I find myself drawn towards Friends by a full unity with their testimonies and manner of life, I experience a desire to see how far my own belief can be reconciled with their's. I have endeavored to do this by the aid of such works as have come within my reach, but some of the things I read do not appear to agree altogether with what I hear. As far as I have yet seen, the views held by Friends assimilate very closely with my own, while there may be some points of doctrine on which we may differ slightly. I feel myself able to give an unqualified adhesion to most of the testimonies; to that of a free gospel ministry I may be considered a complete convert. I have long held that the question of money and hire entered altogether too deeply with the aspirations and motive of the clergy, and since I have been associated with Friends I have become convinced that their ideas on this subject are correct. While doubting the policy of following too closely the manners and customs recorded in the Scriptures, which, suited as they were to those distant ages, are not in many cases well adapted to the present, I see no good reason for departing in this case from the apostolic example. The priceless treasures of wisdom and love which the Almighty from time to time pours into the hearts and minds of those whom he has made his chosen vessels, are only given them in trust to be distributed to their fellow-creatures, and to me it seems a mockery that these free gifts of God to man should be dealt out by him for so much a year, or auctioned off, as it were, to the highest bidder. I am convinced we do not do our duty, if those of us who have received talents do not use them in the endeavor to benefit our fellow-men without fee and without reward. Freely we have received these blessings, and freely are we required to dispense them. The simplicity of worship amongst Friends is peculiarly pleasing to me. In attending churches of my own

persuasion. I have always chosen those which had the least ceremonial observances; the total absence of *all* form is yet more preferable. The first meeting I ever attended was a *silent* one, and I verily believe that I was more drawn towards Friends by that impressive silence than by anything that could have been said. To the testimonies against oaths, war and the use of intoxicating liquors, I need say no more than that I am with you in them, heart and hand. Slavery happily is forever abolished, but I rejoice and glory in the record presented by the Society of Friends in this good work.

I am also a firm believer in the doctrine of the Light within, and I cannot but think that if the leaders of denominations who affect to despise Friends and deny their right to the title of a *religious* society, would teach their followers to place implicit trust in this inward monitor, they would be serving their Divine Master more faithfully and benefiting their charges more surely than by endless disputations on doctrinal points of difference, which are of small importance compared with the efficacy and infallibility of that Guide which the good Shepherd has implanted in the hearts of all his flock.

Thou wilt see, from the views thus hastily expressed, that I am more than half a Friend already, and if there were anything more needed to induce me at no distant day to seek to ally myself yet more closely with the Society, I should find it in the uniform kindness which my wife and myself have met with from all with whom we have thus far mingled.


# FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 29, 1872.


NOTE.—We are now in the fourth month of our present volume, and would remind some of our subscribers, both in the city and country, that they are still in arrears for the last (the twenty-eighth) volume.

"A MOTHER" who feels unity with the late remarks on dress in our paper, writes feelingly to us on this subject, pointing out the fact that the great cause of the elaborate and costly attire of our girls is the want of more self-denial on the part of mothers in regard to needless or extravagant ornament for themselves. Our correspondent points out the truth that precept will be far more potent for good when founded on the sure basis of pure example, and she believes we are falling behind our faithful fathers in the advocacy of Christian simplicity in dress.

CHILDREN'S BOOKS.—There is a department of literature that escapes the test of criticism in a great measure, but which is having a more lasting influence on the sensitive minds of our youth than all the rest of the publications of the day. We allude to the multitude of weak and unsuitable books of fiction, written especially for the entertainment of the children, which find their way even into our First-day School libraries.

The children themselves, whose immature minds are quite unfitted to judge, are almost the only readers of these books, and consequently their only critics.

Let the thoughtful, the experienced and the cultured among us take the matter in hand and explore this wilderness, bringing to light the really harmless, good or valuable, and placing proper condemnation on those whose tone is unfavorable to moral and mental health and growth.

The truths of science and the incidents of authentic history can be presented in such simple and attractive guise that they cannot fail to be acceptable food to those young minds which have not been enervated by overwrought and silly fiction. There are many good books which may safely and profitably be placed in the hands of the young, but it has been estimated that over two-thirds of the current literature for children is worthless or in some way unsuitable.

We have the very highest authority for the occasional use of fictitious narrative by way of illustration, but let it not usurp the place of the simple and direct truth. The imagination is an essential part of a healthful mind, and must not be denied its proper food, but it should not be stimulated at the expense of the reasoning, observing and reflective faculties.

FRIENDS' PUBLICATION ASSOCIATION.—The following, read at the annual meeting, 5th mo. 13, 1872, has been sent for publication:

In preparing the annual report of Friends' Publication Association, we feel we have not

much to exhibit as the work of the past year, but with our limited means we have done the best we could.

The number of books and pamphlets issued has amounted to 10,266, of which there were 4,666 copies of "Summary of Christian Doctrine," by S. M. Janney; 1,000 copies of "Children's Gift," by E. W.; 2,800 large almanacs, and 1,800 small ones.

The demand for the little work entitled "Summary of Christian Doctrine," encourages us to believe there is an increasing interest and desire to become better acquainted with the views and doctrines of Friends which are clearly and concisely set forth in it.

We are about publishing an edition of "No Cross; no crown," by Wm. Penn.

We also have a prospect of issuing an edition of the little work on "Baptism," written by Wm. Dell. This work was republished with a preface by our Representative Committee in 1837, but is now out of print.

We have had for some time under consideration the propriety of issuing, by subscription, an edition of Job Scott's works, but have not yet felt quite prepared to do so.

We believe good has resulted from our labors, which might be largely increased if Friends were more liberal in furnishing means for carrying on the work, and we would respectfully solicit patronage. By the Treasurer's report, it appears that during the year there has been contributed by Friends $249 50; sales of publication, $621 79; (balance in treasury, 5th mo., 1871, $253 16.) Paid — publishing expenses, $720 16; books purchased, $220 37; office expenses, advertising and incidentals, $82 18; balance on hand, $101 74.

DIED.

MERRITT.—At his residence, Poplar Ridge, Cayuga Co., N. Y., Daniel D. Merritt, in the 57th year of his age, after a lingering illness which he bore with remarkable fortitude and composure.

WRIGHT.—On the 3d of 4th month, 1872, at the residence of her brother, Elijah Wright, of Adams Co., Pa., Ruth Anna Wright, in the 55th year of her age; a member of Monallen Monthly Meeting.

No man has any right to manage his affairs in such a way that his sudden death would bring burdens and losses on other people.

EMPLOYER AND EMPLOYED.

BY GAIL HAMILTON.

When the proprietor of a factory, the director of hundreds of "hands," has paid their stipulated wages to the men, women, and children whom he employs, his technical obligation to them ceases. Strictly speaking, they are mere working machines; he is an employing or paying machine. How they spend their time out of his mills is no affair of his. Whether they live comfortably, respectably, virtuously—whether they slave or starve—he has no responsibility. The employed has no right to look to the employer for anything but the money which he agreed to pay.

The reason why a strict adherence to the letter of this law does not always work well in practice is that you never can count on men as machines. Calculations always fail unless men are reckoned as human, sensitive, intellectual beings. Whether they be rich or poor, learned or ignorant, they are all tuned to the same key. The girl in the kitchen is very unlike her mistress in the parlor; but also very like her. Upon her presses the same hunger for society, for mental activity, for moral sympathy; the same love of beauty, the same affection for kindred, the same religious sentiment. As in water face answereth to face, so the heart of man to man, and woman to woman.

It is ignorance of this fact or misapprehension of its bearings which goes far to prevent the kindly relations which should exist between employer and employed—between persons of a common nature and common interests. If the untutored Irish woman who exults over the destruction of her mistress's house and property should see herself, in consequence, at once turned out of house and home, and reduced to beggary, she would exult no more. She would see that her mistress's loss was her own. Society has become so compact and complicated that the loss is too minutely subdivided to attract Bridget's notice; but it is none the less there, and is just as truly hers as if she bore the whole brunt of it on her broad shoulders. When the workman earns his two, three, and four dollars a day, and sees his proprietor gathering in his tens and perhaps thousands a year, it seems to him an unequal and impartial distribution of awards. If the workman could suddenly be set in the proprietor's place; if he could see by what painful steps the latter had toiled to his present elevation; if he could see what wide horizons had to be scanned, what multitudinous features comprehended, remembered, reproduced; if he could feel the tumult of anxieties, the magnitude of issues, the perplexity of agencies,

the bitterness of mistakes, the responsibility of losses, he would see that the carriages and carpets of the proprietor are but a very small part of his establishment. There is a reverse side.

It is impossible for the subordinate to see things as the principal sees them. If he could do so, he would be the principal. But he can certainly be made to feel that he is to his proprietor, as well as to himself, something more than a machine. There are factory masters who are not only the employers, but the personal friends of their operatives. Without trenching upon their independence or their personal dignity, the proprietor does occupy toward them something of the attitude of a patriarch, a sovereign. He provides commodious and tasteful dwelling-houses. He beautifies his grounds and even his factories. He opens a reading room and library, procures lecturers, visits schools, encourages concerts, tableaux, and dramas. His family live in no remote sphere, apart and unapproachable; but they, as well as he, dwell among their own people. They cast in their lots with the daily toilers. His wife and daughters know the community, their circumstances, their character, their children. Not with condescension, but with sympathy, they are always ready for advice, for aid, for the right word in the right place. There is on the other side no malice, no envy of superior position, for it is seen to be only a source and center of grace. And of all that proprietor's investments in stocks and lands, in roads and ships, none, I venture to say, bring him larger returns of happiness than the money and time and thought he expends in enlarging and illustrating the lives of his workmen, over and above the wages he has contracted to pay them. It is not a hard duty. I might almost say it is no duty at all. It is a pleasure. It makes life agreeable and interesting every day.

And all the while it is doing this for the individuals immediately concerned, it is helping to solve the great problem of capital and labor. It is helping to heal the old feud between rich and poor. It is not only patriotic, but cosmopolitan work; for no nation is alone concerned, but the whole world.

So the unambitious and humble woman who makes of her maid-of-all-work a friend is not only securing good service, but is fighting her country's battles with weapons of peace. We hear in all directions the clash of the conflict. Workmen and workwomen are striking everywhere for higher wages and less work, with what success it is impossible to say. Because a class of mechanics wrest from their employers ten hours wages for eight hours' work, they are by no means successful. Because an employer secures for two dollars work which is worth three, he has not necessarily come off conqueror. The laws of trade are as uncontrollable as the laws of the sea. If either employer or employed make an unnatural advantage in one direction, trade will restore the balance by a corresponding disadvantage in another place. Only the philosopher may discern the relation of cause and effect; but every shoemaker on his bench feels the effect, though he may call it by another name.

But he who has planted his fortune on the good-will of his people has built his house upon a rock. Fire and flood may rage around him, but he has property which neither fire nor flood can sweep away. It is not always an easy thing to overcome prejudice, to disarm hostility, even to convince of friendliness; but the work is good work, missionary work, whatever event attend it. It is a Christian service to be the benefactor of your rough, ignorant servant, even if she remain to her life's end unthankful and unholy. It is a good thing to provide opportunities for reading to a community of young men, even though they attribute it to nothing but self-interest on your part. I know no precept of the Bible that says, Do good to them that appreciate it, and benefit those who will thank you for it. But, as a general thing, such services are in degree appreciated. Among our own American-born people they are intelligently and gratefully appreciated. A wise and generous man at the head of a manufacturing people holds a position which many a prince might envy. Moreover, I suppose that to God is a man responsible not only for what he does, but for all that he might do. Not only for his achievements, but his opportunities, shall a man give account in the Day of Judgment. We are answerable for all those with whom we are brought in contact, and exactly in proportion to the closeness of the contact. Of this each must be his own judge. No rule can be laid down. It is only to feel human brotherhood.

I remember, in a gay company, an amusing story was told of a man, unfamiliar with the usages of society, who mistook the finger-bowls for goblets. It was no violent or stupid error. There is nothing in the appearance of either to reveal its mission to the uninspired mind. But one gentleman, the gayest of the gay, exclaimed quickly and sincerely: "Oh! that was too bad; because some time he will find it out, and be extremely mortified.

What I mean is, that the quickness of apprehension and generosity of feeling which

enable you on the instant to "put yourself in his place" are the surest guides to wise and kindly action towards others. It is for the rich, the learned, the great not to isolate themselves in their wealth, their enjoyment, even their cares; but to live an open and bountiful life; to hold themselves in harmony and sympathy with their kind; to soothe sensitiveness, and allay suspicion, and disarm hostility, even though all may be unreasonable; to disseminate light to the darkened and rest to the heavy-laden; to use their superiority, of whatever sort, for the emolument of the less favored, and not simply for their own up-building; to bring with their money and their power peace on earth, good-will to men.—*Independent.*

FAITH A REMEDIAL AGENT.

The Good Book says, "A merry heart doeth good like a medicine." Every one has realized something of the depressing and devitalizing effects of grief and despondency. But, there is another influence quite as important as a merry heart, both as a remedial and a life-sustaining agency. It is a living faith. The person who undoubtingly believes in an eternal hereafter, and has unquestioning faith in the Supreme Being who, whatever appearances may indicate to the finite comprehension, "doeth all things well," has a hold on existence and a resource for health beyond all calculation.

A merry heart conduces to a balanced circulation—one of the essential conditions of health. A firm faith gives steadiness and straightforwardness to character, and determination to the will, both of which are indispensable to the "normal play of all the functions." The doubting mind must of necessity waste more or less of its vital energies in unavailing efforts to solve the complicated problems and unfathomable mysteries of a future state; or if it settles down in the quiescence of unbelief, it lacks the inspiration and innervation of hopefulness. The man with abiding conviction that God rules, and that existence is eternal, will go through difficulties, endure privations, face dangers, and triumph over disasters, that would appal and unman a despondent or a doubting heart.

The old Christian martyrs, because of faith, could brave torture and smile at death. They could see the consuming flames encircling their bodies, and feel the contortions of the quivering flesh, with comparatively little suffering. A strong will-power can almost control sensation when circumstances require it. Without faith one cannot be true to duty in times of trial and temptation. If his belief for himself and for others, extend only to the measure of an earthly existence, the motives for grand and noble deeds are comparatively weak. But if he believes that his actions, his words and his deeds, with himself will live forever, the incentives for doing well and being true, are immeasurably increased.

Physicians have many occasions to notice the sanitary as well as remedial influences of faith. The invalid who believes most hopes most; and, other circumstances being equal, is always most amenable to treatment.—*The Science of Health.*

DEALING WITH CHILDREN.

We oftentimes expect far too much of our children. We forget how untrained, in the very nature of things, all their faculties must be. We grow impatient, because the boy fails, for instance, to apply himself to study as he ought, forgetting that our very process of education is largely this—the training of the mind to habits of application. In short, we want our child perfect at once, forgetting how imperfect we ourselves are. We shrink from putting forth that constant, unwearied effort from day to day that alone can secure the desired end. And then, because one effort or two, one admonition or one reiterated, fails to attain the result, oh! how impatient we are! From that one effort, as the result of that one admonition, our child ought to spring up into perfection of character. But this is simple injustice. We cannot make ourselves perfect with one endeavor. How can we, with reason, expect any such thing in our children?—*Our Monthly.*

COMETS.

A new explanation of the phenomena exhibited by comets is proposed by D. Winstanley, which may be regarded as a meteorological theory. Comets differ little from planets save in the smallness of their mass, exerting feeble coercion over their elastic gaseous parts, productive of voluminous atmospheric developments, and also in the great eccentricities of their orbits, giving rise to enormous changes in temperature. A comet is continually varying in respect to its distance from the sun; and, therefore, in exposure to thermal influences. Vaporized materials issue from its surface in jets like steam, and rise toward the sun into the cooler atmosphere, where they lose a portion of their heat, become partially condensed, and form a canopy of cloud, which, when viewed from one side by inhabitants of a planet, presents the appearance of a crescent, with horns turned from the sun. As the comet approaches its perihelion, this misty canopy is dissipated, as transparent gas, into the upper regions of its atmosphere, by the ever-increasing power of the sun; while fresh jets

of steam arise from the heated surface of the central mass, and replenish the stratum of clouds. Different chemical materials furnish different cloud-strata and atmospheric layers. All these changes were taking place on the sunny side of the comet.

On the shady side quite another state of affairs is found. There the cometary mass and its cloudy canopies project their shadows into the conoidal space beyond, in which partial, and, in case of a nucleus, total eclipses of the sun prevail, and in which misty precipitations are formed. These mists, illuminated in the penumbra and by the scattered beams of the sun which penetrate the clouds floating over the central mass, form the bright appendage known as the tail of the comet. This condensation will be almost wholly confined to an annular space near the circumference of the shadow; so that this misty cloud will have the form of a hollow cone, which will account for an apparent division, sometimes observed, of the tail into two lateral branches. For, the hollow envelope being oblique to the line of sight, at its borders a greater depth of illuminated matter will be exposed to the eye. As the comet goes on its way, it will project a new shadow, at another angle from the one it has already cast. In the old shadow the mist will be dispelled by the unimpeded action of the solar rays, while in the new another portion of the comet's atmosphere will suffer misty condensation, causing a perpetual renewal of the tail. This will account for the wonderful sweep which the latter makes round the sun in perihelio, like a wand, in seeming defiance of gravitation and all mechanical law. Also it accounts for the curvature of the tail, the axis of the conoidal envelope lagging behind the axis of the shadow. The further we recede from the nucleus, therefore, the greater will be the convexity on the tail's orbital forward side. And, as a longer time is required to evaporate the mist already precipitated than to form it, the further away from the nucleus will be the point at which the mist is cleared up from that at which it was condensed; which accounts for the retrograde curvature of the posterior edge, and the excess of this curvature over that of the anterior edge of the tail. The angular separation of these edges will be widest at the comet's greatest proximity to the sun.

The diminution of the nucleus of the comet, as it approaches the sun, contributing to the expansion of the tail, is recovered in its enlargement, as it recedes from the sun, by the contraction of the vaporous material.

Winstanley calls in question the evidence as to the occurrence of a multiple-tailed comet, in 1744, and refers supposed instances of comets having two tails, curved in opposite directions, or separated by a large angle, to effects of perspective.—*The Independent.*

## SOCIAL RECREATION OF THE "NATURAL HISTORY CLUB."

BY ONE OF ITS MEMBERS.

An invite comes to leave the beaten path,
To turn aside and keep high holiday—
A day of blissful rest, rest from the toil
Of city life—rest fully understood
Only by those whose souls are in accord
With nature, who answer to the voice of love
And sympathy as the Eolian Harp
To every varying breeze that sweeps its strings.

Our gracious hosts receive us at "Old York;"
A carriage there for such as choose to ride,
But all, this happy day, prefer to walk;
To saunter through the shaded forest path;
To halt where fallen trunk presents a seat,
To wander by the little stream that winds
Through grassy meadow, e'en now dotted o'er
With sleek Alderney cows, whose golden red hair
Gives added glory to the meadow green;
To gaze on graceful slope and cypress grove,
And clustering rose that ornaments the spot
And marks the resting-place of the rich dead,
Who sleep in Mausoleum of marble white;
To bow before the jaunty plumes of fern
That crown the rock, cool even in hottest day;
To watch the willow dipping in the pond,
Sheltering the peaceful ducks and laughing boys
As they luxuriate in aquatic sport:—
All these yield interest to the city-worn,
Yet are but preludes to the coming joy.

Lo! The great porch stretches its gen'rous width,
But ere we tread its floor there cometh one
Whose namesake is well known in Holy Writ
As one who served. But *this one* serveth not
With cumbering care;—for see her beaming face
And brow untroubled and her kiss of love.

Under the brown porch grouped, we overlook
The sloping lawn; the valley's flowing brook;
Beyond, the forest climbing up the hill
To towering palace of wide spreading fame,
Where men from distant lands have held high feast.

We nineteen well-tried friends do gather here
For a few hours of innocence and mirth.
Our bond of union is our common love
Of Nature's works, which God, the Bountiful,
Creates around us with unstinted hand.
Our eyes seem spell-bound at the rich display
Of the fresh foliage and the tipping leaves
Whose long chilled buds have lately warmed to life.

Still droop the blushing oak and maple leaf,
Babies are they, too weak to raise their heads.
So the transforming Luna have I watched
Develop its young wings. Flaccid and small
At first, it needeth only time and air.
A little here, a little there unfolds
The tender green; anon the color spreads;—
Spot after spot—stripe after stripe defines
With many a flutter, 'till the new poised sails
Bear from our sight the pretty butterfly.
Not so our dear young leaves—they stay with us
Through babyhood, and youth, and riper age,
Shedding their beauty on us whilst they live
And lending beauty even after death,

That chromic art delights to imitate.
Ye trees! though in the leafy month of June;
Ye meadows, lawns and brooks so beautiful!
And all material objects, be ye still!
We turn to scenes higher and holier.

The hospitable welcome is twice blessed.
"It blesses him that gives and him that takes;"
Freely and frankly thought is interchanged;
The highest culture wins the noblest praise;
Mind sharpens mind, and talent is admired
Without an envious wish, for we all know
That love doth make gen'rous interpreters
And seeketh ever to educe the best
Even from the weakest. On that happy day
Silence was eloquent, for highest love,
Which needs not words of utterance, conscious
Of close communion with its friends, ruled here,
Filling the soul and mind with rosy light.

Meanwhile the hours move on, and day declines
And twilight groweth into starless night;
More closely still sofa and chairs are drawn.
We talk of social questions, morals too,
Of science, friendships, past experience,
Of absent ones, the living and the dead,
That erst within our charmed circle stood;
Of one familiar face now journeying west
In dear companionship, whose greeting voice
Has welcomed us so many a wintry night
To sweet reunion and most cheerful home.
We know her heart is with us, for we hold
As hostages husband and children two.
Where'er she rests, happy may be her rest!
Happy her journey homeward in due time!
Here with good wishes would I gladly pause,
Nor speak of one deep shadow on our joy.
But she is missed who specially did love
These rests from daily toil, this gathering in
Of sympathetic souls from the wide world.
Pale was her face when last she met with us,—
Paler, by far, since then—and now she sleeps.
Her voice is silent, but I felt her near,
Though all invisible to the gross sense.
So, ever and anon, some word, some thought,
Now sportive, now in earnest, seemed to come
As though from her—and ever as it came
I knew it, for it spake of truth and love.
Ye trees! Now break the silence of the night
And warn us by the rustling of your leaves.
We hear: the threatening storm-wind blows
And bends your struggling branches. We depart,
Our farewells said. The pattering rain-drops fall
Whilst flickering fire-fly and the lantern bright
Lighten the pathway. To the city we,
Carrying most blessed memories to our homes,
And leaving many blessings on the heads
Of venerated sire and daughters true
Who dwell in peace amid the Chelton Hills.

*Phila., 6th mo. 1st*, 1872. C. A. B.

## LESSON FROM A STRAWBERRY.

Some time since an American was expatiating on English ignorance. He had found in London men of considerable intelligence who did not know whether potatoes grew in the ground, or how they grew. He was astonished soon afterwards by a similar occurrence at home. A lawyer, in a case before court, did not know how many years it took to bring a cabbage to perfection. The fact is, none of us can afford to laugh at our neighbors' ignorance; and especially when that ignorance is in regard to common things.

Here is a strawberry before us. How many know what it is they are eating? We talk of the delicious "berry," when in truth it is not a berry at all. But this is not surprising, for, as already said, even those learned in the higher branches have a singular ignorance about the objects of every-day life. The writer remembers an examination in botany of a college graduating class. It always had been the custom to question the students on the leading differences between the principal families of plants. On this occasion, instead of the expected inquiry, "How is Rosacea distinguished from Papilionacea?" or some such learned interrogatory, they were asked to tell in descriptive language the difference between a strawberry, a blackberry and a mulberry. No one could say, though they had presented themselves for examination as experts in botanical studies.

The strawberry is not a berry. It is barely entitled to rank as a fruit. The delicious morsel is simply the receptacle or upper portion of the stem on which the seeds are set. Every child knows the dandelion, and its silk-like seeds, which in playfulness it blows away in order to see "What's o'clock." Then there is left on the stem a punctured surface like the end of a thimble. If, now, this dotted surface were to become more cellular and swell rapidly as a mushroom swells, carrying along with it the seeds to its surface, we should have a fruit like unto a strawberry. This is precisely the way the strawberry is produced. It is one of those instances where a very small incident resulted remarkably. There are other plants closely allied to the strawberry—botanists call them Potentillas—which are strawberries in everything but this pulpy matter underlying the seed. The whole of these plants—a very extensive family—are utterly worthless for any purpose to man. Supposing, on the Darwinian theory, that the strawberry is developed from these dry-headed fellows, and that the sweet succulence is the result of some power of evolution, it will be seen on how narrow a chance this great change stood. * * *

And, as regards Darwin, how strange it is that those who come before the public as his opponents do not get up some original ideas from every-day life with which to fight their doughty antagonist. This strawberry lesson would seem to offer one such opportunity. The Darwinian idea is that plants change for their own good; that any change they make is in order the better to aid their production, nutrition, or perpetuation. Now, what has the strawberry gained by its succulency that the dry-fruited forms do not possess? The

dry ones abound everywhere, they flourish in profusion, and their progeny take care of themselves just as well. May not the anti-Darwinist argue that if the succulency of the strawberry is due to natural selection it was an useless effort?

How much may be learned from many common things. Here we have before us, year after year, and at this season, day after day, an article of food of which we really know nothing, and yet we see how much it may contribute to our mental as well as to our bodily pleasures.—*Press.*

SUGGESTIONS TO BRAIN WORKERS.

Sir Henry Holland, the eminent London physician, writing his "Recollections of Past Life," at the age of eighty-three, after an experience of more than half a century in his profession, makes some remarks on the importance of rest and recreation to professional men which merit attention. From the outset of his remarkably successful career, he made it a point to travel for two months in the autumn of every year, and he adhered to this resolution to the end. By so doing he was enabled to pay visits to almost every region of the civilized world except South America and Australia. He visited this country several times, and made acquaintance with our most distinguished men. He was present at the military operations on the Potomac, with General Slocum, during the rebellion, and he travelled all over the far West, British Columbia and Canada. He asserts that the advantages he derived in a professional view from this habit of taking an annual vacation of two months were considerable. Having made known to the world he moved in that he intended always to be absent during the particular time mentioned, he never lost a patient by carrying out his intention. On the contrary, on his return from his annual tour, he has frequently been met at the London terminus by messengers who have carried him off direct to patients before he could go home to change his dress.

Such a demand for his services only convinced him the more of the wisdom of the plan he had adopted. It showed him how he would have been overtasked had he remained at home. His prudence is conspicuous from the first. He never sought to obtain that overwhelming practice which, when attained, destroys the comfort and often shortens the life of physicians in large cities. He studied to live within his income, and succeeded; but he appears to have been fortunate in getting into practice at a much earlier period than young physicians usually do. As early as the fourth year of his practice his income exceeded $6,000 a year, and subsequently steadily increased. He then resolved to keep his practice within $25,000 a year, which was not an unreasonable sum to expect, for he was physician to the Queen and the Royal family, and to the leading nobility. He might, indeed, easily have doubled his income, but he would not, preferring to contract his labors when he found them becoming burdensome. He says that to this resolution, aided by his annual travel, he attributes the health and activity he enjoys in old age. An instance of the vigorous constitution of this veteran physician is given in the fact of his being complimented for his horsemanship, while visiting the advanced posts of the Federal army, in Virginia, in 1863, he being then seventy-five, and seven years afterwards he rode over the Blue Mountains, in Jamaica. In 1871, at the age of eighty-three, he rode twenty miles in Iceland.

The following paragraph contains the gist of his theory as to the rest and recreation which a physician ought to take: "The period of my largest practice was from 1830 to 1848, at a time of life well fitted for active work—i. e., between the ages of 42 and 60. The experience, however, of two or three severe epidemics during this period (those especially which have the unscientific name of influenza) showed me, in the heavy and unwholesome labors of a few weeks, the penalty I should have paid in health and comfort, by seeking to maintain this full occupation throughout the year. It is, in truth, as important to the welfare of the patient as of the physician, that the mind of the latter should not be taxed and jaded by excess of work. The weariness of a long day brought to the bedside of a patient, always impairs, more or less, what the highest professional skill and zeal can minister to his relief. The power of discrimination is lost or lessened, and practice too often passes into a hurried routine, unsatisfactory to the physician and profitless to the patient. This fact, fully confirmed to me by experience, requires neither explanation nor comment. It expresses what is the natural and necessary limit of mental power, and the wisdom, as well as moral rectitude of acquiescing in it. The physician in full practice, like the lawyer in similar cases, pleads the impossibility of contracting his work. There may be loss and difficulty in doing it, but, with a strenuous intention and a wise regard to the future, it can always be done."

So, with regard to retiring from practice, Sir Henry Holland recognized the fact that the habits of a life are not easily broken off, and a man who has been accustomed to continuous and anxious professional toil cannot suddenly give it up without risk to his health,

and even life. Occupation becomes a necessity to such a man, but as age comes on he becomes less able to work. Foreseeing all this, Sir Henry not only limited his practice as before mentioned, but when he had attained to a certain age, the climacteric, he declined attending new patients, reserving himself only for those families of which he had long been the physician. He records the fact that in some of these he had been physician to four generations. This is not uncommon in long settled countries like England, and a physician therefore stands a better chance of retaining his practice in old age in those countries than he does in newly-settled districts, where the population is in a fluctuating and perhaps migratory condition. —*Public Ledger.*

## A SPECIAL PROVIDENCE.

BY JANE SCARBOROUGH.

The blue wreaths of the Indian Summer haze were lying in darker and lighter folds over the softly undulating valleys and green and sloping hills of Kentucky, one soft sunny day in October, 1869. Through the wide-open door of my little white-washed shanty of a school-house, gleamed a brighter picture of hill and valley, sky and water, field and wood, than was ever put on canvas. But instead of making me patient with the dusky and heterogeneous mass before me,—I cannot say children, for some of them were thirty years old,—the outside peace and beauty called so loudly to my over-wearied nerves as to make me irritable.

The week had been long and warm. The school had had a fit of being dull and restless. The old white horse that brought the Northern letters from the nearest post-town to our little settlement, was alarmingly tardy. The last lessons of the last hour of the last day of the week were dragging their slow length along. The class in "b-a-t, bat; c-a-t, cat;" were sweating over their lesson, and making their teacher do the same. I was near the door, and, I fear, looking out over the hills, when suddenly the sharp tone of my own voice frightened me, and I turned around quickly and looked at the little soul I had frightened even more. He was one of the smallest children, and certainly the dullest. A hundred times in that very line, I had told him that "c-a-t," did not spell "sat!" And so, that afternoon, I was irritated when I felt, rather than heard, the customary mistake.

Startled by my own voice, I turned from the glance outside, and stood transfixed—by the gingham apron the little fellow had on! The same,—yes, it was the same plaid,—blue and brown, with a thread of black! Faded, worn, dirty; yet I could not be in the least mistaken! My knees trembled and my heart stood still.

Yes; dressed in an apron just like that, my poor, dear Harry stood in the sunny gateway on our New England hills, that July morning; the last time he ever said, "Good-bye, mamma!" For, the next time I saw him, it was he who was going on a long journey, and, dressed in his new Sunday suit, instead of his dear, homely, gingham apron, he could not even say good bye to mamma. Ah, me!

And yet I had been impatient, cruel, toward this poor, benighted, bewildered soul; —this poor child whose only apron I had just discovered was like the one I last saw Harry in!

But it was not the thought of the sin that smote me most forcibly then; but the thought: How came God to do that? Was it He who arranged all these trivial things so? What made that old colored woman, in buying the only yard of gingham she had in a six months, take that kind? And what influence had held my eyes blind to its likeness, through all the days of its brightness and newness, to flash it on me in that impatient hour? Had God seen the lesson I should need, and prepare it? Had He seen that in those days it would be necessary for those needy, neglected ones to be clothed, for me in something of the spiritual presence of the boy who, years before, went to be taught of the angels? And had He braided the links of that "electric chain" which should thrill to the heart of the very hour of all my life most powerful to reprove and teach me? Was that gingham apron a special providence in my soul's training?

An hour after, out on the little hills which rejoiced on every side, I thanked Him "who by his strength setteth fast the mountains, being girded with power," that the training of my poor soul was not too inconsiderable a matter for Him to take time and thought to devise for it the most secret, subtle, piercing personal providence.—*Christian Union.*

When I see a man holding faster his uprightness in proportion as it is assailed, fortifying his religious trust in proportion as Providence is obscure, hoping in the ultimate triumphs of virtue more surely in proportion to its present afflictions; cherishing philanthrophy amidst the discouraging experience of men's unkindness and unthankfulness; extending to others a sympathy which his own sufferings need, but cannot obtain, growing milder and gentler amidst what tends to exasperate and harden; and through inward principle converting the very incitements to

evil into the occasions of a victorious virtue —I see an explanation, and a noble explanation, of the present state, I see a good produced so transcendent in its nature as to justify all the evil and suffering under which it grows up. I should think the formation of a few such minds worth all the apparatus of the present world.—*Canning.*

FRIENDS' LIBRARY.

In order to facilitate the printing of an *Appendix* to our catalogue, the Committee of Management has directed the Librarian to loan no books after the 29th day of this month. He will be at the Library every afternoon and evening during the Seventh month to receive books from borrowers. After which the Library will be closed until Seventh-day, the 31st of Eighth month, on which day and evening it will be again opened as usual. Friends are earnestly requested to return all books belonging to the Library, as a neglect so to do will greatly retard the work of arrangement.

By direction of the Committee,
JACOB M. ELLIS, *Clerk.*

MUTUAL AID ASSOCIATION OF FRIENDS.

The following were elected officers on the 18th inst.: President, Dr. B. Franklin Betts; Vice-President, J. Frank Hopkins; Assistant Secretary, Mary W. Bonsal; Visiting Committee, Jane Ingram, Jos. M. Truman, Jr., A. Hughes Gourly, Kate J. Rudy, James H. Atkinson, Hannah F. Barnet.

Next Stated Meeting on Second-day evening, Seventh month 1st, at 8 o'clock, in Monthly Meeting room, Race Street.

ALFRED MOORE, *Secretary.*

CIRCULAR MEETINGS.

| | | |
|---|---|---|
| 6th mo. | 30th | West Nottingham, Md., 3 P.M. |
| 7th mo. | 7th | Frankford, Philada., 3 P.M. |
| | | Plymouth, Pa., 3 P.M. |
| | | Concord, Pa., 3 P.M. |
| | | Evesham, N. J. 3 P.M. |
| | | Jericho, L. I., 11 A.M. |
| | | Oyster Bay, L. I., 3½ P.M. |

## ITEMS.

THE new postal code recently adopted by Congress makes many changes in the law as it formerly stood. According to the new code, the branch post-offices in large cities are made money order offices, and the fee for money orders of ten dollars or less is reduced from ten to five cents. A married woman is allowed to act as post-master, and she is declared to be a "femme sole" as to her official acts. Letters between post-offices not over three miles apart may, at the discretion of the Post-master General, be despatched to their destination, though only partially prepaid with a two-cent stamp, and the amount due is to be collected on delivery. Transient newspapers are to be hereafter sent at the rate of one cent for two ounces, instead of two cents for four ounces or under. Clothing for non-commissioned officers and privates in the United States service may be transmitted through the mails at one cent per ounce. Private boxes for the reception of mail matter may be placed by individuals in post-offices. One cent postal cards like those in use in Great Britain are authorized, and the price of the card and the stamp will be one cent. In case postal cards of private manufacture are used the regular rates of postage are to be collected.

Josiah Quincy, Wendell Phillips, and S. T Cobb, addressed a large meeting in the Park Street Church, Boston, last Monday evening, in favor of establishing a Mercantile and Industrial Institute in Boston. In the course of his remarks, W. Phillips said: "I do not believe the State will ever do its duty until it fits the man to get his bread. I think the State is bound to give to the child of every man in the community, poor and rich, the opportunity of a book education and to learn a trade, and in the last years of his apprenticeship he should get his living out of it. We have hitherto elevated the brain until we starved the very feet. The school system of to-day does not contemplate the fact of a man's having a stomach, and needing to be able to get something to put into it. The education of to-day is a monster; it is almost as bad as that of the lower classes in England, who know only how to use a spade or watch a spindle."—*Exchange.*

SOME years since the Dutch Government and the authorities at Rotterdam determined to cut a canal direct from that port to the sea, in order to avoid the tortuous course which vessels of large size were compelled to take. This work has been pushed on with steady perseverance, and now the first stage of the work is completed. A depth of about eleven feet at high water has been obtained by ordinary dredging; and the work has been inaugurated by the passage of a steamer from Rotterdam to the sea. This canal will be of great service to Holland, and, though in less degree, to other countries trading with Germany. It will, also, without doubt, determine the balance of carrying trade between Belgium and Holland, which has of late years been eagerly disputed.

THE gain in the speed of ocean steamers during the past twenty years has been very slight; and yet there is some appreciable gain, as the swiftest passage from Queenstown to Sandy Hook that is on record was in her last trip by the "Adriatic," of the White Star Line—her time being 7 days, 23 hours, and 17 minutes, mean time.

A schooner which arrived recently at Copenhagen, Denmark, brought intelligence of the earthquake in Iceland, which occurred two days before the outbreak of Vesuvius, near Husavik, a small market town in the north-west part of the island: "On the afternoon of the 16th of April a shock was felt in Husavik, which was thrice repeated in the course of the same day. Two others followed during the afternoon of the 17th, the second of which was particularly violent, and the whole night through the earth continued, with short intervals of repose, in lively agitation. On the fornoon of the 18th the agitation reached its culminating intensity; all the wooden houses of the place were thrown down, and the stone ones were more or less injured, the factory alone remaining in any measure habitable. Fortunately there was no loss of human life, though some cattle were killed, and from twenty to thirty families were compelled to seek shelter in the outskirts. Nobody remained in the dilapidated little town except a public functionary, whose family came to Copenhagen in the schooner. During the next three days the shocks continued with diminished violence, and had terminated when the vessel sailed.—*Ledger.*

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Memoir of Margaret Brown ..... 289
Christian Condescension ..... 293
Looking on the Dark Side ..... 294
Good Nature ..... 295
Scraps from Unpublished Letters ..... 295
EDITORIAL ..... 296
MARRIAGE ..... 298
OBITUARIES ..... 298
Dublin Yearly Meeting ..... 298
Extracts from Bits of Travel at Home ..... 299
POETRY—A Quiet Life ..... 304
Notices ..... 304
ITEMS ..... 304

For Friends' Intelligencer.

## MEMOIR OF MARGARET BROWN.

BY BENJAMIN HALLOWELL.

(Continued from page 276.)

On the 20th of the Fifth month, 1821, Margaret Judge obtained a minute of the Monthly Meeting "to attend the ensuing Yearly Meeting in New York, with some few meetings belonging thereto." On this visit, her neighbors, Andrew Birdsall and Martha P. Thomas, were her companions.

On the 27th of the Fifth month, 1821, she writes from New York, to Margaret E. Farquhar, her fellow-teacher, at Fair Hill: "I have risen at an early hour this morning, to transmit to my friends at home some tidings which may serve to relieve their anxiety with respect to the dangers of sea and land, during our passage from Sandy Spring to this place. It was almost constant wet weather, which I regretted the more on my companions' account, as I wanted them to see the delightful scenery on the different shores as we passed along. However, I hope the homeward passage may be more favorable."

"When we reached Philadelphia, I discovered we should not be likely to get to New York till 10 o'clock the next morning, and that was the hour at which the Select meeting gathered, and where I much wanted to be. My friend, Wm. Paxson proposed writing to Francis Thompson to meet us at the boat with a carriage, take charge of the strangers, (her companions, who were not members of the Select meeting,) and set me at liberty to go immediately to meeting, which plan answered admirably. I went directly to meeting, where I was made to rejoice, it being a season of great favor.

"I have met with many kind and affectionate tokens of interest still felt for me, and I am almost ready to wonder at it, feeling myself of so little account, being one of the least in the Heavenly household.

"I found three very particular friends of mine here, Dr. Moore and wife, from Philadelphia, and Abigail Barker, from Burlington. Robert Mott called last evening to see me, and sat an hour very pleasantly with us.

"I have not seen any of thy Friends yet, though I have heard Phebe Seaman's name frequently mentioned. Mary Thompson is one of the Committee that has charge of the school in which Phebe is employed. Take courage at home, (Fair Hill.) Nine Partners contains only seventeen scholars, numbering both sides of the house. I often think of you all, and with feelings of increased interest. I feel myself so in my right allotment, that I have confidence to believe thou wilt be favored to perform a double portion of labor, and that, as thy work is, so will be thy strength.

"I have no anxiety about home affairs. I have left all, even if it should be the cause of

my losing my place at the school, which I do not apprehend.

"Oh! that peace and harmony were written in legible characters on the fore-front of every head! My secret aspirations to Heaven are, that we may all be preserved at Fair Hill School, both on the right hand, and on the left. My love affectionately towards the whole household, thou mayest distribute it as seemeth to thee best." * * * *

Her father, Hugh Judge, writes in his Journal, p. 339, under date of Seventh month 29th, 1821, in relation to this visit as follows:

"My daughter, Margaret Judge, has been on a visit to New York and thereaway. She visited the State Prison, Poor-houses, Hospital, and other public places, besides attending Friends' meetings there. She is now looking towards our Yearly Meeting at Mount Pleasant, Ohio, and so on to the opening of that at Whitewater, (Indiana.) May the Holy One preserve her! In true littleness is true greatness."

Margaret Judge returned her minute to the Monthly Meeting held Seventh month 21st, 1821, with endorsements from the "Yearly Meeting of Ministers and Elders held in New York, also from Anawalk Monthly Meeting, expressing that her company and labors of love had been acceptable to them."

She informed the meeting that the prospect had been accomplished to the relief of her own mind.

In the same meeting, she opened a concern, "to attend the ensuing Yearly Meeting of Ohio, the opening of Indiana Yearly Meeting, with liberty to attend meetings going and returning, as Truth might open the way," which was united with, and a minute of unity accordingly granted. On this visit she appears to have gone out West with her father, Hugh Judge, who says in his journal of Eighth month, 1821, p. 339 '40, "my daughter Margaret returned with me to Ohio, and we reached my home about a week before our Yearly Meeting commenced at Mount Pleasant. After staying a day or two at home, we set out and attended our Select Meeting on Seventh-day, when we had the company and services of a number of strangers; among them Elizabeth Coggeshell and Ann Shipley, from New York, and Wm. Forster, from Europe.

"In a week after the close of the meeting I set out with my daughter Margaret and a number of Friends in order to be at Indiana Yearly Meeting. Ninth month 26th, 1821, we got to Zanesville, and were at their meeting on Fifth-day. In the evening, at Margaret's request, we had an opportunity with the members of our Society."

This uniting in labor as with shoulder to shoulder, of father and daughter, in the great cause of truth and righteousness, and their undergoing much hardship and exposure for the welfare of their fellow-creatures, is pleasant to contemplate as exhibiting features of touching interest.

Margaret Judge returned to the Monthly Meeting in Fifth month, 1822, the minute granted her to attend Ohio Yearly Meeting, etc., with testimonials from Ohio and Indiana Yearly Meetings and certificates from other meetings, expressive of the acceptance and satisfaction with her company and labors throughout. She expressed that she had performed the service to the peace of her own mind; which is very acceptable to the meeting.

From a letter from Mary B. Needles, of Baltimore, we find that about 1822, M. J. attended the Southern Quarterly Meeting, and about the same time united with Jane Register in visiting some of the families of Friends in Delaware.

These religious engagements to which Margaret Judge felt herself called so interfered with her duties as teacher at Fair Hill Boarding School, that she resigned her situation in that Institution about the time of her visit to Ohio. In the spring of 1823, she opened a school in Brookeville, about two miles from Fair Hill, living in the family of that worthy Friend, Mary Moore, widow of Thomas Moore. She found congenial society in this family, and a safe resting place after the arduous religious engagements which had occupied her for several months, having crossed the Alleghany mountains both ways by private conveyance. Her pleasant school afforded her agreeable occupation, and she had mornings and evenings for exercise, social intercourse, and meditation, which she enjoyed. The place where Thomas Moore lived was called Longwood, from which she dated many letters to her friends. She continued to keep school here, except when absent on religious duty, for about two years.

In the Monthly Meeting held Second month 20th, 1824, Margaret Judge opened "a concern to pay a religious visit to Friends and others, as Truth might direct, in Virginia, North Carolina and South Carolina, which was united with, and she left at liberty to proceed in the undertaking as way should open therefor," and a minute was granted accordingly.

The following letter to her young friend, Deborah Bond, daughter of Isaac and Hannah Briggs, expresses Margaret's feelings in regard to the prospect of this visit. Deborah was then recently married to Joseph Bond, of Waterford, Virginia:

BROOKEVILLE, 4*th mo.* 2*d*, 1824.

"*My Dear Deborah*,—If I had greeted thee with my pen as often as my feelings have been turned towards thee, I would not be willing to answer for the effect. I might possibly lose some of that tender interest thou hast manifested, and which I so highly prize. * * * * *

"The world, present itself as it may to our view, still holds out false colors! My own experience has taught me the fallacy of trusting its smiles. 'I have proved it, and have found it vain.' And although the path of self denial is one of conflict and trial, yet, the more self is abased, the greater are the consolations, and the brighter the joys to be found in the 'narrow way.' We have, too, the gracious promise, 'Lo, I am with you alway,' which is a support to the mind under trials the most severe,—conflicts the most agonizing. Who that has tried both,—that has been in the vortex of the world's joys, and afterwards been favored to enjoy the presence of Him who fills all space, would be willing to make the exchange back again?

"Yet, how liable is human nature to err! How frail we are! How necessary to attend to the Divine injunction, 'watch and pray.' Experience has taught me, that either in a state of prosperity or adversity, a strict attention to this command is alike indispensable. There is something in my nature so prone to fly off and seek some easier way, that I sometimes think I have more need for watchfulness than most others. What a favor that we have a 'High Priest who is touched with a feeling sense of our infirmities;' and although like the dove, we may wing our way from the Ark for a season, yet Infinite Goodness, when we return, holds forth the hand to draw us in! I am often humbled in the retrospect of so much being done, and so little returned, for blessings unnumbered, mercies unmerited.

"Thy message of love in the girls' letter, found a corresponding feeling in my heart, and prompted the present communication. Although I intended to leave a letter for thee, yet I do not know whether the spirit of procrastination might not have prevailed over my inclination and good intention; just now, too, when my mind is under a constant pressure.

"The prospect ahead is one in which all within me capable of feeling, is involved. My spirit sinks when I look at the magnitude of the undertaking. And, if it were not that the gracious words of 'Peace, be still,' are at times uttered in the secret of the soul, I should not be able to support the weight that rests upon me. A grain of faith is mercifully administered in seasons of greatest need."

"Harriet J. Moore, whom thou knowest by character, if thou dost not personally, has felt enough of the concern to offer herself to go with me, 'if 'no other more suitable should present.' Thou mayest readily conclude my mind embraced her at once as the right one. I had a letter from her, she is preparing. Thomas Matthews, from Gunpowder, is also. He is one of the Master's own choosing, and these are the sort I wanted. I did not feel at liberty to apply to any, and I believe if none had offered voluntarily, I should have felt myself excused.

"I thought thou wouldst feel interest enough to wish to hear a little of my movements and prospects. I hope we shall get off about the 17th of this month.

Affectionately thine, M. J."

It is very encouraging and instructive to observe, that while the Good Father was gradually preparing Margaret Judge for this very arduous and responsible engagement, the same Power was bringing into submission the mind of Harriet J. Moore, who lived in a remote neighborhood, and was a member of another Yearly Meeting, so as to render her willing to offer to go with Margaret as companion; and they being thus prepared by the same forming hand, went forth with *strength*, in the accomplishment of the Lord's work, their united trust being in Him that sent them.

In the early part of the year 1824, she obtained a minute of Third Haven Monthly Meeting, and offered herself as companion to M. J. For some time previous to engaging in this mission, her spirit had been much bowed under a sense of the responsibility and weight of the concern.*

The prospect of leaving home, and the separation from her family for so long a period, together with the difficulties connected with travelling in the interior of the country at that day, brought a serious exercise over her mind. But as she dwelt under the requisition, it became an imperative duty. Gradually "every mountain and hill was made low, and the crooked was made straight, and the rough places plain," and she was no longer "disobedient to the heavenly vision," but was willing to make an offering of herself and her powers unto the Lord.

In after years, she frequently spoke of this journey with satisfaction, and she ever esteemed it an acceptable sacrifice. Nor, was the daily reward of sweet peace withheld

* See Memoir of Harriet J. Moore, page 17, etc., from which much of the information in relation to this visit is derived.

while in the performance of duty on that occasion. For "He who is a present helper in the needful time," was not only their "munition of rocks," and "wall of defence" under discouragement, but "a lamp to their feet, and a light to their path."

That worthy Friend, Thomas Matthews, of Gunpowder, appears to have been brought, in like manner, under a concern and willingness to offer to accompany these Friends on the mission of love in which they were about to engage to the inhabitants of Virginia and Carolina, and on the 19th of Fourth month, 1824, he joined H. J. M., in Baltimore, with his carriage and horses, and they proceeded together to Brambly Knoll, or Longwood, the residence of Mary Moore. Margaret Judge resided in Montgomery County, Maryland. The next day after a season of feeling the three set out on the important mission, through Washington and Alexandria, to Richmond, Virginia.

They found but few Friends in Richmond, and the meeting small. After the necessary arrangement, they entered upon the arduous duty of visiting the families of the place, which proved to be an interesting engagement. They also had a religious opportunity with the prisoners of the State Penitentiary. The prisoners sat quietly, and listened attentively. As Margaret offered the language of counsel and encouragement, their hardened hearts seemed melted into contrition, and their countenances softened as the big tears stole down their cheeks.

They had also an evening meeting at Richmond in the State Capitol.

In the preparative Meeting there, on the 28th, Margaret had to deal with very great plainness, finding religion to be at a very low ebb among them. In the evening of the same day, they had a meeting in Friends' Meeting-house, which, though small from the inclemency of the weather, was a favored season.

From Richmond, they rode 22 miles to a place where a meeting had been appointed, after attending which, they continued their journey to Petersburg, and thence, on the next day, to Charles City. After attending meetings at Wain Creek, Charles City, and Skimin's, they reached Williamsburg, the birth-place of the celebrated Patrick Henry. "But its glory has departed, and desolation is stamped upon its once flourishing appearance. William & Mary College, so justly celebrated for furnishing men of as fine talents as any age or nation has produced, possesses only the remains of its former grandeur and beauty."

On the 4th of Fifth month, they had an appointed meeting in York, and in the afternoon, they continued their journey towards Hampton, which place they reached in the evening, and through the interest of a friendly Methodist, a meeting was appointed for the following morning, which proved to be a satisfactory one.

In the afternoon, they took the steamboat to Norfolk. Their fellow-passengers, on this occasion, "were the gayest of the gay: Officers of the Navy, General Taylor, several lawyers returning from court (at Hampton,) and ladies fine as butterflies," all of whom eyed the Friends with much curiosity. Upon arriving at their lodgings, they felt somewhat discouraged to find there the same lively set they had encountered on the boat; and the Friends concluded there was little prospect of obtaining a meeting in Norfolk; but after some consultation with the hostess, notice was circulated for a meeting, which was well attended; and a number accompanied them to Portsmouth to fulfil an appointment there.

H. J. Moore, in her diary, writes: "Continuing our journey, we reached an inn of excellent reputation, kept by a colored man, where we expected to find lodgings; but on arriving at the house, we found it was filled with other guests of respectable character, and the landlord was obliged, though reluctantly, to refuse us admittance. It was now dark, yet there appeared no alternative but to push on to Suffolk, ten miles further.

"The evening, however, was fine, and as the Queen of Night rose over the Dismal Swamp canal, it disclosed to our view many pleasant-looking mansions, and much fine scenery, which enlivened our spirits, though some of us were much fatigued ere we reached our place of destination."

After attending the intermediate meetings, and appointing ten out of our Society, in which "the truths of the Gospel were livingly proclaimed," frequently to large assemblies of people, they arrived at Gravelly Run, the seat of the Virginia Yearly Meeting. Of this meeting H. J. M. gives an account from which the following is abridged:

"On 1st day, Fifth month 16th, 1824, so many were convened that the house could not have accommodated one-third, and seats were arranged in the woods for that purpose, where a favored meeting was held. Stephen Grellet was engaged in testimony over an hour, and my dear Margaret closed the exercises, in a sweet and forcible address to the throne of Grace.

"In the afternoon, a Friend from Carolina had an appointment for the young people, most of whom in this part of the vineyard seem disposed to take the wings of the morning and flee away from the only safe abiding place.

"We have had to observe in most places where we have been, that the life of religion is at a very low ebb; consequently, those who go forth at the present day, must expect to suffer with the seed of the kingdom, which is kept in oppression, and they have need to be doubly clothed with the shield of faith, and the sword of the Spirit. With such a panoply, there is nothing to fear in entering the field, for in the end they will be conquerors.

"On 2d day, Elizabeth Hunt was concerned to spread her exercise before us; handing forth encouragement to the weak, and admonition and warning to the idle and unconcerned; endeavoring to impress upon our minds the vast importance of beginning the necessary work while time and opportunity are afforded, lest we should have to lament the harvest being over, the summer ended, and we not gathered to the Sabbath of rest.

"Margaret Judge followed in solemn supplication, and it was a time of peculiar favor. May the sweet savor thereof be retained throughout the several sittings of the Yearly Meeting.

"On the 19th, Elizabeth Hunt was again feelingly engaged in testimony exhorting the young people to have their minds gathered into stillness, in order that they might be benefitted by the present solemn opportunity, which to many' would probably be the last of the kind they would ever be favored with. Similar exercises were also expressed by other concerned Friends.

"Essays of Epistles to our corresponding Sisters were read, and with a few slight alterations adopted. In accordance with a proposition from men Friends, the partition was then raised, and for some minutes a solemn silence prevailed, which was at length broken by an impressive supplication from our beloved brother Stephen Grellet. It was truly a season of deep instruction, which, I trust, was indelibly sealed upon many minds.

"Under a solemn covering, the meeting concluded, and we parted with many dear Friends whom we shall probably never see again in mutability.

(To be continued.)

For Friends' Intelligencer.

## CHRISTIAN CONDESCENSION.

"During the business of the Quarterly Meeting, my mind was opened to call attention to the excellence, the goodness, and pleasantness of dwelling together as brethren in unity; and that the unity so precious was sustained by the one spirit of pure love, which was of that character represented by Jesus: "Greater love hath no man than this, that he lay down his life for his friend"—a strong expression for what we usually denominate submission and condescension one to another. By this, the harmony is preserved; and it is a death to, or laying down of our own wills: "Whether we may apprehend ourselves positively right or not, submission and condescension becomes us. For the servant of the Lord must not strive, but be *temperate in all things*."—JOURNAL OF JOHN COMLY.

On opening the "Journal of John Comly," with a desire to trace in his own record some of the experiences and exercises of such a truly Christian character, I was struck with the fitness of the remarks in the above extract to the condition of our late Yearly Meeting, when there was a subject before it in reference to which a diversity of sentiment was very apparent. Oh, that this care to be "temperate in all things" were more apparent amongst us, whether we approve or disapprove a proposed measure. If the right spirit—the spirit of pure love—were the actuating principle, surely we should realize a laying down of the selfish life in us, so that our brother or sister may not be offended or crushed by an assumption of superior wisdom or enlightenment, which renders *our* understanding less fallible, and *our* individual views and practices less subject to error. Let us remember that no one stands upon infallible ground, and the judgment may be mistaken, while the motive is believed to be good and sound.

I have read with interest the articles in *Friends' Intelligencer* having a bearing upon the proceedings of the Yearly Meeting in regard to the proposed change of the fourth Query—or, it might be said, the subject of temperance—a cause so earnestly taken hold of and advocated by a large number of our members. I have wanted that these should not be over much discouraged, but continue their labors in the right direction for the suppression of the cruel evil that is stalking through our land, laying waste the happiness and comfort and hopes of so vast a portion of the human family. Press ye forward, humbly and earnestly working for the reformation of those around you; have faith and hope that the day will dawn when the cheering and warming rays of the sun of righteousness will animate and enable our beloved Society to take another step forward in the direction so much desired—so prayed for, as a strengthening help to you in the work allotted you. "Be ye not faithless, but believing"—willing to wait in patience and in the subjugation of creaturely will, until the body of Friends is ready to embrace and adopt an approved phraseology of the Query in question. It needs only to be rendered in a little different language, and to come forward in the *entire* unity of the meeting whence

it emanates, to make it almost a certainty of adoption by the united and final judgment of the Society.

Surely, we are all desirous to promote and uphold our testimony to temperance in all its aspects—views may differ as to the acceptation of certain language, and some may feel that their private rights are jeopardized by the use of a few words which their judgment disapproves; but, dear friends, can we not yield our selfish views and liberty for the sake of co-operating in the good work that is on the wheel? Can we not, for the sake of the unstable and faltering, stretch forth a hand of help? Can we not, if strong in spirit and strong in withstanding temptation, yet be mindful of the weaklings of the flock? Can we not be willing to search as with a lighted candle, that *self-love* may not be the actuating principle when defending the strongholds of our position? And can we not yield these in voluntary acquiescence, rather than as a compulsory submission? Then would the basis of our structure be maintained, and how beautiful would be the fruits of the Spirit in the bond of harmony and love!

*6th mo.* 23*d*, 1872. H——d.

## LOOKING ON THE DARK SIDE.

No one can ignore the fact that in human life, whether in individual experience or the more open current of social affairs, a dark as well as a bright side is plainly traceable. Sin and suffering in a thousand forms are around us, and we must both admit their existence and give them the serious consideration which they demand. A certain amount of such reflection is essential to any intelligent attempts at improvement, whether in self-culture or benevolent efforts. If we would diminish sin, and relieve suffering, we must not only acknowledge their presence, but realize deeply and sorrowfully their banefulness.

Yet it is no less certain that, if we would retain and increase our powers for good, we must set a limit to such contemplations. If the thoughtless and gay err in pushing aside all the unpleasant realities of life, in refusing to look upon distress that they might alleviate, and wrong that they might rectify, it is equally true that many actually paralyze their own powers and destroy their own and others' happiness by allowing their thoughts to dwell continually upon the dark side of human life. Habitual brooding over themes of sadness and sorrow inevitably gives rise to a morbid depression of the vital energies, which, while fatal to all success and joy, goes far to promote the very woes so uselessly lamented. Our duties and relations in the world, manifold and complicated as they are, demand all the strength, vigor and activity of our natures, and whatever tends to diminish these injures our characters and decreases our usefulness. The constant and realizing apprehension of sorrow and evil tends to depress the vital tone, to weaken the courage, to engender the gloom of despair, and to crush that hopeful energy which is the soul of all successful effort.

Such a habit of mind has its root in selfishness, and cannot be expected to bear noble or generous fruit. He who yields to a morbid and protracted self-indulgenee in painful emotion is as purely selfish as the most inveterate pleasure-seeker. Even if his contemplation rest on the woes of others, for which he is not responsible, it is still selfish, in proportion as its excess paralyzes benevolent exertions and increases useless distress. But this is not the form which it usually assumes. It is generally the *personal* afflictions of the individual himself, real or supposed, that claim so large a portion of his lamentations. There are persons who spend a considerable proportion of their lives in either openly or secretly bemoaning their own calamities, and pitying themselves for their hard lot. We would by no means ignore or underrate the reality of their trials. They may be numerous and severe, pressing heavily on the most sensitive parts of their nature. Neither would we reprehend the natural grief which must ever attend affliction in its many forms. But we do most earnestly and seriously condemn that frame of mind which nurses its troubles, which refuses comfort, which forgets or depreciates the blessings still enjoyed, and indulges self by sinking into a despondency which impairs vigor, palsies effort, weakens courage and destroys hope. It is not, however, the number or severity of afflictions that produces such results.

Life is more evenly apportioned than we are apt to think. All joys have their drawbacks, all calamities their compensations; the rain and the sunshine visit every heart, and the choicest blessings are those of which no external circumstances can ever deprive us. Despondency, hopelessness, dejection and gloom, do not come from heavy sorrows or acute disappointments. They are often most fully developed in those who have every outward means of happiness, while some who have suffered the most intense anguish and been deprived of the precious joys, have yet the light of hope in their eye and the energy of life in their step.

Various causes may induce this habit of dwelling on the dark side of things. Natural temperament, ill-health, seclusion, or a

past training founded on fear rather than love, may be partly responsible for such a tendency. It is of itself an affliction much worse than most of those it deplores. It is a habit which, once formed, clings closely and poisons the whole life. Yet it is not ineradicable. An enlightened mind and a strong will can overcome and rise superior to it. Having its source in selfishness, a cultivation of the generous sympathies and warm affections of our nature will best aid to dispel it. Let those who are conscious of giving way in any degree to this form of self-indulgence turn their eyes resolutely away from themselves and their own interests, cease estimating either the trials they endure or the blessings they lack, and study instead how they may benefit others. Action is one of the best antidotes to morbid brooding, and when the whole mind is wrought into energy on some noble or benevolent work there will be no room for idle and injurious melancholy.

Nothing is more strongly opposed to the spirit of true religion than a despondent habit of mind. It is essentially distrust, and none who have a vital and realizing sense of the perfect wisdom and goodness that upolds and guides the Universe, will continue to bend beneath a load of fear, apprehension and sadness. Where the trust and faith so often fluently expressed are deeply experienced in the heart, it will drive out the darkness of gloom with its own bright sunshine, the blessings of life will be gratefully accepted, gladly enjoyed, and patiently resigned, and its woes will only be contemplated sufficiently to rouse all the energies of mind and body to work for their alleviation. —*Public Ledger.*

### GOOD NATURE.

Hundreds of questions are asked of me every year; and I am surprised to find how poor and superficial they are. They respect external life mostly; and if they touch upon morals, it is generally of conventional matters, and not of real heart matters. Who inquires after the things on which so much of life depends for its happiness? An obscure text, a mystery of faith, a disputed doctrine, seem to have a charm for men. But how to be good-natured, no one ever asks; and yet good-nature is one of the most precious commodities of life, both to the possessor and to all that come in contact with him. One may own an exquisite picture, and yet, locked in his house, its beauty is sequestered, and few derive any pleasure from it. One having, precious stones may flash a moment's admiration upon spectators, but good-nature brings happiness to scores and hundreds, and the best of it is that it takes nothing from the possessor. There is so much care in life; so many that are victims of low spirits; so much of sorrow; so many that are languid through sickness or grief, or watching or want, that any one who can throw a ray of light upon their spirits is a benefactor indeed. Good-nature is the most practical of all kinds of benevolence. It gives itself forth without measure. It shines, like the sun, into all places, high and low alike. It chooses nothing, but blesses all, without discrimination. It allays strifes, pours oil upon friction, lightens the tasks of life, and diffuses a cheer and glow which wine cannot give; and all this, too, while the cause of all this blessing is himself blessed above all. Some men are good-natured in spots; some are good-natured when they have their own way, or have fallen upon some good luck; some are good-natured when at ease, but cross when burdened; some are good-natured in company and cross at home —all smiles and geniality in the store, and among customers, but lowering and moping at home. Now and then we find a real son of light—a hero of the luminous heart. One who beams forth always like summer upon all everywhere; whom all men bless when he comes, and all miss when he goes! Such men ought to wear crowns. They do. Grateful thoughts, love and joy form the crown. They wear it unconsciously, but a hundred hearts place it upon their heads, and they go crowned with light all their days!—*Beecher.*

## Scraps

### FROM UNPUBLISHED LETTERS.

I thank thee for the word of comfort and encouragement, for of late I have more than usually realized a state wherein all ability to act was removed, and I could not go forward. But, thanks be unto the loving Father, who, through all this season of stripping has kept near me, and at times His banner has been so sensibly over me that the feeling was, I am willing to wait all the years of my appointed life, if so be, it is the will of the Lord concerning me. The quotation from the "Scriptural Watchword" was also very appropriate and comforting. We have, indeed, "need of patience that after" we "have done the will of God" we "might receive the promise;" but let us take comfort in the thought, "For yet a little while and he that shall come will come, and will not tarry." How many beautiful expressions of this kind we find in those writings which may be compared to "Staves" which help

us on our journey. I expect thou thought, my dear friend, my letter was very much drawn from the consideration of outward things, but these are to me such evidences of the Father's love that I derive deep enjoyment and instruction from their contemplations, and am somewhat drawn to less examination of my own feelings (in which there is sometimes a danger,) by the interest I feel in all living and growing things. I went out one day alone upon the mountain to make the effort to write a descriptive letter, but my mind was so engrossed by communion vast and high that I could only feast upon the prospect around me and enjoy it by myself. I seemed so separated from human sympathy the channels were closed in that direction, and the voice of the Almighty appeared to speak to me as to Job formerly, "Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measure thereof, if thou knowest, or who hath stretched the line upon it?" Is it not impressive in such scenes as are around us at Catskill, to go out and be alone with nature? to feel her great heart throb at her Maker's bidding and to see the evidences of that love and power which in the hour of weakness we sometimes almost distrust? O, I am glad it was my privilege to see the wonderful works of the Father which were presented in such beauty and grandeur all around me.

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 6, 1872.

Genessee Yearly Meeting, was held at Pickering, D. C., the third week in 6th mo., and may be considered the fourth in size of our five Yearly Meetings. It embraces within its limits most of the Friends residing in Western New York, Michigan and the Dominion of Canada, and the annual assembling of the representatives and members from localities widely separated in space is in itself an interesting feature.

Some who had long been the burden-bearers in this part of the vineyard had been removed by death, and others were prevented from attending by sickness and the infirmities of age, but there was a fair representation of the members and several Friends from other Yearly Meetings, among them Rachel Hicks and her companions Mary Jane Field and William H. Carpenter; Harriet E. Stockly and her companions Susan Carrall and Daniel Underhill, Joseph and Margaret Horner, Edmund and Martha Willets and John Shotwell.

The state of the Society in the constituent branches was brought before the Meeting by the reports from the Quarters and Half-Years' Meetings, and while the answers to the Queries contained the too frequent acknowledgement of remissness in the attendance of mid-week meetings, there was much to encourage in the general prevalence of love throughout their borders, and the interest manifested to let our light shine through the endeavor to maintain and extend some of our important testimonies.

The reading of the minutes of the Representative Committee showed that during the year they had not been inactive. The settlement of national difficulties by arbitration had claimed their attention, and in connection with the Representative Committee of Indiana Yearly Meeting they had addressed the President and memorialized Congress in relation to it.

The subject of temperance had also elicited much concern, which resulted in their petitioning the State Legislature to take such action as might conduce to remove some of the temptations to indulge in intoxicating drinks. The favorable consideration which their efforts obtained encouraged them to persevere in doing what may be required at their hands, to arrest the progress of this great evil which casts a fearful shadow over our land, threatening to ensnare the unwary, and blighting the earthly prospects of some of the most gifted and valuable members of the community. The report of the state of temperance within their own borders was cause of thankfulness and should be a stimulus to further effort in the cause.

The labors of the Committee on behalf of the Indians had been attended with the success equal to their expectations. Thus far their efforts for the improvement in the condition of the red man had been chiefly directed to the elevation of the men and boys, but it was considered that this was an ineffectual way to benefit the race. Though the young men through the advantages of superior training might have had their ideas

greatly enlarged in regard to what constituted domestic comfort, yet if when about to marry they had no alternative but to select companions for life from among those who had continued to live in squalor and ignorance, the probability was that they would relax into their former habits ; but if the young women were simultaneously trained in habits of housewifery this would not be so likely to be the case. In furtherance of this view the Yearly Meeting concluded to raise a liberal sum, part of which was to be appropriated to placing among the tribes under their care a competent woman to teach them such duties as will enable them to render their homes comfortable and attractive.

A request came up from Pelham Half Year Meeting that the Yearly Meeting should be held at Yarmouth, D. C., every third year, which being favorably considered by a committee, was united with by the meeting.

During the week an interesting First-day school conference was held which was well attended. Committees were appointed of the members of each Monthly Meeting to give the subject attention and to correspond with each other and with Friends in other places in regard to it.

The various sittings were seasons of interest and favor in which the presence of the Divine Father was graciously felt, and under this covering the Meeting concluded to meet at Yarmouth next year if so permitted.

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THE *London Friend*, *British Friend* and *Manchester Friend*, publish copious extracts from the proceedings of London and Dublin Yearly Meetings, from which we gain the following information.

The discussion in London Yearly Meeting on the state of Society was thought to be more interesting and practical than usual. Considerable time was occupied in discussions on the questions of national education in relation to religious instruction, domestic and foreign missions, temperance, &c.

We extract the following :

" A Minute of the Yearly Meeting of Ministers and Elders, on the subject of the Meetings for Worship held at the time of the Yearly Meeting, was read. This minute was a judicious and well-worded exhortation on the manner of holding these meetings, and the ministry therein. It recommended Friends on entering these meetings reverently to wait on the Lord, seeking for the Holy Spirit ; being not unduly anxious for vocal ministry. It desired those who ministered to endeavor to enter into fellowship with the congregation, and to give up to the requirements of the Holy Spirit ; maintaining a care lest Friends in speaking should have a view rather to the relief of their own minds than to the good of the congregation. It was undesirable for those whose voices were not well audible to speak in large meetings. A guard was necessary against diffuseness and repetition, keeping as much as possible to simple Scriptural language. A rapid succession of ministry was not advisable ; and there was need of careful heed to the restraints of the Spirit of Truth, so that communications be not unduly prolonged.

After prayer had been offered, John Hodgkin gave some explanation as to how this minute had originated. He said that it had been no hasty matter. At their concluding sitting last year the Meeting of Ministers and Elders appointed a large committee to have the subject under consideration. This committeee met twice during the year in London ; a draft of the present minute was drawn up, and finally considered when Friends came together lately to this Yearly Meeting. This minute was then decided upon, after a long and remarkably united conference. He hoped that it would have the calm, careful, and deep religious consideration of the body, although no action was called for in the matter.

The Tabular Statement was then read. At the end of 1871 there were 329 Particular meetings of Friends in Great Britain. There were 14,021 members, of which 6676 were males and 7345 females, showing a net increase of 11 on last year. Residents abroad were 235, viz. :—26 in Europe, 17 in Asia, 20 in Africa, 56 in America, 111 in Australia and New Zealand, 5 unknown.

Eight Quarterly Meetings showed increase of 123 in the number of members ; nine Quarterly Meetings showed a decrease of 112 in the number of members ; two Quarterly Meetings returned the same numbers.

| | | | |
|---|---|---|---|
| The number of births was | 260 | Number of deaths, | 269 |
| Admission as minors, | 55 | Left by marriage, | 34 |
| " by marriage, | 35 | " disownment | 16 |
| Received by convincement and reinstatement, | 11 | " resignation, | 96 |
| " by certificate from the United King'm | 489* | " certificate, to the United Kingdom, | 499* |
| from Ireland and America, | 23 | " to Ireland, America, &c., | 47 |
| | 97 | | 961 |

The number of marriages in which both parties were members of the Society have been 43. There have been 5 in which one or both parties were non-members. The fact of the number of deaths exceeding the number of births by nine is a remarkable fact, not being in accordance with the statistics of the population at large.

There were 759 overseers—377 males, 381 females. There were 4077 attenders of our meetings, non-

*The apparent discrepancy of these numbers, which should be equal, arises from the fact of ten certificates being *in transitu*. So that the real increase is 21, not 11.

members—2133 males, 1944 females; showing an increase of 16.

Our Australian Friends numbered 281—167 males, 114 females; last year they were 275. They had 14 overseers—7 males, 7 females.

In 1870, a large committee was appointed to consider the difficulties in Lancashire and Cheshire Quarterly Meeting out of which grew a separate Meeting in Manchester, and the establishment of the *Manchester Friend*.

The following is from the *British Friend*:

Minutes of the Yearly meeting respecting the committee appointed in 1870 to visit Lancashire and Cheshire Quarterly Meeting, together with the report of the Committee to this Yearly Meeting, were then read. The report stated that they had been requested by Hardshaw East Monthly Meeting to visit a case of difficulty in relation to doctrine. They did so, and reported to the Monthly Meeting, and the individual was shortly after disunited by that Meeting. Thirteen Friends had since sent in their resignations, which had been accepted. The committee had also issued a declaration setting forth some fundamental points of Christian doctrine as held by Friends, especially in relation to such points as had been called in question in said meeting. They had labored in Cheshire Monthly Meeting they hoped with some effect. They had now come to the conclusion that, although circumstances still existed in the Quarterly Meeting which might call for a further exercise of mutual forbearance, patience, and love, their service seemed completed.

The declaration respecting our principles which had been issued by the committee was also read.

About four hours were occupied in the discussion of this report, and considerable diversity of opinion appeared, but after a general expression, in which many participated, the report of the committee, and the declaration of faith was accepted.

### MARRIED.

SMEDLEY—MARTIN.—On 6th month 4th, according to the order of the Society of Friends, at the house of the bride's father, Thomas D. Smedley, of Coal City, to H. Jennie, daughter of Benj. Martin, of Uwchlan, Chester Co., Pa.

### DIED.

HIATT.—On the 10th of Sixth month, 1872, at her son-in-law's, Joseph Whinery, in Liberty Township, Clinton Co., Ohio, Ann, wife of Hezekiah Hiatt, in the 88th year of her age.

Her father, Isaac Perkins, left North Carolina in the 11th mo., 1801, to seek a home in the West, bringing the subject of this notice with him, and the following year arrived at Waynesville, Warren Co., Ohio, and settled in what is now Clinton county, in Third mo, 1803. Ann Perkins was married to Hezekiah Hiatt on the 23d day of Seventh mo., 1810, who still survives her in the 87th year of his age, they having lived together for almost sixty-two years. The deceased was an esteemed member and Elder of Miami Quarterly Meeting of Friends.

JACKSON.—At the residence of her daughter, Mary P. Dickinson, near Wellsboro, Penna., on the 4th of Fifth month, 1872, Hannah I. Jackson; a member of Little Britain Monthly Meeting, in the 89th year of her age.

Over forty years ago she removed with her husband to Tioga County, without the limits of any Friends meeting, and was thereby debarred the privilege of mingling with members of our Society. As years rolled on, her faith in the living principle—the light within—seemed to deepen, and never did she waver from the convictions of her youth.

The unhappy division in the Society about the time of her removal to Wellsboro, was a sore trial to her. Years afterwards, in a conversation with the writer of this brief memoir, she said, "She loved the principles of Friends, and all who bore the name. She could feel nothing but love towards them all, and did not want to hear of their differences."

During her later years, the infirmities of age confined her chiefly to her residence. On one occasion a minister of another denomination called to see her. She informed him, if he had anything to say to her that would benefit her, she hoped he would not hesitate speak. His reply was, "Mrs. Jackson, I feel it is more becoming I should sit at your feet, and learn of you, for your views of things Divine are certainly very clear."

She loved to read the Scriptures of Truth, and as her end approached, her spiritual perceptions became clearer and manifest. She grew in grace and was nourished and refreshed from the inexhaustible fountain. "Blessed are the pure in heart, for they shall see God." L. K. B.

SMEDLEY.—On the 31st of Fifth month, 1872, Joel Smedley, an esteemed member of Little Britain Meeting, in the 73d year of his age.

### DUBLIN YEARLY MEETING.

The epistles from America having been taken up, William Harvey Pim proposed either a circular Epistle or the main part of each be identical, our Yearly Meeting has so much more business than formerly, and time which might be better spent is occupied with Epistle writing.

Jonathan Goodbody and Alexander Allen thought we might write only to a few Yearly Meetings each year. S. Bewley thought it would be a pity to give up Epistle writing.

John G. Richardson said if people would only write short pithy letters less difficulty would be found in getting them prepared; but people write long religious lectures or essays, and so have trouble themselves and give trouble to those who had to revise them.

#### EDUCATION QUESTION.

Minute on Education Question from Lisburn Monthly Meeting held Second Month 15th, 1872: "This Meeting has had under consideration the efforts which are being made to establish in Ireland at the public expense a system of denomination education, and being desirous that Friends should enter an earnest protest against its adoption, believing that all religious teaching should be wholly independent of state aid, it is concluded to forward this minute to the Quar-

terly Meeting, hoping it may request the Yearly Meeting to give due attention to a subject of so much importance to the country, and to take means for placing before Government the views entertained thereon by the Society of Friends."

This was endorsed by Ulster Quarterly Meeting, held Third month 18th, 1872.

The Yearly Meeting adopted the following minute: "Without expressing any opinion upon the proposition in the foregoing minute, it is concluded not to enter into the consideration of the subject at this Yearly Meeting."

Proposed minute read respecting liberty for reading Bible in Meeting:

"Some years since the question was raised in this meeting as to how far Friends, in the exercise of the ministry of the Gospel, were at liberty to refer to the text in Holy Scripture, and after very solid deliberation, it was pronounced on the judgment of this Meeting, that if any Friends so exercised from feeling their memory required to be assisted, thought it necessary to refer to the Scripture text, a Christian liberty should be granted to them so far; but it was not intended by this decision to sanction an unrestricted liberty of reading the Bible in our meetings, and some misunderstanding having arisen as to the meaning or wording of said decision, we now think it best to record it on our proceedings."

George Milne believed the minute is contrary to Scripture, and what has been held in our Society. Peter, in one of his epistles, says: "If any man minister, let him do it in the ability which God giveth." If the Lord calls His servants to declare a message, will he not give them power? Will there be any shortness in the Lord's dealings? Do we find the Lord Jesus or the apostles in company of Christian worshippers reading the Scriptures? There is a right place for them, but not reading them in meetings for worship. If Friends are allowed to refresh their memory where is it to stop? If it be right to read a few words, the same will apply to larger passages. Although the minute says the contrary, it will be opening the door to indiscriminate reading.

Forster Green had no unity with bringing out Scripture in meetings, even to refresh the memory; still he would not oppose the minute.

James Greer, John Gough, Joshua Jacob, A. Newsom, A. Shackleton, &c., &., opposed the adoption of the minute.

Samuel Bewley, the clerk, said he would prefer no minute, yet he believed the decision of meeting is to adopt the minute, and it is therefore placed on the proceedings.

THE TEMPERANCE QUESTION.

Joseph Thorp earnestly desired those who felt at liberty to take drink, and those who think it right to be engaged in the traffic, would make it a subject of prayer, asking the Lord for wisdom, and he believed His counsel and guidance would be granted.

Thomas Webb mentioned that one Friend who had dealt in drink had thought it his duty to abandon the sale.

TABULAR STATEMENT.

| | Male. | Female. | Total. |
|---|---|---|---|
| Members, 12th mo. 31st, 1870, | 1328 | 1588 | 2916 |
| Births, . . . . | 29 | 19 | 48 |
| Removals inward, . . | 32 | 40 | 72 |
| Reinstated, . . . . | 3 | 2 | 5 |
| Admission—Convincement, . | 4 | 4 | 8 |
| " Education, . | 2 | 3 | 5 |
| " Children, . | 1 | — | 2 |
| Deaths, . . . . | 29 | 31 | 60 |
| Removals outward, . . | 42 | 42 | 84 |
| Resignations, . . . | 6 | 3 | 9 |
| Disownments . . . | 4 | 4 | 8 |
| Number, 12th mo. 31st, 1871, | 1318 | 1576 | 2894 |

EXTRACTS FROM BITS OF TRAVEL AT HOME.

*From Chicago to Ogden.*

BY H. H.

"Three nights and four days in the cars!" These words haunted us and hindered our rest. What should we eat and drink, and wherewithal should we be clothed? No Scripture was strong enough to calm our anxious thoughts; no friend's experience of comfort and ease on the journey sounded credible enough to disarm our fears. "Dust is dust," said we, "and railroad is railroad. All restaurant cooking in America is intolerable. We shall be wretched; nevertheless, we go." * * * * *

Our drawing-room? Yes, our drawing-room; and this is the plan of it: A small, square room, occupying the whole width of the car, excepting a narrow passage-way on one side; four windows, two opening on this passageway and two opening out of doors; two doors, one opening into the car and one opening into a tiny closet, which held a wash-stand basin. This closet had another door, opening into another drawing room beyond. No one but the occupants of the two drawing-rooms could have access to the bath-closet. On one side of our drawing-room a long sofa; on the other two large arm-chairs, which could be wheeled so as to face the sofa. Two shining spitoons and plenty of looking glass, hooks high up on the sides, and silver-plated rods for curtains overhead, completed the list of furniture. Room on the floor for bags and bundles and baskets; room, too, for a third chair, and a third chair we had for a part of the way—an easy-chair, with a sloping back, which belonged to another of these luxuriant Pullman cars. A perplexing sense of domesticity crept over us as we settled into

corners, hung up our cologne bottles, and missed the cat! Then we shut both our doors, and smiled triumphantly into each others' faces, as the train glided out of the station. No one can realize until he has journeyed in the delightful quiet and privacy of these small drawing-rooms on the Pullman cars, how much of the wear and tear of railroad travel is the result of the contact with people.* * * * Our first day in our drawing-room stole by like a thief. The noon surprised us, and the twilight took us unawares. By hundreds of miles the rich prairie lands had unrolled themselves, smiled, and fled. Out on the very edges of the crumbling, dusty banks of our track stood pink and blue and yellow flowers, undisturbed. The homesteads in the distances looked like shining fortresses, for nearly every house has a tree wall on two sides of it. The trees looked like poplars, but we could not be sure. Often we saw only the solid green square, the house being entirely concealed from view. As we drew near the Mississippi River, soft, low hills came into view on each side; tangled skeins of little rivers, shaded by tall trees, wound and unwound themselves side by side with us. A big bridge lay ready, on which we crossed; everybody standing on the platform of the cars, at their own risk, according to the explicit prohibition of the railroad company. Burlington looked well, high up on red bluffs; fine large houses on the hights and pleasant little ones in the suburbs, with patches of vineyard in the gardens.

"Make your beds now, ladies?" said the chamberman, whose brown face showed brighter brown for his gray uniform and brass buttons.

"Yes," we replied. "That is just what we most desire to see."

Presto! The seats of the arm-chairs pull out, and meet in the middle. The backs of the arm-chairs pull down, and lie flat on level with the seats. The sofa pulls out and opens into double width. The roof of our drawing-room opens and lets down, and makes two more bedsteads, which we, luckily, do not want; but from under their eaves come mattrasses, pillows, sheets, pillow-cases, and curtains. The beds are made; the roof shut up again; the curtains hung across the glass part of the doors; the curtains drawn across the passageway windows; the doors shut and locked; and we undress as entirely and safely as if we were in the best bedroom of a house not made with wheels. Because we are so comfortable we lie awake a little, but not long; and that is the whole story of nights on the cars when the cars are built by Pullman, and the sleeping is done in drawing-rooms.

Next morning more prairie—unfenced now, undivided, unmeasured, unmarked, save by the different tints of different growths of grass or grain; great droves of cattle grazing here and there; acres of willow saplings, pale yellowish green; and solitary trees, which look like saintly hermits in a wilderness. These, and now and then a shapeless village, which looks even lovelier than the empty loneliness by which it is surrounded—these are all for hours and hours. We think "now we are getting out into the great spaces." "This is what the word 'West' has sounded like." At noon we come to a spot where railway tracks cross each other. The eye can follow their straight lines out and away, till they look like fine black threads flung across the green ground purposeless, accidental. A train steams slowly off to the left; the passengers wave handkerchiefs to us, and we to them. They are going to Denver; but it seems as if they might be going to any known or unknown planet. One man alone—short, fat—is walking rapidly away into the wide Southern hemisphere. He carries two big, shining brass trombones. Where *can* he be going, and what *can* be the use of trombones? He looks more inexplicable than ten comets.

We cross the Missouri at Council Bluffs; begin grumbling at the railroad corporations for forcing us to take a transfer train across the river; but find ourselves plunged into the confusion of Omaha before we have finished railing at the confusion of her neighbor. Now we see for the first time the distinctive expression of American overland travel. Here all luggage is weighed and rechecked for points further west. An enormous shed is filled with it. Four and five deep stand the anxious owners, at a high wooden wall, behind which nobody may go. Everybody holds up their checks, and gesticulates and beckons. There seems to be no system; but undoubtedly there is. Side by side with the rich and flurried New Yorker stands the poor and flurried emigrant. Equality rules. Big bundles of feather-beds, tied up in blue check, red chests, corded with rope, get ahead of Saratoga trunks. Many languages are spoken. German, Irish, French, Spanish, a little English, and all varieties of American I heard during thirty minutes in that luggage-shed. Inside the wall was a pathetic sight—a poor German woman on her knees before a chest, which had burst open on the journey. It seemed as if its whole contents could not be worth five dollars—so old, so faded, so coarse were the clothes and so battered were the utensils. But it was evidently all she owned; it was the home she had brought with her from the Fatherland, and

would be the home she would set up in the prairie. The railroad men were good to her, and were helping her with ropes and nails. This comforted me somewhat; but it seemed almost a sin to be journeying luxuriously on the same day and train with that poor soul.

* * * * * *

All this took two or three hours; but they were short. "All aboard!" rung out like the last warning on Jersey City wharves when steamers push off for Europe; and in the twinkling of an eye we were out again in the still, soft, broad prairie, which is certainly more like sea than like any other land.

Again flowers and meadows, and here and there low hills, more trees, too, and a look of greater richness. Soon the Platte River, which seems to be composed of equal parts of sand and water, but which has too solemn a history to be spoken lightly of. It has been the silent guide for so many brave men who are dead! The old emigrant road, over which they went, is yet plainly to be seen; at many points it lies near the railroad. Its still, grass-grown track is strangely pathetic. Soon it will be smooth prairie again, and the wooden head-boards at the graves of those who died by the way, will have fallen and crumbled. * * * *

Two barefooted little German children, a boy and girl, came into the cars here, with milk and coffee to sell. The boy carried the milk, and was sorely puzzled when I held out my small tumbler to be filled. It would hold only half as much as his tin measure, of which the price was five cents.

"Donno's that's quite fair," he said, when I gave him five cents. But he pocketed it all the same, and ran on, swinging his tin can and pint cup, and calling out, "Nice fresh milk. Last you'll get! No milk any farther west." Little rascal! We found it all the way. Plenty of it, too, such as it was. It must be owned, however, that sage-brush and prickly pear (and if the cows do not eat these, what do they eat?) give a singularly unpleasant taste to milk, and the addition of alkali water does not improve it.

Toward night of this day we saw our first Indian woman. We were told it was a woman. It was apparently made of old Indian-rubber, much soaked, seamed, and torn. It was thatched at top with a heavy roof of black hair, which hung down from a ridge-like line in the middle. It had sails of dingy brown canvas furled loosely around it, confined and caught here and there irregularly, fluttering and falling open wherever a rag of a different color could be shown underneath. It moved about on brown, bony, stalking members, for which no experience furnishes name; it mopped and mowed and gibbered, and reached out through the air with more brown, bony, clutching members, from which one shrank as from the claws of a bear. "Muckee! muckee!" it cried, opening wide a mouth toothless, but red. It was the most abject, loathly living thing I ever saw. I shut my eyes and turned away. Presently I looked again. It had passed on; and I saw on its back, gleaming out from under a ragged calash-like arch of basket-work, a smooth shining, soft baby face, brown as a brown nut, silken as silk, sweet, happy, innocent, confiding, as if it were a babe of a royal line, born in royal state. All below its head was helpless mummy—body, legs, arms, feet, bandaged tight, swathed in a solid roll, strapped to a flat board, and swung by a leather band, going around the mother's breast. Its great, soft, black eyes looked fearlessly at everybody. It was as genuine and blessed a baby as any woman ever bore. Idle and thoughtless passengers jeered the squaw, saying, "Sell us the pappoose." "Give you greenbacks for the pappoose." Then, and not till then, I saw a human look in the India-rubber face. The eyes could flash, and the mouth could show scorn, as well as animal greed. The expression was almost malignant; but it bettered the face, for it made it the face of a woman—of a mother.

At sunset the clouds, which had been lying low and heavy all the afternoon, lifted and rolled away from the outer edge of the world. Thunder storms swept around the horizon, followed by broken columns of rainbow, which lasted a second and then faded into gray. When we last looked out, before going to bed, we seemed to be whirling across the middle of a gigantic green disk, with a silver rim turned up all around, to keep us from falling off in case we should not put down the brakes quick enough on drawing near the edge.

Early the next morning, we saw antelopes. They were a great way off, and while they stood still might as well have been big goats or small cows; but when they were good enough to bound no eye could mistake them. The sight of these consoled us for having passed through the buffalo country in the night. It also explained the nature of the steaks we had been eating. How should steaks be tender cut out of that acrobatic sort of muscle? We passed also the outposts of Prairie Dog Town. The owls and the rattlesnakes were "not receiving," apparently; but the droll little squirrel-like puppies met us most cordially. The mixture of defiance and terror, of attack and retreat, in their behaviour was as funny as it always is in small dogs, who bark and run, in other places. But the number and manner of shelters made it

unspeakably droll here. I am not sure that I actually saw the whole of any one prairie-dog at a time. What I chiefly saw was ends of tails going into holes, and tips of noses sticking out to bark.

At noon we were invited to dine at Cheyenne—"Cheyenne City," it is called. Most of the buildings which we saw were one-story wooden ones—small, square, with no appearance of roofs, only a square, sharp-cornered front, like a section of board fence. These all faced the railroad station, were painted with conspicuous signs—such as "Billiard Saloon," "Sample Room," "Meals for Fifty Cents;" and in the doors of most of them, as the train arrived, there stood a woman or a boy ringing a shrill bell furiously. It is curious at these stations to see how instantly the crowd of passengers assorts itself and divides into grades: of people seeking for the best, people seeking for the cheapest, and other people, most economical of all, who buy only hot drinks, having brought a grocery-store and a resturant along with them in a basket tower. The most picturesque meals are set out on boards, in the open air, and the most interesting people eat there; but I am afraid the food is not good. * *

In this neighborhood are found the beautiful moss agates, daintiest of all Nature's secret processes in stone. Instead of eating dinner, we ran up to a large shop where these stones are kept for sale, set in gold which may be said to be of their own kin, since it comes from Colorado.

The settings were not pleasing, but the stones were exquisitely beautiful. What geology shall tell us the whole of their secret? Dates are nothing and names are not much. Here are microscopic ferns, feathery seaweeds, tassels of pines, rippling water-lines of fairy tides, mottled drifts of sands or snows—all drawn in black or clouded gray, on and in and through the solid stone. Centuries treasured, traced, copied, embalmed them. They are too solemnly beautiful to be made into ornaments and set swinging in women's ears!

From Cheyenne to Sherman we rode on the engine—on the foremost engine; for we were climbing mountains, and it needed all the power of two engines to draw us up.

At Cheyenne we were only six thousand feet above the sea. At Sherman we should be eight thousand two hundred and forty-two. The throbbing puffs, almost under our feet, sounded like the quick drawn, panting breaths of some giant creature. Once in every three or four minutes the great breast-plate door opened, and we looked into its heart of fire and fed it with fuel. Once in every three or four minutes one of the keepers crept along on its sides, out to its very mouth, and poured oil into every joint. He strode its neck and anointed every valve. His hand seemed to pat it lovingly as he came back, holding on by the shining rods and knobs and handles. I almost forgot to look at the stretcher of snow, the forests of pines, the plateaus of mountain tops, on either hand, so absorbed was I in the sense of supernatural motion.

The engineer seemed strangely quiet. A calm, steady look ahead—never withdrawn for a moment at a time from the glistening black road before us. Now and then a touch on some spring or pully, when great jets of steam would spurt out, or whistling shrieks of warning come.

"Where is the rudder?" said I, being from the sea.

The engineer looked puzzled for a second, then, laughing, said, "Oh! I don't steer her. she steers herself. Put her on the track and feed her. That's all."

Up, up, up! We are creeping, although we are mounting by steam. Snow lies on every side, and clumps of firs and pines, and rocks of fantastic shapes, are the only things which break this desolate loveliness. We are so much above the tops of many mountains that they themselves blend and become wide fields, over which we look to the far horizon, where rise still higher peaks, white with snow. We see off in all directions, as we did on the plains; yet clouds are below us, rolling and rising and changing like meadow mists! Still we climb. The trees are stunted and bent, the rocks are dark and terrible; many of them look like grotesque idols standing erect or toppling over. Wyoming has well named this region "The Black Hills."

At Sherman we dropped one of our engines, and left off using the other. The descent is so sharp and sudden that no steam is needed, only the restraining brakes.

A few hours later, at Laramie, we were again on a plain. We had gone down-hill steadily for miles and miles. The guide-book seemed incredible when we read that we were still more than seven thousand feet above the sea. Yet here were wide plains, droves of cattle, little runs of water, and flowers on every side. The sun was setting in a broad belt of warm, yellow sky; snow lay in the crevices of the lower hills and covered the distant ranges; winter and spring seemed to have wed.

On the morning of the fourth day we looked out on a desert of sage-brush and sand; but the desert had infinite beauties of shape and the sage had pathos of color. Why has the sage-bush been so despised, so held up to the scorn of men? It is simply a miniature

olive-tree. In tint, in shape, the resemblance is wonderful. Travellers never tire of recording the sad and subtle beauty of Mediterranean slopes, gray with the soft, thick rounded tops of olive orchards. The stretches of these sage-grown plains have the same tints, the same roundings and blendings of soft, thick foliage; the low sand-hills have endless variety of outline, and all strangely suggestive. There are fortresses, palisades, roof slopes with dormer windows, hollows like cradles, and here and there vivid green oases. In these cases cattle graze. Sometimes an Indian stands guarding them, his scarlet legs gleaming through the sage, as motionless as the cattle he watches. A little further on we come to his home—a stack of bare bean-poles, apparently on fire at the top; his family sitting by, in a circle, cross-legged, doing nothing! Then comes a tract of stony country, where the rocks seem also as significant and suggestive as the sand-hills—castles, and pillars, and altars, and spires; it is impossible to believe that human hands have not wrought them.

For half a day we looked out on such scenes as these, and did not weary. It is monotonous, it is desolate; but it is solemn and significant. The day will come when this gray wilderness will be red with roses, golden with fruit, glad and rich and full of voices.

At noon, at Evanstown, the observation car was attached to the train (when will railroad companies be wise enough to know that no train ought to be run anywhere without such an open car?) Twice too many passengers crowded in; everybody opened his umbrella in somebody else's eye, and unfolded his map of the road on other knees than his own; but after a few miles the indifferent people and those who dreaded cinders, smoke, and the burning of skin drifted back again into the other cars, leaving the true lovers of sky, air, and out-door room, to enjoy the cañons in peace.

What is a cañon? Only a valley between two high hills; that is all, though the word seems such a loud and compound mystery of warfare, both carnel and spiritual. But when the valley is thousands or tens of thousands of feet deep, and so narrow that a river can barely make its way through by shrinking and twisting and leaping; when one wall is a mountain of grassy slope and the other wall is a mountain of straight, sharp stone; when from a perilous road, which creeps along on ledges of the wall which is a mountain of stone, one looks across to the wall which is grassy slope, and down at the silver line of twisting, turning, leaping river, the word cañon seems as inadequate as the milder word valley! This was Echo Cañon. We drew near it through rocky fields, almost as grand as the cañon itself. Rocks of red and pale yellow color were piled and strewn on either hand in a confusion so wild that it was majestic; many of them looked like gateways and walls and battlements of fortifications; many of them seemed poised on points, just ready to fall; others rose massive and solid, from terraces which stretched away beyond our sight. The railroad track is laid (is hung would seem a truer phrase) high up on the right-hand wall of the cañon—that is, on the wall of stone. The old emigrant road ran at the base of the opposite wall (the wall of grassy slopes,) close on the edge of the river. Just after we entered the cañon, as we looked down to the river, we saw an emigrant party in sore trouble on that road. The river was high and overflowed the road; the crumbling, gravelly precipice rose up hundreds of feet sheer from the water; the cattle which the poor man was driving were trying to run up the precipice but all to no purpose; the wife and children sat on logs by the wagon, apathetically waiting—nothing to be done but to wait there in that wild and desolate spot till the river chose to give them right of way again. They were so many hundred feet below us that the cattle seemed calves and the people tiny puppets, as we looked over the narrow rim of earth and stone which upheld us in the air. But I envied them. They would see the cañon, know it. To us it would be only a swift and vanishing dream. Even while we are whirling through, it grows unreal. Flowers of blue, yellow, purple are flying past, seemingly almost under our wheels. We look over them down into broader spaces, where there are homesteads and green meadows. Then the cañon walls close in again, and, looking down we see only a silver thread of river; looking up, we see only a blue belt of sky. Suddenly we turn a sharp corner and come out on a broad plain. The cañon walls have opened like arms, and they hold a town named after their own voices, Echo City. The arms are mighty, for they are snow-topped mountains. The plain is green and the river is still. On each side are small cañons, with green threads in their centers, showing where the streams come down. High up on the hills are a few little farm-houses, where Americans live and make butter, like the men of the Tyrol. A few miles further the mountains narrow again, and we enter a still wider gorge. This is Weber Cañon. Here are still higher walls and more wonderful rocks. Great serra'ed ledges crop out lengthwise the hills, reaching from top to bottom, high and thin and sharp. Two of these, which lie close together, with apparently only

a pathway between (though they are 100 feet apart,) are called the Devil's Slide. Why is there so much unconscious tribute to that person in the uncultivated minds of all countries? One would think him the patron saint of pioneers. The rocks still wear shapes of fortifications, gateways, castle fronts, and towers, as in Echo Cañon; but they are most exquisitely lined, hallowed, grooved, and fretted.

As we whirl by, they look as the fine Chinese carvings in ivory would chiseled on massive stones by tools of giants.

The cañon opens suddenly into a broad, beautiful meadow, in which the river seems to rest rather than to run. A line of low houses, a Mormon settlement, marks the banks; fields of grain and grass glitter in the early green; great patches of blue lupine on every hand look blue as blue water at a distance, the flowers are set so thick. Only a few moments of this, however, and we are again in the rocky gorge, where there is barely room for the river, and no room for us, except on a bridge. This, too, is named for that same popular person, "Devil's Gate." The river foams and roars under our feet as we go through. Now comes another open plain—wide, sunny, walled about by snow mountains, and holding a town. This is Ogden, and the shining water which lies in sight to the left is the Great Salt Lake!—*Independent.*

Selected.

## A QUIET LIFE.

You scorn my dwelling as you pass it by!
I do not say, Come in;
You are a stranger to the company
I entertain within.

My house is humble, yet within its walls
Contentment doth abide;
And from the wings of Peace a blessing falls,
Like dew at eventide.

You think my soul is narrow, like the room
Wherein I toil for bread,
And that, because oblivion is my doom,
I might as well be dead.

Yet are you sure the riches are not mine,
The poverty your own?
Is he not rich who finds his lot divine,
In hovel or on throne?

You judge me by the narrow boundaries
'Twixt which my body moves;
But I behold a wider land that lies
Free to the soul that loves.

Is that not mine in which I hourly take
My largeness of delight?
Are not all things created for his sake
Who reads their meaning right?

Is it not mine, this landscape I behold?—
Mine to enjoy and use
For all life's noblest uses, though no gold
Has made it mine to lose?

I know the wood-paths where the feet of spring
Have left their prints in flowers;
And all the chorals that the wild birds sing
Through the long summer hours.

I watch the changeful light upon the grass,
The wind waves in the grain;
I note the swift cloud-shadows as they pass
Above the breezy plain.

Mine are the stillness of the autumn noons,
The peace of tranquil eves,
The sunset splendors, and the glimmering moons,
The rain-fall on the leaves.

I cannot count the half of daily joys
Which kindly Nature gives;
For while some homely task my hands employs
With her my spirit lives.

Nor these alone the pleasures that I know,
The riches I possess:
Still other things are mine, and they bestow,
A deeper happiness.

For unto me the past, with all its store
Of untold wealth belongs;
To me the singers and the saints of yore
Repeat their prayer and songs.

For me again the long-past centuries yield
The harvest of their thought;
My gleaming bring me sheaves from many a field
Where stronger hearts have wrought.

Mine is the present, too; nor let it be
Despised as little worth;
I could not tell of all the good I see
Each day upon the earth.

What matters that my hands may never touch
The hands I venerate?
I thank my God that he has given such
To guide and guard the state.

And for the future—but I may not speak
Of all I hope for then!
The glories of that city which I seek
No tongue can tell, or pen.

So the day rounds to fullness, and the night
Is blessed like the day;
For God who makes the darkness and the light,
Keeps every tear away.

### CIRCULAR MEETINGS.

| | | | | |
|---|---|---|---|---|
| 7th mo. | 7th | Frankford, Pa., | 3 | P. M. |
| " | " | Plymouth, Pa., | 3 | P. M. |
| " | " | Concord, Pa., | 3 | P. M. |
| " | " | Eversham, N. J., | 3 | P. M. |
| " | " | Jericho, L. I., | 11 | A. M. |
| " | " | Oyster Bay, L. I, | 3½ | P. M. |
| " | 14th | Peach Pond, N.Y, | 11 | A. M. |
| " | 21st | Schuylkill, Pa., | 3 | P. M. |
| " | " | Bethage, L. I., | 11 | A. M. |
| " | " | Jerusalem, L. I., | 3½ | P. M. |
| " | " | Boston, N. Y., | 11 | A. M. |

## ITEMS.

NEW SALT FOR ELECTRICAL BATTERIES.—A French chemist, M. Elève, has patented a composition of the double acetate of iron and potassa, for the purpose of producing very intense electrical currents, and intended especially as a substitute for nitric acid, which as is known, produces very disagreeable nitrous vapors. For this purpose, one part by weight, of the sulphate of iron, and the same quantity of the nitrate of potassa are dissolved in a proper quantity of the acetic acid of commerce, the solution being aided by a slight degree of heat. The crystals which form on cooling are to be collected, washed and dried in the stove.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Memoir of Margaret Brown..... 305
Work and Play..... 309
Local Information..... 311
Scraps from Unpublished Letters..... 312
EDITORIAL..... 312
OBITUARIES..... 313
Death of an Eminent Physician..... 313
Colorado—Ascent of Pike's Peak..... 314
The Value of Small Facts..... 316
POETRY—Little Foxes—There be Those..... 317
Sunstroke..... 318
Preventive of Hydrophobia..... 319
Review of the Weather, etc..... 319
Notices..... 320
ITEMS..... 320

For Friends' Intelligencer.

## MEMOIR OF MARGARET BROWN.

BY BENJAMIN HALLOWELL.

(Continued from page 293.)

After attending the Monthly and other Meetings at Gravelly Run, they met a very large assemblage by appointment at Petersburg. Fifteen miles further brought them to Vicksville, where, "though there were only five persons convened beside themselves," yet it was a comfortable, refreshing season, and they could make the acknowledgement, "it was good for them to be there."

On the 27th of 5th month, Harriet J. M. writes, "We left our Friends at an early hour, in order to meet an appointment at Murfreesborough, a village in North Carolina, 15 miles distant. We met an interesting company at the inn where we stopped, many of whom were apparently eager to receive the Truth in its simplicity. The meeting ended to mutual satisfaction. A kind hearted Methodist insisted upon taking us to his house, where we received much hospitality.

"After fulfilling appointments at Rich Square and Halifax, we set out very early on First-day, the 30th, and rode 21 miles to breakfast. We called at a house about nine miles from Enfield to procure food for our horses; and while they were being refreshed we had quite an amusing chat with the landlady. She accosted us pleasantly, and inquired if we were not of the 'Friendly profession.' We replied in the affirmative, and gave her a summary view of our mission, upon which the poor woman appeared in an ecstasy, and could scarcely refrain from embracing us.

"She then made many inquiries on religious subjects, and we had an interesting and instructive conversation. My gravity was somewhat disturbed at times, and, notwithstanding the solemnity which the subjects discussed were calculated to excite, I could not forbear smiling occasionally as the old woman advanced her interrogatories in her peculiar and earnest manner. At length she summoned her servant Mill, 'the only one of her niggers,' as she expressed it, 'that had a conscience, to hear the lady talk.' Milly was feelingly addressed [by M. J.] when the old woman exclaimed, 'but you know, Mill, the Lord has made a difference between us, for he has given *me* a white skin and *you* a black one; but we will both endeavor to get to heaven, and then it will not be Mill and Mistress any more.' We parted in love, and she shed many tears as she looked upon us for the last time, and I have no doubt she will long remember the visit.

"We met the inhabitants of this place at 5 o'clock in the evening in the Methodist's house, and had a favored opportunity. The kindness of these strangers is grateful beyond expression. Indeed, it is out of the

power of language to convey an adequate idea of the hospitality we have met with in this land. May our grateful acknowledgments ascend to Him who is the Giver of all good, that He has been pleased to make a way for us in the hearts of the people."

"About 7 o'clock in the evening of the 31st we reached Greenville, and in the course of an hour a large meeting was collected."

At Washington and Newbern they met many exercised minds, and had large and interesting meetings. At the latter place a young woman followed them to their lodgings, desiring to have some conversation on religious subjects. "She was a member of another church, but she had become weary of its forms, and to continue in the practice of them appeared to her idolatry. She was directed to attend to the further manifestations of that spirit which had thus been operating upon her mind, and which, as she was careful to follow its dictates, would continue to enlighten her understanding in those things that belong to her eternal peace."

On 6th mo. 5th, Harriet J. M. writes: "We arrived last evening at Joseph Borden's, and it is very pleasant to be again among those with whom we are united in Christian fellowship. Rode to Beaufort, 16 miles distant, where we had a meeting in the evening. A small number of Friends reside here, and, as they are separated 100 miles from the body of Society, the visits of travellers are particulary grateful to them.

"On First-day, the 6th, we met Friends and a large number of others at Cove Sound, where a season of favor was experienced.

"Early the next morning arrangements were made for the furtherance of our journey, and after an interesting opportunity in the family, we took our leave, with D. Borden for a guide. The road was very lonely and the weather extremely oppressive. We experienced much inconvenience, too, for want of water, and were compelled to satisfy the demands of thirst by a draught from the unpalatable and highly colored stream that ran across the road. I was reminded of the sufferings of the poor Arabs, and found comfort in contrasting our situation with theirs. Having driven nearly thirty miles, we came to a well of pure water, much to the delight of ourselves and comfort of our horses."

In this way they passed on, the weather continuing very oppressive, and the horses suffering much from the heat, "through a dismal country, where a human footstep is scarcely to be seen, but which they were informed was the abode of panthers, bears and alligators, till they arrived at the northeast branch of the Cape Fear river, where they were ferried into an entirely different region. It was a delightful transit, from a sandy, barren land, to a fine fertile country."

On the 11th, they had an evening meeting at Wilmington, "when a large and respectable company assembled in the Presbyterian house, which was brilliantly lighted. The audience was quiet and attentive, yet it was by no means as satisfactory an occasion as was generally experienced."

On the 13th, they had a meeting at Brighton, in a house built on a lot that once belonged to Friends, but was disposed of to the Methodists, "with a provision that the building should at all times be open to Friends. We were the first Friends who had occupied it. The people appeared much gratified, and stated if we would stay with them, we could soon form a Society; but we were glad to retire from them quietly."

An appointment in the town hall of Fayetteville, though largely attended, "was a peculiarly trying period, feeling the dearth of religious sensibility to a distressing degree."

Fayetteville appears to have been the most southern point of their travel, from which place they took the most direct route to Raleigh, it seeming to settle with them all, that at present it was not required of them to pursue their journey further south.

The causes that operated to induce her to return without accomplishing the entire prospect that had been before her, and extending her visit to South Carolina, as expressed in her minute, can be gathered from extracts from letters she wrote while on this journey, to Ann Moore,* and to Ann's mother, Mary Moore, of Longwood, which place she then regarded as her home.

"OAKLAND, N. C., 6th mo. 13, 1824.

"I once more resume the pen to convey to my dear Ann some intelligence of her far distant friend; for although thus remote from scenes and friends endeared by many tender recollections, yet my mind, when permitted to stray from the important mission in which I am engaged, often turns with increased affection toward my dear home friends. But such is the nature of the present engagement as to leave very little room for any other consideration. Separated as we are from that kind of society which would be likely to afford help by entering into sympathy and fellow feeling, it becomes doubly important for us to keep the *centre*, not suffering the mind to lose its *balance*, for in this is my *alone* preservation. Hitherto I think we have been mercifully preserved. May the tribute of gratitude therefor be continually offered upon the altar of my heart.

*Now the wife of Caleb Stabler.

"I expect ere this thou hast received my letter from Gravelly Run, since which we have visited towns, villages and country neighborhoods, in many places exciting much curiosity from the novel appearance we make; but I think in no place where our lots have been cast have we been suffered to depart without receiving marks of affectionate interest and attachment, and in some instances the parting scene has been truly affecting.

"We have in many places been entertained by the "nobles of the land" with the greatest hospitality, so that I think North Carolina may with great justice vie with her sister State, Virginia, in her character of extending the hand of kindness to strangers. We have great cause to speak well of her, having partaken so largely of her bounties.

"From Wilmington, N. C., I wrote particularly in answer to letters received from my dear friend Deborah Stabler and Eliza Brooke. To them I refer all my friends for particulars respecting our movements.

"This is the 'Sabbath,' and we are in a neighborhood where forty years ago a meeting of Friends was held, and, as some of the descendants are still left, we think it right to see them in a meeting capacity, which will be at the usual hour, which hour is approaching, and I must stop for the present.

"Fayetteville, 15th.—Laid down my pen to prepare for meeting, where we found an interesting company, none of whom were ever at an opportunity of the kind before; and yet more order and solemnity were apparent than are often met with in some places where we are more known. There seems to be a spirit of inquiry among the people, and they, of course are prepared to receive the truth in its simplicity.

"After meeting we went home with a dear old woman whose ancestors were of our Society; and although there is no trace of the stamp left, yet the love she retains for her predecessors is so strong that it was quite pleasant to be with her. We tarried till Second-day morning, when we rose early, and taking the dear old lady with us, we rode a few miles to breakfast with her sister-in-law, who seemed unwilling to be denied a visit, and it being on the road, we felt disposed to gratify her. We had cause to be glad we did so. We there met with a daughter of our good landlady (at whose house we had staid all night), altogether a precious group. Previous to leaving them, we sat down in the *quiet*, after which we parted with feelings of mutual good will. Indeed, we have abundant cause to commemorate the goodness of our Beneficent Creator in thus making a way for us in the hearts of the people.

"Our kind friend gave us a letter of introduction to her daughter, who lives at a convenient distance for us to make it a lodging-place.

"We reached there after sunset. The master of the mansion met us at the gate, and received us with all the affectionate cordiality of an old friend. He is a remarkably fine looking man; a major, one of the very smart, sensible men, full of inquiry relative to our Society, and he seemed much gratified with what was told him. Tell thy uncle Roger Brooke that I often think of *him*, but particularly when with such a person as this. There is much more in this land to interest the feelings than he has any idea of. Slavery, that cursed bane, is as deeply deplored by all who speak of it as we can possibly feel; but they are involved in the difficulty, and they cannot see how to extricate themselves therefrom.

"After breakfast we left the hospitable house of Major John Owen, and pursued our journey to this place, about 30 miles. The roads being good, we easily accomplished it by five o'clock, and immediately after my arrival I took pen in hand to finish this sheet.

"On the road, to-day, we met with one of the rich "nabobs" of the land, who was very pressing for us to stop at his place all night, about nine miles distant; so that, notwithstanding our grotesque appearance, the people cling to us. But, although we meet with every kindness which the hand of hospitality can bestow, yet it removes not one heartfelt pang; and could I secure peace of mind, I would much sooner live upon bread and water than to be thus exposed; for oh! it is a situation full of peril. I sometimes sink with dismay! My only consolation is, that the Power at whose command I go forth, is all sufficient to keep and sustain us, as there is a full reliance thereon.

"I must not omit to mention that I have been reduced to the necessity of drinking *branch water**, and this so deeply dyed with leaves and old roots of trees as to be very much the color of *lye*.

"The weather has been excessively hot, and water was not to be had in a section of country where alligators were numerous and rattle snakes not a few. *Prize* that good water, dear Ann, and every other blessing with which thou art surrounded."

This interesting letter, written to one who, although many years younger, was as a bosom friend, so that the greatest intimacy and confidence existed between them, gives an admirably good insight into Margaret Judge's character, and the workings of her

* "Branch" is a Southern term for a creek or small stream.

mind and affections. At the conclusion we see the beginning of the obstructions to proceeding further *south in such hot weather.*

When they reached Raleigh they were not a little enlivened by again meeting their friend Stephen Grellet and his companion. Harriet says in regard to it: "As iron sharpeneth iron so doth the countenance of a man his friend; and separated as we have been from members of our Society, his company was particularly cheering. He and Margaret united in the prospect of a meeting in the town on the evening of their arrival (the 17th,) and notice being circulated, a small company was collected at an early hour, when our brother chiefly occupied the time."

In company with Stephen Grellet and his companion, they left Raleigh, hoping they might for a while take shelter under their wing, and united with them in an appointment at Hillsborough. Here they found, however pleasant it might be to the natural inclination to be outwardly associated with congenial burden bearers, it was necessary for them to keep their eye single to their individual concern, in order that they might discern clearly the portion of labor assigned to them. Under this feeling it seemed right for them to return to Raleigh. They accordingly parted from their friends, and passing on a few miles to the village of Pittsborough, they had a religious opportunity with its inhabitants.

"In our interview with the people of Raleigh," Harriet writes, 6th mo. 22d, "dear Margaret was engaged to speak on the subjects presented with much pertinency, and apparently to the satisfction of all present."

The next letter M. J. wrote to her young friend, Ann Moore, is dated "Raleigh, N. C., 6th mo. 23d, 1824, in which she makes reference to some of the preceding incidents.

"We are here, my dear Ann, the second time in the course of one week or less. Our first arrival at this place was on the 17th instant, when we met with a very agreeable surprise in seeing Stephen Grellet, who just reached the place as we did. The joy was mutual. We had been in this State [North Carolina] coursing different points of the compass. We have been on the sea-board for several days, keeping within a short distance of Cape Fear river and its different branches, impregnated with every vapor, noxious in the extreme. The inhabitants were on the wing to get out of its neighborhood. We have been in the most sickly section of this country, as low down as Wilmington. To go further, *at this time*, was not required of me. A release was proclaimed, which gave unspeakable consolation to my feelings; for, although I stood resigned to *every requisition* of my heavenly Father, yet a land journey at this season looked, indeed, formidable. 'The spirit truly is willing but the flesh is weak.'

"We had, for several days previous to reaching that place, an experience of some of the trials to be found in pursuing the journey further south. The sand was becoming very deep, the water extremely offensive, and the flies so numerous it seemed as if they would have drawn every drop of blood from our faithful beasts, which were beginning to show the effects of their hard service; and withal, the accommodations were miserably bad, except when we should find the palace of some rich "nabob," as was frequently the case, where we were received with every mark of affectionate hospitality. Surely this people have not only the means to enable them to be kind to strangers, but they possess the qualifications, in an eminent degree, of showing the benevolent feelings of the heart.

"My views are very much changed in respect to this country in every *sense of the word.* I often think of thy brother Asa Moore. When we meet I shall have much to tell him of men and things. I am now writing in such haste that I am at a loss to know how to arrange my words. We are on the point of setting off, and I am in the midst of company.

"The first time we entered this city it was with the view of seeing the people in a meeting capacity. My feelings in the prospect were unusually depressed. I felt my heart full, without the power of giving vent. Dear Stephen Grellet found me just in this situation. My friends may (in part) imagine the joy his presence brought. I felt so comfortable that I hoped nothing more would be required of me than to unite with him in attending the meeting he had appointed, which took place the evening of our arrival.

"The next morning we all set off together for Hillsborough, about 37 miles distant. After getting on the road, I found my mind was not clear of this place, but I continued to go on, strongly hoping I might shake it off. But to cut that matter short, *I could not*, and so *had to return to do my own share of the work.* We had a meeting yesterday afternoon, and I am now going off with a mind lightened of a great load.

"I have just been interrupted with my writing, by the arrival of two dear precious letters, forwarded to this place from Charleston, S. C., where they had been sent by our kind friend Henry Clarke, of Richmond, Virginia. I cannot tell, my dear Ann and aunt Debby [Deborah Pleasant] what a cordial they are to my feelings.

"The carriage is just coming to the door. I will write more particularly at the next post town; in the mean time believe me to be most affectionately the friend of *you all*,

M. J.

"P. S. My dear Harriet unites in the expression of love."

The friends of Margaret Judge can recognize her characteristics and the delicate workings of her watchful and sensitive mind in almost every line of this interesting letter. It was terminated abruptly in order to proceed on her journey, and was resumed two days after, in a letter dated "Hillsborough, N. C., 6th mo. 25th, 1824."

"I wrote to thee, my dear Ann, in such haste, that it was not in my power to express the acknowledgments due thee and dear D. P., for your nice letters, which reached my hand just as we were on the point of leaving. I cannot say how gratifying they were to my feelings,—to be so affectionately remembered by dear Friends, at a time, too, when the mind is buffeting the trials and difficulties which are the constant aud necessary attendants on an embassy of this kind. Although I have but little time to attend to anything but the mission on hand, yet there are seasons wherein *home scenes* and *home comforts* are brought into interesting remembrance, and I suspect I have given more frequent testimonials of this fact than have come to hand.

"Our second visit to Raleigh was productive of much peace to my mind, and as this is the treasure I am in pursuit of, I consider no sacrifice too great in order to obtain it.

"While in that place [Raleigh] we were agreeably and hospitably entertained at the house of a merchant, whose wife was a daughter of George Winston, of Richmond, Va. The day we left Raleigh, we arrived at this place, riding upwards of 40 miles, which completely took me off of my feet with fatigue. I went to bed sick, with *tire;* but a good night's sleep partly restored me to my usual standing of strength.

"The roads in this part of Carolina are uncommonly rough and mountainous. Yesterday I rode six miles to a very small meeting of Friends, and the time it took to ride this distance, was more than two hours, having left my Harriet at *home* to rest a *little*. I returned after meeting to her; and, at early candle-light, met a large assemblage of the people of this town, and an interesting company they were. No family of Friends live immediately in the place, but a great many friendly people are here, and these seem emulous of doing every kind act for us. We are now at the house of an interesting family, who are kind in the extreme. We are often under the necessity of declining many kind offices, but we cannot lose the sense of gratitude which must necessarily fill our hearts, at being the objects of such tender interest, even among strangers who knew us not, even by name. To a Higher Power must the secret aspirations of our souls ascend, *even* to that Being who prepares the way for His own work in the hearts of the people; and it has seemed as if this has been wonderfully the case in our past journeyings. Deeply interesting, and never to be forgotten, have been some interviews, with not only individuals, but meetings, where none "of our *cloth*" have ever been.

"Thou must excuse all incoherencies, as I am writing in the midst of very interesting company. One individual present, I am well satisfied, has been throwing out baits to allure me into conversation, but I am on the watch. He was at meeting last night, and may attend to what he got there.

"More company has come in, and others are coming, so that there really seems something like a charm. It is the *principle* of which we are the advocates, not *us*, that attracts and attaches the people. Oh! may we be preserved from saying or doing anything that will unfavorably affect the good cause we are endeavoring to support and promulgate.

"We shall leave here in an hour or two, for a Monthly Meeting, called Spring Meeting, about 20 miles distant. We are now entering into a section of country settled by Friends. We have been much separated from them since being in this State. We are now aiming for Guilford, the section where the Yearly Meeting is held. How long we shall be detained there is uncertain; but as I have no prospect of taking the meetings generally, I think it probable a week or ten days more may clear us out from this State, and then we shall go for Lynchburg in Virginia, and where next I know not.

"My love most affectionately to all my dear Friends—I cannot pretend to name them. I want to see you, *oh! how much!*

Thine, M. JUDGE.

(To be continued)

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From the Christian Register.

## WORK AND PLAY.

Labor begins in physical necessity, but if any one supposes that it ends there he is much mistaken. Not merely the daily bread depends upon it, but civilization and character. The Norsemen have a legend that once upon a time, the daughter of a giantess went out and found a man plowing with a yoke of oxen. She gathered the man and his plow

and his oxen up into her apron, and ran to her mother and said, "What sort of a beetle is this which I found wriggling in the sand?" But the old giantess said, "Put it away, my child. We must be gone out of this land, for these people will dwell in it."

Agriculture has always been the implacable foe of barbarism, but barbarism and civilization are but relative terms. *We* are barbarians in comparison with the coming race of men. And every higher form of labor is a new beetle wriggling in the sand, a new plowman and oxen which some young giantess, type of the coarseness and brutality and undevelopment still rampant on the planet, takes home to her mother, only to find that they must be up and going, or that the fresh furrows will be deep enough for their graves. "To dress the garden and to keep it;" that command laid upon Adam in the story is laid on every new-born soul, and the command is not arbitrary, but inheres in the inmost constitution of events.

How does it do so, and thus the physical necessity of labor pass over into a necessity moral and spiritual? How does labor thus become religion? By considering our relations to the God above us, and to the generations that have gone before us.

First to the God above us. Of course we are met here at once by the objection of Madame De Stael (I think it was she), who said, "My preferences were not consulted when I was born." It was true; they were not. Nobody's preferences are consulted at that important juncture. God takes the responsibility of introducing us into life without so much as saying, "By your leave." And there are those who seem to think that this fact acquits us of all responsibility; that as we have none at the start we have none ever after. It is a one-sided bargain, to which we did not agree, and which we are not bound to keep, but may take our license in the field of time in just such fashion as we please. Why not? Because we could not be consulted until there was something to consult, notwithstanding the representation of Adam, in one of the old miracle plays, going across the stage—"going to be created"—and because the event proves that God was amply justified in t king the responsibility, because it is perfectly clear He knew what He was about, and because it is the quintessence of meanness to make his generous forethought an excuse for squandering our opportunities. It is as if at Christmas time some dearest friend should prepare the most perfect fête for us, anticipating our every possible wish, arranging some new surprise for us at every step, and we should go about amidst it all sulking and rude, tossing the gifts disdainfully aside and trampling on the flowers, or revelling in thankless gluttony, and all, forsooth, because our preferences were not consulted beforehand. What a miserable excuse it would be for such base ingratitude. But God keeps Christmas all the year round. His gifts come to us new every morning and fresh every evening. His tables always laugh with bounty; his gardens always bloom; his earth is always beautiful; his stars "rise nightly, shedding down a private beam into each separate heart." And all these things are nothing to the love into whose arms we are born, which watches over us continually until another love fills and embraces us, and yet others cluster to our lips; and even then the first does not forsake us, but loves us out of earth and into heaven. It is no matter of duty. How can we help feeling grateful for this fragrance and this beauty and this love, and for the thousand other things that go to make the total of our living? And if we do feel grateful, how can we show our gratitude so well as by our works? Words are cheap, and even emotion, till it thrills and pulses into action, is of no great account. "To dress the garden and to keep it"—that is the way to show our gratitude; to enter into loving fellowship with nature and with God; to be a fellow-laborer with them; to take from them the hint, and then go on and on; that is the way to make labor a religion. * *

But this necessity is increased and emphasized by our relations to our fellow-men that are, that have been and that are to be. "God is a good worker," says the proverb, "but he likes to be helped." And he has been helped, and helped in such a way that we are debtors to all the generations that have lived upon the earth. For all these, by their labor and sweat, their fortitude and struggle, their mistake and victory, their sorrow unto death, have made the earth a different earth for us from that which welcomed—nay, hardly welcomed—the first men and women. Did God finish the earth on the sixth day? Nay, for it is not finished yet. He began it, but he left it for man to finish, like a wise father, who, building a house for his children, leaves a hundred little details of beauty and convenience for their tastes and needs to suggest, knowing that so they will enjoy it more than if they found no margin for their thought and care. And so it happens that though much remains to do much has been done already, and every new comer finds awaiting him the results of fifty or a hundred thousand years of human effort; the locomotive at his door to carry him across the continent; the telegraph saying, "Will you send a message, sir?" great ships to take him over seas; the sun peeping in at his window and

saying, "Take your picture, sir?" All these, and thousand other conveniences and appliances, are the angels of these latter days, the fairies and the sprites that fan the cradle of infancy with their petitionings and importunities to serve. And seeing that so much has been done for us, how dare we live in the midst of it all and get the good and glory of it, of God's work and man's working with God, and not in our turn help on the universal benefit, working for God and for the generations that will succeed us, as God and the generations of our ancestors have worked for us?

And so it happens that the moral necessity for labor is not dissipated when the physical necessity is no longer felt. From the moral necessity there is no absolution. * * *

Let a young man be the heir of millions, and he is just as much in duty bound *to earn his living* as the man born without a penny. But the phrase "to earn a living" is capable of large interpretations. It does not mean that one must go to farming, or manufacturing, or stock-jobbing, whatever be his means. There are other ways to earn a living, and any way is a good way which renders back to heaven and mankind the best possible equivalent. We must all help to dress the garden and to keep it, but the way in which we shall help is indicated by our position and ability. Only let us remember this, *that no one is absolved.* The more we have had done for us, the more must we do for others. The child of poverty must see to it, if possible, that he is not a weight on the community; the child of wealth must by his social helpfulness *earn for himself* the very fortune that has been bequeathed to him. Until he does so he is a mendicant, and the vilest pauper that consumes the leavings of his table is less of a pauper than he.

These obvious considerations lift all labor out of the ruts of mere necessity and make it move harmoniously along the golden streets of the ideal. For thus every true man is a laborer. * * * * *

But there are differences in temperament which must not be overlooked. "He that will not work shall not eat" is the commandment, and an excellent one it is, one which if well heeded would do more to dispose of bad luck and to solve the labor problem than anything else. For bad luck so called is for the most part idleness, and the real labor question is how much industry and persistency are necessary to success in any department of activity. And still the command, "He that will not work shall not eat," would if enforced bear much harder upon some people than on others, and does so as it is; and the reason is, the difference in temperaments. Some people are natural workers and some are natural drones. It is as hard for some people to be idle as it is for others to go to work. If some men set about doing anything, a dozen ancestors are near to encourage them. When others put their hands to any task, the laziness of a dozen generations thwarts and hinders them. And these facts are pregnant with two lessons; first, the lesson of charity; we must not be too arbitrary in our judgments, we must regard the Asiatic temperament; and second, the greater need of an ideal impulse to lift labor not only out of the ruts of physical necessity, but out of the mire of constitutional misfortune. If anything will do this it is the ideal aim, the realization that we are fellow-laborers with God and with the greatest and the least also of his children.

J. W. C.

## LOCAL INFORMATION.

### A NEW MEETING HOUSE.

The Friends in Whiteside County, Illinois, opened their new meeting house on Seventh-day the 15th of 6th month, 1872, by holding, on the occasion, a Preparative Meeting. A committee of men and women Friends, from Clear Creek Monthly Meeting, were present. I have been requested to prepare a notice of the meeting for *Friends' Intelligencer*, under the belief that it may arrest the attention of some of our scattered members.

The meeting on 7th day, composed mainly of resident members, was well attended, and the business before it was conducted in harmony and condescension. The meeting for worship on the 1st day following, was large, the house not affording, it was thought, room for more than half the people who came. These meetings were both eminently favored, and under this acknowledgment Friends parted in a renewed feeling of love.

A prospect was opened in a late Monthly Meeting at Clear Creek, and united with, to open a direct correspondence with the scattered Friends in this State, who are too far from any of our meetings to attend. It is believed by those who are best informed on this subject, that if a new Yearly Meeting could be opened in the Prairie States it would, in a few years, be the largest on the Continent. We hear of a minister who is concerned to visit all the Friends in this State. She has a great work before her. Almost every township seems to be represented by one or more, and over a territory as large nearly as Pennsylvania and New Jersey combined. Indeed the great prairie domain seems to be in like manner pervaded with this friendly element. An eye seeth these scattered sheep, and the drawing chords of unbounded Love would

unite them. O! Christian laborer, here is a wide harvest-field.

It may be proper to add that this new meeting house, erected by a few Friends with some very opportune aid from the East, is seven miles north of Sterling on the N. W. Railroad, and about six from Woosung, on the Illinois Central.

A meeting under the care of Clear Creek Monthly Meeting has been opened in La Salle County, and held quarterly at Seneca on the Rock Island road, alternating with Rutland, in the same county, and near the residence of Samuel Shotwell.

SIDNEY AVERILL,
Magnolia, Putnam Co., Illinois.

## Scraps

### FROM UNPUBLISHED LETTERS.

My spirit salutes thee in love and Gospel fellowship. I feel united to thee in the strong bond of spiritual relationship; and it is good and right that there should continue to be from time to time *manifestations* of this unity and love. We may thus be each other's helpers. Such a manifestation may be compared to the extension of a hand to a fellow-traveler, whom we may see halting on his way, and unable (as it would seem) *alone* to surmount an obstacle which is in his path. But if the hand of a friend be extended, he steps over it easily and goes on his way with renewed energy and hope. Let us, my friend, be on the watch, so as readily to perceive occasions when we can be thus helpful. These opportunities often occur, but alas, they are often allowed to pass unimproved, and this not because we care not for our brother's advancement, but because "having eyes we see not"—we are not on the watch, so as to perceive another's need.

My heart is often humbled before the Great Author of my being and I am made to feel my own nothingness. I remember how I have been cared for all my life long, and that now, far in the twilight of my day, I am still enabled, graciously enabled to feel an abiding interest in all that will promote the strength and be to the benefit of our religious Society, the welfare of which is very dear to my best feelings. I am glad when I hear of the growth of the good seed; perhaps, I may say, especially glad when a manifestation of this growth is made through the humble walking of our young friends, and their dedication to known duty. It is upon the shoulders of these that the Ark of the Testimonies must ere long rest. May they through faithfulness know an increase of strength and ability to bear it.

Our morning meeting was a good one. Several Friends were acceptably engaged in gospel service. The All-wise Father knoweth where and when to send his servants with words of comfort and encouragement to the weary and heavy laden. Ah, yes! if He be waited on, he will in his own time give "the oil of joy for mourning and the garment of praise for the spirit of heaviness."

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Time passes rapidly, but it leaves painful traces of the undeniable truth, that this is not our abiding place. Here we have no continuing city. Very many of our friends have been called away, and their places among us shall know them no more forever. Let us profit by these frequent reminders and forget not that we too are mortal.

I sympathize with the bereaved, and desire they may be sustained in this hour of trial by Him whose hand only can roll back the heavy wave, and whose voice alone can availingly say "it is enough." Our circle of dear ones is rapidly lessening, but as we lose our hold on the loved of earth, the eye of faith beholds them gathered to their eternal home, and we, too, shall ere long, be of that company to which they are united only a little while before us.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 13, 1872.

"FISHING CREEK HALF YEAR MEETING."—We insert this week a notice of the several sittings connected with this Meeting, sent to us by one of its members, accompanied by the acknowledgment that it was to them an unusually grateful season:

For Friends' Intelligencer.

"Fishing Creek Half Year Meeting was held on the 20th inst., preceded by Fishing Creek Monthly Meeting on the 19th, and succeeded by the public meeting on the 21st—the last, sometimes called Youths' Meeting. Meeting of Ministers and Elders was held on the afternoon preceding the Half Year Meeting, at 3 o'clock. There were in attendance from other Meetings, Ellwood Conrad and Job Haines, from New Jersey, with minutes; and Harriet E. Stockly and Susan Carrall, from Philadelphia; Lydia Garret and Lydia Price, from Chester county, and several others, some of them young Friends from different Meetings and sections of the country, without minutes. The company of all was acceptable. The speakers

were considerate of the concerns of each other, hence there were not any improperly lengthened out communications; yet there was enough and all seemed to be well timed. And though there "was a marked difference in the phraseology used by different Friends, upon some of which very different constructions might be put, and *probably would be* put by different persons in the audience, according to their preconceived opinions, yet I think it may be fairly presumed that all meant the same thing, or nearly so—that is, to direct to the spirit, or inward light, as the preserving and redeeming Principle—a doctrine always held by Friends. But I have long thought that it would be an improvement if Friends were more careful to express their views in plain, clear and unambiguous language; this would be more consistent with our profession of being a plain people. The account given of Jesus ordering the people to sit down upon the grass that they might be fed, was spoken of as a representation of life and greenness. The Fatherhood of God and brotherhood of man were plainly and clearly proclaimed, showing that we were made in His image, and that the light or spirit with which we are furnished is an emanation from the Divine mind, and if attended to and obeyed, would draw to the great Father of all.

The doctrines of sonship, and of eating the body and drinking the blood of Christ, were spoken of. The former was explained as being a spiritual relation, the result of a union of the Divine Father with the human soul; the latter, a partaking of spiritual refreshment. The youth were earnestly and feelingly addressed, and exhorted not to rest satisfied with sensual enjoyments merely, but that, as many of them, no doubt, were destined to become husbands and wives, fathers and mothers, to come up to the standard of true manhood and womanhood for which they were designed by their heavenly Father. The children, too, were addressed in a lively and earnest manner. The aid and preserving power of the Divine Being were at different times invoked, the petition, being addressed direct to him as a loving father; not as a Being so far removed that he had to be approached through another.

The interest of Friends and others seemed to increase to the end, some of each class coming many miles to attend the Meetings—that on the last day being one of the largest that we have ever had, some think the largest. After very considerable exertion to provide seats many did not get into the house. So far as I have heard or am able to judge, the feeling is that it was a season of favor. The social minglings were pleasant. Some of the Friends who were drawn by the cords of love to visit us, remained to mingle with Friends in their families socially. This, I think, is both pleasant and profitable to visitors and visited, and perhaps the feeling that would lead to it is too little heeded by Friends in their hurry to return to their families. The business of the Meeting was conducted in harmony. G.

*Millville, 6th mo. 26th, 1872.*

DIED.

JAMES.—On the morning of the 5th of 7th mo., 1872, Ann, daughter of Jesse and Martha James, in her 49th year, (formerly of Byberry, Pa.;) a member of the Monthly Meeting of Friends, held at Green Street, Phila.

UNDERHILL.—On the 29th of 6th mo., 1872, at his residence, Greenvale, L. I., Thomas Underhill, aged 82 years; a member of Westbury Monthly Meeting.

MARSH.—On the 13th of 6th mo., 1872, Ralph C. Marsh, M. D., aged 89 years, for near fifty years a resident and practising physician near Concordville, Delaware Co., Pa.; a member of Wilmington Monthly Meeting.

DEATH OF AN EMINENT PHYSICIAN.

Ralph C. Marsh, M. D., well known to many of the readers of this paper as a worthy citizen, a skilful physician, and in all respects a most estimable man, has passed away, after a long life of activity and usefulness. Dr. Marsh was a native of Rahway, N. J., and was not born of Quaker parents, though early in life he attached himself to the Society of Friends, of which he was a prominent and exemplary member to the time of his decease.

About seventy years ago he rode through Chester on horseback, keeping pace with the stage-coach that carried his trunk, all the way from Rahway, N. J., to Wilmington, Delaware, his single horse carrying him that distance at a rate of speed that stage-coaches, with their frequent changes of horses, made in those days when railroads were unknown, and staging on a through line between New York and Baltimore was done at about the highest speed that was considered possible. When the coach stopped at the Columbia hotel in Chester for dinner, the young doctor was so tired and sore, and his horse so jaded, that it was a question whether they could both hold out to Wilmington, which was fourteen miles further; but that energy which was a marked trait in his character, sent him along to the end of his journey without faltering. His destination was Kennett Square, Chester county, where he remained but a few years, and removed to a farm that he bought near Concordville, in this county. He remained there more than fifty years, constantly engaged in the practice of medicine and the management of his farm, after which he

sold his property, and retired from active life to the city of Wilmington. There is one fact in the history of this somewhat remarkable man that should go on record as an example that thousands might imitate with advantage. When he commenced the practice of medicine he was very slender, narrow-chested, and had had a hemorrhage from the lungs, yet he lived to be nearly ninety years old. This was due to his habits and modes of life. His practice was done chiefly on horseback, which gave him the full benefit of the sunshine, together with that exhilaration of spirits and firmness of physical fibre, which can hardly be so well obtained in any other way, not even by pedestrianism, which is more exhausting of the physical powers and less invigorating to the mental and emotional faculties. He grew taller, and larger every way, but his chest was always quite narrow, though the lungs it contained became healthy. With the inaction of retirement from business came a return of lung troubles, which were kept in subjection twenty years longer by a return to more active habits. He found equal pleasure and benefit in much traveling and frequent visits to his friends where he was always a most welcome guest. Being strictly temperate in all things, using no tobacco, an early riser, and exceedingly careful of his person in all respects, he retained his mental powers and his vivacity to the last. His own estimate of his ability was not high. He said he had no brilliancy, and no profundity of intellectual power, and he seemed all unconscious of that equal balance of faculties that made him wise and prudent as an adviser, and skilful in the practice of his profession. His modesty was genuine, and his self-depreciation was made only to most intimate and trusted friends, not as an indirect means to obtain a compliment. None who knew him well ever thought of him but as a man of superior natural ability, for he was capable of sustaining himself credibly in any society, and under all ordinary circumstances. As a physician he was noted for his conscientious faithfulness to his patients, giving them all his time and attention, and never paining the feelings of the most humble by any appearance of neglect or slight. In all domestic and social relations his life was a model of excellence. He never sought distinction, nor did he ever aspire to the sudden acquisition of wealth, but was contented to be useful, and in that found a larger share of happiness than falls to the common lot of mortals.

His decease occurred at the home of his daughter, Hannah Harvey, on the Brandywine, in Chester county. His remains were buried at Concordville, where was assembled a very large concourse of his old neighbors and friends, to take a last look of those features that had been familiar to them from their childhood, and which were associated in their minds with many of the events of their lives that most strongly move the feelings and engage the affections.—*Delaware Co. Republican.*

[Correspondence of Philadelphia Press.]

## COLORADO—ASCENT OF PIKE'S PEAK.

Colorado Springs, Colorado, June 12, 1872.

Colorado has been carelessly called the Switzerland of America, and the thoughtless phrase has been passed from mouth to mouth until there is danger of its becoming currently accepted. Certainly those who use it can have seen only Switzerland or Colorado and have no idea of their comparative relations. You might as well call the Pacific Ocean the Lake Lucerne of America.

Let me quote a few figures to show how damaging this ignorant comparison is to our own country, and to prove the facts in the issue of Colorado against Switzerland, a case that soon must be tried before the tourists of the world.

*First.* As to *detached altitudes,* Colorado presents the following:

Mount Lincoln, 17,300 feet.

[This is the measurement arrived at by Professor Dubois, of the Stevens Metallurgical Institute, and adopted by the "Rocky Mountain Gazetteer for 1871," a careful and laborious volume, which is a monument to the enterprise and intelligence of the Territory.

Pike's Peak, 14,336 feet.

Gray's Peak, 14,245 feet.

Long's Peak, 14,056 feet.

These are the higher peaks whose ascent has as yet been attempted and measurement made. The nameless peaks of 12,000 to 13,000 feet high are almost without number.

To offset this, Switzerland can show:

Mount Blanc, 15,780 feet.

Monta Rosa, 15,160 feet.

Matterhorn, 14,836 feet.

Finster Aarhorn, 14,130 feet.

Jungfrau, 13,720 feet.

In single altitudes she unquestionably leads, Mount Lincoln excepted.

*Secondly.* In the *average height of mountain range* Switzerland does not begin to compare with Colorado, or for that matter, with any Western Territory. The mean height of the Alps is from 8,000 to 9,000 feet above the sea. The mean height of the Rocky Mountains is from 10,000 to 12,000 feet. This is the mean height of the immense continental sweep of the *Cordillera de la*

*Sierra Madre.* It is probable that the average height in Colorado, which is the table land of the continent, will approach very nearly to 12,000 feet.

*Thirdly.* It is in the point of general mountainous area, however, that this careless comparison is most unjust to Colorado, and ridiculously inaccurate. The mountain ranges alone of Colorado cover an area of from 60,000 to 70,000 square miles. This excludes bodily the entire territory east of this point. All Switzerland covers but 16,000 square miles, or, to be accurate, 15,990. The fact is, Switzerland, compared to Colorado, is as one of the little wooden toy cows to a living buffalo. You can take up the whole little State, and set it down in either the North, Middle, or South Parks, without touching the rim of the mountains which wall in these grand and singular enclosures. These parks are each of them from 24,000 to 28,000 square miles in extent, and the San Luis is nearly as large as all three.

So far as to magnitude, which is certainly an element of mountain scenery: as to pure scenic beauty, of course the evidence cannot be reduced to figures, but it is reasonable to suppose that this vast expanse of gigantic ranges endless canons, bottomless gulches, with its lakes swung 12,000 feet in air, and its cascades and icy waterfalls still higher—with its eternal snows and pre-Adamite stone forests of tropical efflorescence—offers all of picturesque and wild effect that any other land or region can claim. Call Switzerland the "miniature Colorado of Europe," if you please, but let us have done forever with the other phrase, which has no meaning in itself, and is a detraction of our own land.

All this, however is preliminary to the object of this letter, which is to tell the story of an early ascent of Pike's Peak this summer and to put on record as data for future use the scientific observations made en route. To take these was the main reason for making the unseasonable trip, added to which was of course the incentive of seeing the patriarchial peak in its winter vestments. The regular time for going up the mountain is in August, when the snows are nearly off, or, at least, lightest, and when the sun is warmest. At that time the ascent can be made on mule or horseback, or, better still, by donkey, to within a comparatively short distance from the top. A trail has been laid out at considerable expense by the Colorado Springs Company, which gives the visitor all the advantages of the best engineering talent and reduces his exertions and responsibility merely to finding the way and going up hill. Now the upper portion of the trail is obscured by the snows, and even if it could be traced, to follow it is impracticable because of the obstructions of vast bodies of snow at certain points.

In view of all these difficulties, it was determined to make the ascent entirely on foot and to do it in a day and a half or less, instead of the usual two or three days. It was also deemed prudent to take but a small party, and those only such persons as had had some experience in "roughing" and enduring. The party, as finally constituted, consisted of five persons—Mr. James D. Schuyler, of New York, one of the engineers who had laid out the original trail; Mr. W. Neilson Clark, of Philadelphia; Mr. R. F. Weitbree, Mr. Custer, of the Denver and Rio Grande Railway, and Mr. W. W. Nevin, of Philadelphia. Two pack ponies or broncos were provided to carry the food, camp equippage, and instruments, as few as might be found practicable.

"The outfit," to borrow a Western term, which is exceedingly comprehensive, flexible, and useful, was as simple as possible; an axe, one pair of blankets per man, one day's uncooked rations—three meals—scientific instruments, and a limited table service.

The grass of the mountains, as is usual in Colorado, is abundant and self-curing, so forage was not a necessity; all that is wanted is to lariat the animals and let them search under the snow for their hay—they will find it good in kind and plentiful in quantity.

From the Colorado Springs Hotel to the base proper of Pike's Peak is a distance of five miles. From the base to the top by the winding trail is ten miles. Leaving the hotel by wagon at 2.30 P. M., June 10, the base was reached in an hour; and after a half hour given to packing the animals securely, the party started up the peak afoot at 4 o'clock. Five persons, it may be said, is a convenient number for an excursion of this kind, there being a post for every one, and no supernumeraries. Our party took up the trail in the following line of march:

The axe, twenty paces to the front.

First gentleman, leading the first bronco.

First gentleman, driving ditto, distance of ten paces.

Second gentleman, leading the second bronco.

Second gentleman, driving ditto.

Some experience had taught us that it takes just about two man power to carry one mule up a mountain.

At the start from the base the barometer indicated an elevation of 6,310 feet, and the thermometer stood at 64°. At the hotel, on leaving, the elevation was recorded at 6,100 feet.

Although the trail is good the first half of the ascent, the first grades are those which

tell upon the fresh explorers. The ascents themselves are steep, and the party fresh and confident are apt to assault them a little too vigorously. At the summit of the first divide, a distance of one and a half miles from the base, our party found themselves in about three-fourths of an hour, more thoroughly exhausted, perhaps, than at any one point afterwards during the trip. Here the elevation stood 7,225 feet, while the thermometer had fallen to 60°. The effect of the altitude and our exertion, however, was most strikingly recorded by the pulsations of the heart. At this rest the heartbeat of the party was as follows: Custer, 198 beats to the minute; Nevin, 180; Schuyler, 180; Clarke, 174; Weitbree, 156.

This was the most rapid pulsation experienced by the party as a whole at any time. At a halt or two onward one or two pulses increased slightly, but as a whole the rate decreased from this point, and even at the extreme summit of the peak, after scaling an exhausting and exciting precipice, the pulsation did not reach this dangerous rate.

At a temporary halt a short distance forward we entered the cloud line, and lost sight of the scenery below in the nebulous haze and mist of the clouds. At this point the elevation was 8,000 feet. The afternoon being slightly rainy, the clouds were low. The next day we entered them several thousand feet higher. At 6 P. M., we passed the first water on the route Ruxton Creek, which is consequently the first camping-ground. Our party encamped but long enough to taste the icy waters of the stream, which flows down from the perpetual snows, and to take our observations—elevation 8,530 feet, thermometer 42°—and pushed on to the summit of the second divide, our objective point for the day. This was reached at 7.05 o'clock, and the rain clouds had brought darkness. Here the thermometer stood 40°, and the elevation was carried up to 9,420 feet above the sea. It had been our intention to push up to timber line and spend the night there, but the rain was an enemy too strong for our little column, cutting off our view, making the trail slippery and irksome, and finally bringing premature darkness, and accordingly after a hurried vote, a party of very thoroughly tired and exhausted men went into camp for the night, only too glad to let the morrow take care of itself.

This second divide is a natural half-way house, five miles from the summit and five from the base of the peak. A clear, strong stream of ice-cold water dashes down from the snow cañons above; good long grass covers its flats, and in every way it tempts the traveler, who will always reach it weary and ready for rest.

A supper such as can only be eaten in camp, and sleep such as only can be slept there, brought everybody out in the morning ready for action. The ponies had taken care of themselves for the night, and were to be left to do so for the day. With the night the clouds had left, and a bright, clear, cold morning greeted us at 5 o'clock. A heavy frost silvered every twig and stone and grass blade which the snow of the day before had left uncovered, and the clear crystal stream at our feet seemed to move through a channel of solid ice. In this stream, without the intervention of basin or bucket, we took our morning wash and made ready for breakfast. The thermometer stood 36 degrees in the air, and 30 degrees in the water. Breakfast—coffee, ham, fresh beef, and bread—over, the party, at 6.20 A. M., started out in good spirits for a day's joruney, which meant ten miles of snow travel in June.

(Conclusion next week.)

## THE VALUE OF SMALL FACTS.

Few of us appreciate the value of little things. When Dr. Holmes sketches the enthusiast Scarabee, who tells us he could spend a whole life profitably in the study of a single bug, we are apt to smile at what seems to be a frivolous waste of time. Yet it is to these patient, laborious men of science, who pile together one by one the little stones of knowledge, that we are indebted for the glorious temple of progress in which we of the nineteenth century rejoice. We are all familiar with the stories of Watt and the teakettle, and of Franklin and the kite; and can well understand that these eminent men would still be astonished could they at this time see the wonderful events which have followed their simple discoveries. Yet to-day there are men as watchful of little facts as were these philosophers, and who may be destined to occupy as prominent a position in the page of history as they.

We are very apt, especially about election times, to feel our dependence on the farmer. The sentiment that the whole fabric of national prosperity rests on successful farming is very popular when the agricultural vote is needed. But at all times we have a feeling, more or less vague, that all our interests are coupled with the interests of the farm, and yet we little know on how small a matter immense interests in agriculture often turn. Here is England, an immensely powerful nation, rolling in wealth, and with her strong iron nerves bullying the world. We praise her intelligence, her enterprise, her statesmanship, her natural resources. All these have their share, but beyond all these is the labor of the ancient monk, who hundreds of

years ago, in the quiet cloister garden, little by little transformed a thin, ragged weed from England's chalky cliffs into the fleshy-stalked turnip of modern times.

In its natural state the turnip has but a thin, long, hard root, with a few rough green leaves, and the plant speedily throws up flowers during the first few warm days of spring, and before summer is over dies outright. The turnip raised, it was found an excellent food for sheep, and the wool for manufactured goods, until the whole country became a huge sheep walk, and mills for wool manufacture often sustained half the populations of the towns. A little pamphlet now before us, written by our esteemed fellow-townsman, David Landreth, well points out the immense advantage which this little root has given to England, and how much more it might be to our interest to foster and encourage its more extended cultivation.

The history of the cotton plant in America furnishes another illustration of the sequence of immense results from trifling agricultural operations. When slavery was first introduced the cotton plant was unknown on this continent. Slave labor was not very profitable, and at the time of the formation of our Constitution slave owners themselves looked forward to no distant day for the total abolition of the slave trade. In the meantime some one had been experimenting with the cotton plant. What little spot of ground, or whose labors tended the first little plant, no one knows. Its first small beginning is even more obscure than that of the English turnip. But it was found to thrive in our climate. Cotton culture became a success. Slave labor became profitable. Immense interests became bounded up with it, and the civil war, with its untold evils, followed.

Another page from American history shows how great a part a very small fact may play. Time was when the strawberry was not hawked about in profusion as now. Only those in tolerably good circumstances could afford to buy. The varieties then popular never bore very abundantly. A German market-woman of Cincinnati discovered that strawberries had separate sexes. Varieties that had been cultivated apart were now brought to grow near to each other, and the immense crops of Cincinnati caused universal attention to strawberry culture. These sexual differences are of little value at this time. Hermaphrodites are in general use. But it was this early discovery which led to what we experience now.

Thus the community is not only indebted to agriculture, but agriculture owes to the minute observations of a few persevering men many of its most staple advantages. It should be the aim of all of us to stimulate and aid this class of discoveries. They may seem of no immediate benefit to us. They may be of no immediate benefit, but no class of study affords more pleasure; and then there is the feeling that as we are reaping the benefit of the accumulated trifles others have discovered, we are squaring the account by observations of our own.—*From The Press.*

From Christian Union.

## LITTLE FOXES.

"Little foxes, spoiling
The beloved vine
Trusted to my tending
By the One Divine.
Little foxes, wherefore
Have ye entrance found
To the vine so precious
Growing in my ground?

Have ye leaped the fences?
Have ye climbed the wall?
Were there tiny openings?
Ye are very small,
And ye can creep slyly
Through a tiny space;
But I thought I closed up
Every open place.

And I watched by day time,
And I watched by night,
For the vine you're spoiling
Is my heart's delight!
I have kept the earth worm
From its precious root;
I have trimmed its branches,
But they bear no fruit.

For the little foxes
Have assailed the vine,
Trusted to my tending
By the One Divine;
And though I've been faithful
Since its birth-day morn,
They were in the garden
When the babe was born.

For they are the failings
That I would not see
When they were my failings
When they dwelt in me;
Little faults unheeded
That I now despise;
For my baby took them
With my hair and eyes;

And I chide her often,
For I know I must,
But I do it always
Bowed down to the dust,
With a face all crimsoned
With a burning blush,
And an inward whisper
That I cannot hush.

* * * * *

Oh! my Father, pity,
Pity and forgive;
Slay the little foxes
I allowed to live,
Till they left the larger
For the smaller vine,
Till they touched the dear life
Dearer far than mine.

Oh! my Father, hear me,
Make my darling thine,

Though I am so human,
Make her all divine!
Slay the little foxes,
That bo h vines may be
Laden with fruit worthy
To be offered Thee!"

THERE BE THOSE.

There be those who sow beside
The waters that in silence glide,
Trusting no echo will declare
Whose footsteps ever wandered there.

The noiseless footsteps pass away,
The stream flows on as yesterday;
Nor can it for a time be seen
A benefactor there had been.

Yet think not that the seed is dead
Which in the lonely place is spread;
It lives, it lives—the spring is nigh,
And soon its life shall testify.

That silent stream, that desert ground,
No more unlovely shall be found;
But scattered flowers of simplest grace
Shall spread their beauty round the place.

And soon or late a time will come
When witnesses, that now are dumb,
With grateful eloquence shall tell
From whom the seed, there scattered, fell.

—*Bernard Barton.*

SUNSTROKE.

We find an instructive article on the subject of sunstroke in Lippincott's Magazine for July, from the pen of Horatio C. Wood, Jr., M. D. The writer shows the true nature of this always alarming and often fatal disease, and by inference its proper treatment, his views in both being illustrated and confirmed by physiological experiments. The practice is not new, but one likes to see it placed on a broader and more scientific foundation than before, and thus remove all excuse for indulging in empirical and conjectural trials to the interruption or postponement of remedial measures which ought to be had recourse to without the loss of a minute. Sunstroke (*coup de soleil*) is shown to be simply an effect of overheating. External heat is the cause of sunstroke, and this "heat produces directly all the symptoms." It is well remarked, that in such cases there should be no waiting for the doctor; but the true nature of the case should be first clearly ascertained. "Has every man that falls unconscious, of a hot day, the sunstroke?" A criterion of easy application is to put the hand on the chest and "if the skin be cool you may rest assured that whatever be the trouble it is not sunstroke." If, on the contrary, the skin be of a burning heat, the case is certainly sunstroke, and no time should be lost. Cold water drawn from the nearest pump or hydrant, or, if the case occur in the harvest field, from the nearest spring, should be freely dashed over the head and chest of the sufferer, who is to be raised for a moment to allow of the water being poured on his back and render the cooling of the body more complete. This is to be continued until the heat of the surface is brought down to nearly its natural standard and consciousness begins to return. In repeating our advice in the treatment of sunstroke, which we gave in a former year in the columns of the *Ledger*, we renew also a recommendation which we find in Dr. Wood's paper, to prevent the heat accumulating in the body, by interposing a bad conductor, in the shape of light flannel, worn next the skin, and this article may also be regarded as the best for outer garments, loosely made, and also of a light or white color. "A roomy, wide-brimmed porous hat should be used, and in the crown of it may be placed a wet towel or large handkerchief." The additional recommendation, that "water should be used externally and internally," must never be forgotten.

Sweating, as Dr. Wood truly remarks, is nature's great refrigerative process, to be brought on and kept up not by the pernicious practice of the person exposed to the sun drenching himself with liquor, but "by large quantities of water, not too cold, but without stint—quarts, if the thirst crave it." When the sweat ceases in a July and August day and a throbbing head and a dry and hot skin, with unusual restlessness and headache show themselves, as the laborer or workman "values his life, let him leave his work, however imperative, and take at once a cold bath." The author cites an experiment of his directly bearing on the question of the cause of sunstroke. "A hog's bladder was fitted over the head of an animal, with tubing so arranged that hot water could be made to circulate through the bladder. It was found, when an animal was so treated, that *sudden insensibility, stupor, with or without convulsions, and finally death from asphyxia were induced.*" Examination of the brain immediately after death with a bulb thermometer showed that a brain temperature thus obtained of from 112° to 114° F. was fatal to a cat, and one of 114° to 117° F. to a rabbit. The application of these experiments is readily made when we know that the temperature of a man is 98° to 99° Fahrenheit, and that in sunstroke it is raised from 109° to 112° F. Moisture in the air favors the production of sunstroke, the predisposition to which is also induced by the person being unacclimated or unaccustomed to high temperature, and by intemperance, exhaustion from fatigue and previous injury from exposure to heat. Numerous instances, some of which are mentioned by Dr. Wood, have occurred of epidemics of sunstroke.

—*Public Ledger.*

[Republished by Request.]

## PREVENTIVE OF HYDROPHOBIA.

In reply to C. W. C., p. 168, I can give some facts which may be of use to somebody, thereby saving life. The time between the biting of an animal by a mad-dog and showing signs of dydrophobia is not less than nine days, but may be nine months. After the animal has become rabid, a bite or scratch with his teeth upon a person, or slobber coming in contact with a sore or a raw place, would produce hydrophobia just as soon as though he had been bitten by a mad-dog. Hydrophobia can be prevented, and I will give what is well known to be an infallible remedy, if properly administered, for man or beast. A dose for a horse or cow should be about four times as great as for a person. It is not too late to give medicine any time before the spasms come on.

The first dose for a person, is one and a half ounces elecampane root, bruised, put in a pint of new milk, reduced to one half by boiling, then taken all at one dose in the morning, fasting until afternoon, or at least a very light diet after several hours have elapsed. The second dose the same as first, except take two ounces of the root; third dose the same as last, to be taken every other day. Three doses are all that is needed, and their need be no fear. This I know from my own experience, and know of a number of other cases where it has been entirely successful. This is no guess-work. Those persons I allude to were bitten by their own dogs, that had been bitten by rabid dogs, and were penned up to see if they would go mad; they did go mad, and did bite the persons. This remedy has been used in and about Philadelphia for forty years and longer with great success, and is known as the Goodman remedy. I am acquainted with a physician who told me he knew of its use for more than thirty years, but never knew of a case that failed where it was properly administered. Among other cases he mentioned was one where a number of cows had been bitten by a mad-dog. To half of the number they administered this remedy, to the other half not. The latter all died with hydrophobia, while those that took the elecampane and milk showed no signs of that disease.—*R. C. Shoemaker, in Country Gentleman.*

---

THE office of religion is, not to drive us back upon ourselves in anxious self-criticism, but to take us out of ourselves and unite us to the whole, in loving self-abandonment. A man must take himself for better or worse, and forget himself, if possible; so shall he soonest arrive at the beatific vision.—*Hedge.*

For Friends' Intelligencer.

## REVIEW OF THE WEATHER, ETC.

SIXTH MONTH.

| | 1871. | 1872. |
|---|---|---|
| Rain during some portion of the 24 hours | 10 days. | 12 days. |
| Rain all or nearly all day | 1 " | 2 " |
| Cloudy, without storms | 5 | 0 " |
| Clear, as ordinarily accepted | 14 " | 16 " |
| | 30 " | 30 " |

| TEMPERATURES, RAIN, DEATHS, ETC. | 1871. | 1872. |
|---|---|---|
| Mean temperature of 6th mo., per Penna. Hospital | 74.51 deg. | 76.28 deg. |
| Highest point attained during month | 90.50 " | 94.00 " |
| Lowest do. do. do. | 60.00 " | 58.00 " |
| RAIN during the month, do. | 3.77 in. | 4.22 in. |
| DEATHS during the month, being for 4 current weeks for 1871 and five for 1872 | 1211 | 1712 |

| | |
|---|---|
| Average of the mean temperature of 6th month for the past *eighty-three* years | 71.77 deg. |
| Highest mean of temperature during that entire period, 1870 | 77.21 " |
| Lowest mean of temperature during that entire period, 1816 | 64.00 " |

COMPARISON OF RAIN.

| | 1871. | 1872. |
|---|---|---|
| Totals for the first six months of each year | 21.32 inch | 15.34 inch |

It will be seen from the above that not only was the mean temperature of the month just closed about one and three quarters of a degree higher than that of last year, but about four and a half above the average for the past *eighty-three* years. During that long period the highest mean ever reached was in 1870—77.21. However, the years 1828 and 1831 were not far behind, both years having marked 77 degrees. Exclusive of these, the only years when 74 degrees and upward was attained were as follows:

| | | |
|---|---|---|
| 1791, - 74 | 1818, - 74 | 1850, - 74.00 |
| 1793, - 76 | 1822, - 75 | 1856, - 74.44 |
| 1798, - 74 | 1825, - 75 | 1858, - 75.18 |
| 1808, - 74 | 1838, - 75 | 1865, - 76.72 |
| 1817, - 74 | 1848, - 74 | 1871, - 74.51 |

During the "*heated term*" of the Sixth month, 1870, we prepared very elaborate tables, in which we aggregated the temperatures of the *Sixth* and *Seventh* months (June and July), commencing with 1790, but which is entirely too voluminous for publication. The two months of that year were respectively 77.21 deg. and 80.61 deg., aggregating 157.82 deg., a point not reached during the beforementioned period of eighty-three years—1793 and 1828, however, having each attained it within a fraction of a degree. What is in store for us during the now current month remains to be seen.

Much has been said about the dryness of the present season, and the above exhibit comfirms it, about six inches *less* rain having fallen this year than the preceding.

Our clippings furnish accounts of terrible storms in various parts of our country, the most prominent of which occurred near Quincy, Ohio. The following curious occurrence was narrated in the papers of the 13th, viz: "The waters of Lake Ontario rose two feet on Thursday, then fell and continued rising and falling for some time, fish coming to the surface. An earthquake at the bottom of the lake is suspected."

Returning to the subject of *heat*, our *English* brethren complain sadly of the ordeal *they* have passed through. J. M. Ellis.

*Philadelphia, Seventh month 2d*, 1872.

FRIENDS' ALMANAC.

In order to have the almanac for 1873 issued in time, Friends are desired to forward any changes in meetings and other information without delay to J. M. Truman, Jr., 717 Willow St., Philada.

CIRCULAR MEETINGS.

The committee of Philadelphia Quarterly Meeting will meet on Sixth-day afternoon, Seventh mo. 19th, at 4 o'clock, at Race street Meeting-house.

Wm. Eyre, *Clerk*.

CIRCULAR MEETINGS.

7th mo. 14th, Diamond Ridge, Md.
Peach Pond, N. Y., 11 A. M.
21st, Ellicott's City, Md.
Schuylkill, Pa., 3 P.M.
Bethpage, L. I., 11 A.M.
Jerusalem, L. I., 3½ P.M.
Boston, N. Y., 11 A.M.

## ITEMS.

The Peabody Educational Fund.—The report of Barnas Sears, the general agent to the Trustees of the Peabody Educetional Fund, just submitted, states that no material change has taken place in the general aspect of education in the South. Doubts are still entertained by the people in reference to the value of free schools, but these institutions have had a sufficient degree of success to encourage future efforts and place the enterprise beyond the fear of failure. The total amount expended in aid of education in the South since Second month 15, 1871, has been $141,350, and the amount contributed by the people themselves in connection with these donations has seached the sum of $700,000. Donations are made to well-regulated public schools continued about ten months in the year on the following basis: Schools having a regular attendance of one hundred pupils, $300; one hundred and fifty pupils, $450; two hundred pupils, $600; two hundred and fifty pupils, $800; and three hundred pupils, $1,000. For colored schools two-thirds of the above rates are paid. The average daily attendance must not be less than eighty-five per cent. of pupils on the school rolls. Donations are not made to colleges, academies or any private, sectarian or charity schools.

Seven new expeditions are to start this year to solve the riddle of the North Polar seas. The most important of these, according to Dr. Petermann, of Gotha, is the Austrian to which the Austrian government authorities, the war and admirality departments and all classes of society in the Empire have largely contributed. The sum of 175,000 florins was thus collected and the expedition will sail by the end of next month. The object of the expedition is to make further researches in a northeasterly direction on the sea which was discovered last year, and also to explore the Arctic Sea to the north of Siberia. The duration of the expedition is fixed as three years. Sweden is also preparing a Polar expedition, which will pass the winter in the northren island of Spitzbergen, and thence, in the spring of 1873 proceed northward in carriages drawn by reindeer. Fifty reindeer have been already trained for this purpose, and the whole expedition is under the superintendence of the Swedish Academy of Sciences. The town of Gottenburg has contributed the principal portion of the funds for this exhibition, as it did for those of 1868 and 1870; but the State, the Swedish Academy and various private persons also support it. The two Norwegian expeditions, like the Austrian, will proceed in steamers. Besides these there are the two French expeditions, one under M. Gustav d' Ambert, the other under M. Octave Pavy, which left San Francisco last year, and has just been heard of, and the American expedition under Hall, now in the high latitudes.—*Exchange.*

It is proposed to tunnel under the Strait of Canseau, between Nova Scotia and Cape Breton, in order to connect the railway at Cape Breton with the mainland. The distance is about twenty-four miles. It is estimated to cost the moderate sum of 2,000,000.

The number of manufactories at present engaged in the manufacture of beet root sugar is on the increase in Central Europe. It appears there are no less than 1,663, which are divided as follows: Great Britain and Italy have each one manufactory; Sweden 4; and Holland, 20. Next comes Belgium, with 135; then Austria, with 228—136 of which are in Bohemia, and 25 in Hungary; and Germany, with 310. Prussia possesses 230 of this number, the greater portion of which—namely, 143—are in the province of Saxony. The South German States have fewer in proportion, Wurtemberg having 6, Bavaria 5, and Baden only 1, which is, however, perhaps the largest in Germany or elsewhere, consuming annually a million cwts. of beet root. Russia and France have about an equal number of these manufactories—namely, 481 and 483. The most of the sugar in France is made in the Department du Nord, which has 167 manufactories, or more than a third of the whole. At present this article is not produced in any of the following European countries: Spain, Portugal, Denmark, Greece, Turkey, or Roumania. In America it is still in the very first stages of development. It was unsuccessfully attempted for several years in the State of Illinois, but a manufactory has lately been set going in the State of Wisconsin.—*The British Trade Journal.*

The Coast Survey.—Congress has appropriated $30,000 to defray the expense of extending the triangulations on the Atlantic and on the Pacific coasts, so as to form a connection of the lines of survey. The coast survey parties are directed to establish points and run lines in those States which shall make provision for their own topographical surveys, and the system will afterwards be extended to other States.

Pneumatic Despatch Tube.—. An item of $15,000 has been inserted in the House Appropriation bill providing for the construction of a pneumatic despatch tube for conveying messages, copy and printed matter from the Capitol to the Government Printing Office. According to the proposed plan, the messages will be placed in hollow spheres, which by compressed air, are to be driven through the tube with little friction and with great velocity.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Memoir of Margaret Brown ..... 321
Gentleness ..... 325
Religious Inquiry ..... 325
I was once Young ..... 326
Mental Nutriment ..... 326
Local Information ..... 327
Scraps from Unpublished Letters ..... 327
EDITORIAL ..... 328
OBITUARIES ..... 329
A Noble Project ..... 329
The Heart ..... 330
Glen Mountain House ..... 330
Colorado—Ascent of Pike's Peak ..... 331
POETRY—City Violets—In the Evening ..... 334
Burial Rites of the Arabs and their Religion ..... 334
A Plea for the Little Folk ..... 334
Wells in the Desert ..... 335
Notices ..... 336
ITEMS ..... 336

For Friends' Intelligencer.

## MEMOIR OF MARGARET BROWN.

BY BENJAMIN HALLOWELL.

(Continued from page 309.)

Having visited all the Meetings on the route, and for three successive days attending two a day, from six to sixteen miles apart, which was close and trying work as the weather was excessively warm, they reached the peaceful residence of Nathan Hunt, which they found a sweet retreat for body and mind. Harriet J. Moore writes in her diary, 7th mo. 3d, "The dwelling of this venerable patriarch is simple and plain, but furnishes every comfort which the way-worn traveller could desire. The dear old man seems gratified at having our company, and remarked that when we came into view his heart leaped for joy. In his domestic circle he shines conspicuously, uniting to the meek, humble Christian, the manners of the polished gentleman. He has shown us every kindness and attention which his benevolent heart could suggest.

"A few days since we visited a Minister of our Society, and had to feel much for his straitened condition pecuniarily. He is very poor indeed, destitute of many of the comforts of life, but may be truly said to be 'rich in faith and good fruits,' and appears as happy as a king. He was with us very acceptably at several Meetings, and on parting he enjoined upon us 'not to return while there was any money in the treasury, or any thing that belonged to the Carolinians.'

"On 7th mo. 4th, we attended Springfield Monthly Meeting. Here we had again to rejoice in the condescending goodness of the Divine Master, in that He graciously manifested Himself to be near, overshadowing the assembly with the wing of ancient goodness. To many it was a solemnizing season."

They journeyed forward, continuing to appoint Meetings from day to day, till they had attended 15, including Springfield Quarter. All were seasons of interest and favor. Their friend Stephen Grellet was again united with them in travel, and the addition of his company was to mutual satisfaction. Frequently in the morning before leaving their lodging-place, a portion of the Scriptures was read, and the family gathered into stillness, when the word of exhortation and encouragement was extended 'to comfort the feeble minded and support the weak.'"

Of the meeting at Union, H. J. Moore writes in her diary: "The house was crowded, and we had abundant cause to commemorate the goodness of our Holy Helper for His condescending love. May the praise and honor be ascribed to His ever blessed name."

On the 21st they entered upon the important duty of visiting the families of Lynchburg, Virginia. The next day they attended the Meeting of Friends at South River at the usual hour, of which H. writes, "Many im-

portant subjects, including war and slavery, were forcibly elucidated. I think I never before heard the slaveholding system so completely battered to pieces. So powerful were the arguments that slaveholders present could not resist them. It was an interesting opportunity, and evidently owned by the Head of all rightly gathered assemblies."

On the 23d she adds: "Yesterday afternoon and to-day we have been closely engaged in visiting families in the country. On returning to our lodgings, though very wet from a heavy rain accompanied by thunder and lightning, we met a welcome reception at the hospitable dwelling of our kind friend, Wm. Davis.

"On First-day the 25th, after breakfast the family collected and a portion of Scripture was read to general edification. Met Friends at South River Meeting in the morning, where much counsel was handed forth to a large audience. By appointment, at Lynchburg in the afternoon, we had a crowded house. It was a season of favor to be remembered.

"On the 26th we completed the important service of visiting families, the last one of which lived 25 miles from here [Lynchburg]. Margaret is a true heroine, not intimidated at trifles, and we have scoured the country out fairly where we have been, not leaving a family or a Meeting unvisited, however remote or out of the way it might be situated. The result must be left in His hands who alone can prosper our feeble efforts to advance His glorious cause." In the latter part of the next day Harriet adds: "I felt drooping this morning at the prospect of retracing our steps to visit a Friend some distance off, not being easy to leave these borders without seeing his family. I can now acknowledge it was good for me to be thus disciplined."

Having attended the Meetings of Genito, Cedar Creek, Caroline, &c., in many of which they had cause to believe the gospel message which was proclaimed found a place in the hearts of the people, on the 7th of the 8th mo. they reached Fredericksburg.

Harriet J. Moore records in her diary: "We remained quietly at the inn while arrangements were made for us to see the inhabitants of the town at 4 o'clock in the afternoon. The people assembled in crowds; the novelty of seeing and hearing a Friend, and a female, too, no doubt, was the exciting cause. I trust all will not forget the truths communicated on this occasion." The only letter I have been able to obtain written during this journey, is the following to Ann Moore's mother. It is dated Fredericksburg, 8th mo. 8th, 1824:

"In looking towards home my feelings seem irresistably drawn towards my kind and valued Friend, Mary Moore, whom I often see with my mind's eye, in the secret path of hidden exercise and trial; and if I dare I could almost envy thee the privilege of being retired from the many noises and tumults which are afloat in these times of peril. To be sheltered from the storms and tempests which are fiercely blowing within our borders is so desirable that who would not choose (if permitted to make choice,) a state of entire seclusion, where nothing could assail them but the *little trials* necessarily incident to this state of being. I do not mean to insinuate that thy path is one exempt from a due share of suffering; and yet, methinks to compare it with some others, thou has much to rejoice in—much to take comfort in. A family such as thine is not to be met with every day. Children, tenderly solicitous for thy comfort! Friends and connections, not a few, whose society is cheering and gladdening to the heart. I have of late seen so much of the opposite, that I seem anxious we may all "number our blessings." This is a difficult task, I own, for they are countless. Still, I think we may feel so sensibly impressed with a sense of their importance as to keep from murmuring at any of the dispensations of unerring wisdom, who *best* knows *what is best for us all.*

"It would seem almost needless to use the pen again, as I am so upon the borders of my *own sod*; nor would I, but this is a leisure morning, and my heart greeted you all with so much warmth of affection that I could not resist the impulse of giving one more written testimony of my love unfeigned, and as I had not addressed any letter to thee particularly, I determined that this, poor as it may be, should be thine.

"We reached this place last evening. Came from Caroline, where there is a small Meeting of Friends, which we attended. We are now waiting to meet an appointment this afternoon at 4 o'clock, and although I have been brought through many Meetings as heavy and as important as this can possibly be, yet I tremble with dismay at the prospect, and such is the effect it has upon my system that I can scarcely hold the pen!

"In looking back I feel myself incapable of rendering the tribute of thanksgiving and praise where they are due. I can only be silent and adore. Ours has been a path untrodden by any who have gone before, among a people who knew us not, only perhaps, by name, and some had not always that knowledge, and yet the way was prepared to our humbling admiration.

"We spent several days in the neighborhood of Genito [Goochland County, Va.], visited several families, attended their First-

day Meeting, which was large for that place, the house being nearly full, and had an appointed Meeting in the neighborhood at a house in a more central situation than Friends' house was, and much larger, which proved to be necessary, for a very large company came, and an interesting opportunity followed.

"There are a few points between this place and home at which I think we shall tarry long enough to see the people together; and yet I see nothing to prevent our being in the city [of Washington] by Fourth or Fifth-day next, when my companions will leave me. Their anxiety to get to Baltimore and their respective homes is naturally so great that I am not willing to take them out of the way one mile, and by going immediately on they will save a day.

"I do not apprehend any difficulty in my getting up from the city, though perhaps not as soon as would be desirable. The old saying is, "Beggars must not be choosers," and I think I have learned some lessons of Patience, therefore I think I shall be disposed to wait till the way opens. Love to all as usual. Affectionately thy friend,

MARGARET JUDGE.

"P. S.—A Meeting is appointed for early candle light this evening at Falmouth. No rest for *us*!"

Harriet J. Moore says in her diary:

"We crossed the Rappahannock to Falmouth, one mile distant, where we had an appointment at 7 in the evening, which proved a solemn and instructive season. The power of Truth triumphed over all opposition, and some of us were ready to say, 'the last was the best.'

"This was the close of my dear Margaret's labors in this missson, and we could thankfully acknowledge that He who has sent us forth has graciously continued with us to the end. May our grateful thanks ascend to Him who hath been pleased 'through heights and through depths' to be a strong habitation whereunto we could continually resort."

They arrived at Edward Stabler's in Alexandria, on the 10th, in time for dinner, and after spending a few hours very pleasantly with them, they went on to Washington, and attended the Preparative Meeting there the next day.

On the 12th, H. J. Moore says: "I parted from my beloved sister this morning, and felt it a close trial, having been most affectionately associated with her in travel and unity in spirit, for about four months. Thomas Matthews, our kind and attentive companion through the whole journey, continued with me to Baltimore, where he left me to rejoin his family."

The next day, "after a pleasant steamboat passage," Harriet J. Moore reached her home and was restored safely to her "dear husband and family," with feelings of joy and of thankfulness to the Giver of all good for His protecting care of them in their long and arduous journey.

Margaret Judge bears the following interesting testimony to the comfort and support of the companionship, and to the sweet unity and sympathy that continually existed between them:

"In reference to our sojourn in the South, it may truly be said it was a season of deep instruction to us. We felt ourselves to be but children in the work. They are not mere words, of course, when I say my precious Harriet was everything to me as a tender, sympathizing companion. She seemed at all times prepared to enter into my views and feelings, and what was of great value, her quick perception of any movement that would not bear the stamp of the royal signet was such a strength and comfort.

"I am often led to admire, when memory recurs to that interesting period, how graciously we were dealt with! She was always ballast to me, and I ever considered it a mark of Divine favor that we were thus brought together, for which blessing I feel at this moment renewed gratitude. Few, I apprehend, were ever so entirely united—so sweetly banded!

"It was while we were thus together she first gave evidence of her allegiance to her Divine Master, by the expression, very sweetly, of a few broken sentences. It was truly affecting, to my mind, though I was fully prepared for such an event. Striking evidence was furnished at the time, of its being from the Royal Mint, by the solemnizing influence it had on the Meeting. It was a pure offering without spot or blemish."

The sweet and cordial attachment between these precious and devoted servants of the Most High having been begun, as we have seen, by Divine instrumentality, was a great source of mutual comfort during the remainder of their earthly pilgrimage, Margaret frequently in her letters afterwards referring to "my dear Harriet" in terms of ardent respect and affection. This union, therefore, of the testimony of each to the worth of the other, which all those who knew them will recognize as true, seems peculiarly appropriate in this memoir.

Moreover, since any memoranda Margaret may have kept when on her different religious visits appear to have been destroyed, or lost, the diary of our dear Friend Harriet J. Moore, giving the incidents of this visit, is the more interesting and valuable, showing as it

does, the industry, fatigue, devotedness, and faithful vigilance that seemed to attend all their movements. We have in it an evidence of the hardships and exposure that the Lord's servants in former times underwent patiently and cheerfully for the welfare of their fellow creatures. We also see how manifestly the Divine arm was continually around them for their protection and comfort, and also the reward of sweet peace with which their labors were crowned! What encouragement is here presented *for faithful obedience to every manifested duty!*

Although Margaret Judge wrote a great number of letters to her Friends while on her early religious visits, the preceding are all that have been preserved so far as I have been able to find. These, however, are a fair specimen of the high quality of her epistolary powers, and fairly exhibit her peculiar traits of character.

To the Monthly Meeting held 9th mo. 8th, 1824, Margaret Judge returned the minute granted her in the 2d month, with indorsements from Virginia Yearly Meeting, Spring Monthly Meeting, and Deep River Quarterly Meeting. She expressed having the reward of peace as far as her visit extended, and she believed she will was taken for the deed in that part of the service from which she felt released at this time.

After her return from this Southern journey, in the 8th mo., 1824, Margaret Judge spent some time in Sandy Spring neighborhood and in Baltimore, and in the Fall of that year she made a social visit to her sister Rachel Waugh, in Alexandria, D. C., and some of her other friends there. Margaret E. Farquhar and I were married in the 10th mo. of that year, and had opened our school in Alexandria. We were delighted with the opportunity of renewing the acquaintance and social intercourse which was begun when we were engaged all together in our responsible and arduous duties at Fair Hill boarding school.

There was at that time a very pleasant and intelligent Friends' Society at Alexandria, highly congenial to Margaret Judge. Having her home with her sister she enjoyed it very much, and she added greatly to the sprightliness, interest, and instruction of the social commingling of the Friends of this town.

She was at length induced to open a school here, near Friends' Meeting house. She lived in the family of William and Deborah H. Stabler, who resided near the school, and next door to W's father, that distinguished minister, Edward Stabler, who had a large and interesting family. This was a very pleasant situation for Margaret, and her addition to the company of Friends, and her lively, solemn and generally brief gospel communications in the Meeting were highly appreciated.

She opened her school in Alexandria in the Spring of 1825, and, as will be seen by the following letter to her young and valued correspondent, Ann Moore, the commencement was rather discouraging:

ALEXANDRIA, 6th mo. 13th, 1825.

"It is true, my dear Ann, I am as comfortable as I can expect to be in a world where change and alteration are the prominent features with which it is characterized. My present situation offers much to *tempt* me to be happy, and my own natural disposition forbids a contrary state of feeling. Still, I hope I shall not be considered as murmuring, if I should say, a residence in the neighborhood that I have left [Sandy Spring] would be greatly my choice. There is something in me that revolts at the idea of a *permanent* separation, which must be the case if I *move my certificate*, a circumstance which is in anticipation and is replete with pungent sensations. However, I try to reconcile myself to every event over which I have no control, by the consoling reflection that this state of being is one of probation, and that each occurrence, repugnant as it may be to my nature, may have the happy tendency of turning my attention to a fountain within, of certain efficacy, not only to cleanse and purify, but to afford a consolation and joy of which the world is wholly incapable.

"Now for my school; what shall I say? In the first place *its size*. Well, then, seven (the mark of the Beast,) in number compose *my house*. Several more are expected to-day, so that the present expectation is, I shall have a full complement of day scholars. A few boarders are talked of, but there must be time given for the character of the school to become developed. Few or many scholars, I intend to keep *quiet*, and hope all things.

"I have not done much in the line of visiting, a business I do not intend to enter into. After the light of the day has become extinguished, like *owls* we sally forth to breathe the fresh *night* air. I say *we*, for our next door neighbors [Edward Stabler's] are like one family. Indeed, we live very pleasantly, exchanging visits at all times, just as it suits.

"Last evening I took tea with Phineas and Sally Janney, in company with Eliza and Mary Hewes, and John Miller, after which we all took a walk out to the 'Mineral Spring.' The walk was pleasant but the water was disagreeable in the extreme, and, as is common for me, I was made very sick, and shall therefore *not trouble the waters* again.

"I am anxious to hear particularly from you at Longwood. I think of you oftener than the returning day."

At the Monthly Meeting held at Sandy Spring, 8th mo. 3d, 1825, Margaret Judge requested her certificate of removal to Alexandria Monthly Meeting, which was received at that Meeting in the 10th month.

The school of Margaret Judge became popular, and increased so much that in the year 1826 she proposed to Mary S. Hallowell, (now Mary S. Lippincott,) who had been Margaret's scholar at Fair Hill, and was then a teacher at West Town boarding school, to join her in the performance of the increased duties and labor consequent thereon. Mary acceded to the proposition.

Under these two efficient teachers the school continued to give great satisfaction. When John Mott was about establishing his boarding school for girls at Rensselaerville, in the State of New York, he invited Mary, with whom he became acquainted at West Town, while he was on a religious visit to that section of country, to become the head of the school, which, with the consent of Margaret Judge, she decided to do. Margaret, then, in the spring of 1827, applied to Phebe Farquhar, whom she had known as a teacher at the Fair Hill boarding school for several years, to take Mary's place, which she did to mutual satisfaction, and the school continued popular and flourishing to the ensuing 8th month vacation, which was the last of dear Margaret's long and arduous labors in that line, her popularity as a teacher continuing till she was released from the service.

The following minute is taken from the records of Alexandria Monthly Meeting, held 4th mo. 20th, 1826:

"Our Friend Margaret Judge, an approved Minister, opened in both Meetings a prospect she had to attend the ensuing Yearly Meeting of New York, and some Meetings within its verge; also to appoint some Meetings going and returning, as Truth may open the way;" with which concurrence was expressed, and she encouraged to proceed, and was furnished with a minute accordingly.

"Sarah S. Janney [wife of Phineas] obtained a minute at the same Meeting, as companion of Margaret Judge. These minutes were returned to the Monthly Meeting in the 9th mo., 1826, with endorsements from Jericho and Westbury Monthly Meetings, expressive of satisfaction with their company and services."

She was married to Nicholas Brown, of Canada, on the 21st of 9th mo., 1827. A certificate of removal was granted her at Alexadria Monthly Meeting, held 12th mo., 1827, to Yonge street Monthly Meeting, Upper Canada.

Margaret Judge was 44½ years old when she was married, and was 44½ years in Canada—*just half her life!* Of the latter half of her life, we in this neighborhood know but little comparatively. We have, however, many evidences that *He* who was to her "the chiefest among ten thousand" in her early years, and whom it was the great object of her concern continually to please, remained to be the joy of her heart.

She and her husband attended Baltimore Yearly Meeting with minutes in the years 1842, 1848, 1854, 1858, and the last visit was general to the Meetings in these parts. Nathan and Elizabeth Dennis, from Canada, were their companions in the early portion of their visit in 1858, which was the last they made as far south as Baltimore. In one of these religious visits they visited the families of Friends in Baltimore to much satisfaction, and made their home, while thus engaged with those hospitable Friends Joseph and Rebecca Turner.

(To be continued.)

## GENTLENESS.

Gentleness is love in society; it is love holding intercourse with those around it. It is that cordiality of aspect, and that soul of speech, which assure us that kind and earnest hearts may still be met with here below. It is that influence which, like the scented flame of an alabaster lamp, fills many a home with light, and warmth, and fragrance altogether. It is the carpet, soft and deep, which, whilst it diffuses a look of ample comfort, deadens many a creaking sound. It is the curtain, which from many a beloved form wards off at once the summer's glow and the winter's wind. It is the pillow, on which sickness lays its head, and forgets half its misery, and to which death comes in a calmer dream. It is considerateness. It is tenderness of feeling. It is warmth of affection. It is promptitude of sympathy. It is love in all its depths, and all its delicacy. It is everything included in that matchless grace, the gentleness of Christ.—*Hamilton.*

## RELIGIOUS INQUIRY.

The true method of religious inquiry is the converse of that which men of science in our day commonly follow. Instead of beginning with the outward world of matter, and seeking God primarily in the phenomena of nature, in the laws of electricity and gravitation, and in the mysteries of the first existence of species, of organic life, of the stellar nebulæ, I hold that we need to find him first in the human soul, and then, and hardly till then, to see the traces of his wisdom and power throughout the universe. I conceive

that, as a matter of fact, it is more than doubtful whether man would ever have found God in nature if he had not first found him in his own heart; and I think that all the arguments that are supposed to prove the existence of a Deity, have not derived their force from coming to us as fresh logical syllogisms, but because they corroborate what we already inwardly, dimly feel to be true. As it has been well said of the great collateral doctrine of a future life, we do not believe it because we have proved it, but we forever seek to prove it because we believe it. We endeavor to see with the eye of the intellect that which we have heard with the inward ear of heart and conscience.—*Frances Power Cobbe.*

### I WAS ONCE YOUNG.

It is an excellent thing for all who are engaged in giving instruction to young people frequently to call to mind what they were themselves when young. This practice is one of the most likely to impart patience and forbearance, and to correct unreasonable expectations. At one period of my life, when instructing two or three young people to write, I found them, as I thought, unusually stupid. I happened about this time to look over the contents of an old copy-book written by me when a boy. The thick up-strokes, the crooked down-strokes, the awkward joinings of the letters, and the blots in the book, made me completely ashamed of myself, and I could, at that moment, have burned the book in the fire. The worse, however, I thought of myself, the better I thought of my backward scholars; I was cured of my unreasonable expectations, and became in future doubly patient and forbearing In teaching youth, remember that you once were young, and in reproving their youthful errors endeavor to call to mind your own.—*Selected.*

### MENTAL NUTRIMENT.

There is a never-failing law pervading nature, that whatever results are to be produced are dependent upon and proportioned to the labor, energy and wisdom expended. Every farmer recognizes this in the preparation of his land. He knows that he can only receive from it in one form what it possesses in another, and he hastens to restore, in the shape of fertilizers, the elements which he has drained from it in his last crop. So if we would obtain muscular power from the horse, or rich milk from the cow, we must feed them bountifully with nutritious food; and according to the quality and amount of the nutriment we give will be the results we receive.

All human life is governed by the same unfailing law. Civilization is the result of the nutriment afforded to the whole receptive powers of man. His physical, mental and moral nature receives food of infinite variety and of different degrees, hence the various developments we witness. It is strange that we are so ready to acknowledge the operation of this law, and to follow its teachings in all that is physical, and yet so slow to admit its equal potency in our mental and moral organization. We see multitudes of people whose lives seem to be small and meagre, and who pass through the world like a wave over the sand, without leaving any impression of their existence. The truth is their spirits are starved for want of sustenance, and they cannot give out what they have never taken in. Sometimes a grinding poverty may be the cause, and the daily effort to support mere physical existence leaves no time or energy for what is higher. But, in this country at least, this is the rare exception. More frequently the cause lies in personal apathy and indifference to the noble fruits which life should bear, or to the means of producing them. The mental and moral nutriment is within their reach, but they put forth no hand to take it—they starve in the midst of plenty.

We see, for example, the man of busy cares shutting himself gradually away from social life, giving up his friends, relinquishing his reading, denying himself recreation, and devoting all the energies of his nature to the one engrossing purpose of making money. Is it any wonder if his mind shrivel, and his heart contract, and his whole manhood become small and thin? As well might we expect to raise a luxurious plant without enriching the soil, or to develop muscular power without giving food, as to produce a full, rich and generous nature without giving it the varied sustenance it craves. There are some who not only themselves endure this mental penury, but inflict it on their families. They are so thoroughly imbued with a miscalled spirit of utilitarianism as to discourage all that does not immediately tend to economy of time or money.

* * * * * * *

It is true that we may take, in mental as in animal life, an excessive amount of nutriment, which will tend to paralyze rather than vitalize the powers. Social pleasures, reading, works of art, even thought and emotion, may all be indulged in to the detriment of stern, practical action, and plain duty. Then their effects are as enfeebling as overfeeding without exercise is to the physical system. The incoming and the out-going must be proportionate, or they will neither of them thrive. There are learned men who do

not benefit the world, because their whole powers are consumed in reception, and they fail to put into circulation what they have made their own. True education, while it imparts knowledge, also educes or draws forth all the forces of our nature, stimulating them to their utmost activity; and as our natural food must be limited by our powers of digestion, so must our mental nutriment be limited by our powers of vitalizing and circulating it.

All portions of our nature need continual sustenance and continual exercise. Life should be a perpetual breathing in and breathing out. If we would live a full and bounteous life, we must feed without stint and in constant variety all our best affections and emotions, our minds with knowledge and our hearts with love. We must, as far as practicable, make our homes attractive, and introduce into them all that can elevate the taste and beautify the life. Above all, must we feed our souls with that which is good and noble, and then open them as freely to minister blessings to others. Just as the streamlet keeps itself pure and sweet by ever receiving and ever giving, so shall our natures become truly rich and noble, by keeping them open to drink in nutriment from all pure sources, and then by gladly bestowing of our abundance upon the hearts and lives of others.—*Public Ledger.*

## LOCAL INFORMATION.

### FRIENDS IN THE WEST.

The late Quarterly Meeting at Prairie Grove, in Iowa, was large, and a season of spiritual refreshment.

Visitors were in attendance from Ohio, Indiana and Illinois, some with Minutes and others without, but all very acceptable. The Committee having charge of the contemplated Yearly Meeting made the following report: "The Committee on the subject of the establishment of a Yearly Meeting to be composed of Friends in Iowa and Illinois, reported that they had entered into the concern with much interest, and had corresponded with Blue River Quarterly Meeting; that they believe a very deep interest is felt in the subject by Friends in both bodies; that in effecting the object, some ties that now exist between Monthly Meetings in Illinois and Indiana will necessarily be severed, and that much tenderness and sympathy is felt on account thereof. The Committee believe it best to correspond with Blue River Quarterly Meeting and all its Monthly Meetings, and while they have reason for anticipating the accomplishment of the desired object in the right time, it will be better attained by patience, and moving only as truth may clearly open the way." A communication was received from Blue River Quarterly Meeting on the subject, which was read and minuted. Many Friends were present from the eastern side of the Mississippi, and all participated in the general interest, which added much to the satisfaction of the occasion. Our Committee on Circular Meetings, reported that they had met several times, and were progressing in the work; that they felt the subject to be one of weighty importance, and reported the following meetings to be held, to wit: Primrose, in Lee Co., on the first day following the third Seventh-day in the Sixth month; at Ball's Station, in Cedar Co., the fourth First-day in the afternoon of every month; at Fairview, near Tama City, in Tama Co., on Fifth-day following the second Seventh-day in the Ninth month, and at Marietta on First-day afternoon following the third Seventh day in Ninth month. Several other places are in prospect, but not yet determined upon.

The meeting at Primrose, in Lee Co., near the Missouri line, was held and attended by several hundred persons. The Methodists kindly allowing their meeting-house to be used for two meetings on First-day. It was found that quite a number who came to the meetings had once been members of our religious Society, and had lost their rights by marriage. The solemnity attending the occasion was a source of much comfort to the Committee. The conduct of the people was serious and attentive, and it is hoped and believed that both the visitors and the visited may be benefited thereby. J. A. D.

*Mt. Pleasant, Iowa,* 7th mo. 2d, 1872.

## Scraps

### FROM UNPUBLISHED LETTERS.

I was touched with thy letter of sympathy and interest.

I think I feel my separation from my friends more and more as I continue away from them; but I have been happy and contented, for I have felt that I was sent here for my own good, possibly for the good of others.

I have tried to follow my duty as it has been opened to me, step by step, and peace has seemed to follow, even when I have been disappointed in that for which I hoped. I have felt a deep interest in my boys during the school term, and almost feel robbed of my opportunity for labor in the good cause, now that most of them have gone home; yet I feel I must seek, and shall find occasion

still for labor and the extension of sympathy to those who need it.

It is indeed a trial to me being far away from meeting. It is quite an undertaking for us to drive eight miles, and our responsibilities are such that we cannot always lay them aside even on Frst-day, consequently we do not often get there. When we go, the Friends receive us very cordially. We have found some very lovely-spirited people among them. I very much wish to go oftener.

I have been quite regular in my attendance at Methodist meeting during the winter. It was well for our boys to learn the value of attending some place of worship, and I thought that example was a better teacher than precept; but I have sometimes felt for my own good, I could have gained as much in the quiet of my own room, nevertheless, I think I have received some good among them, and that which seemed to me but chaff, I have tried to sift out.

I sincerely hope I may never be led away from our dear Friends and their simple, loving faith.

I have thus far in life been cared for very tenderly by a loving Father, and I can now leave my cause in His hands, confident He will guide me to a higher life than my own plans could lead me into.

I feel very deeply for dear ———. Whatever new trial may be laid upon her, I hope she may feel that the burden is cast there by One who knows only kindness and love.

It is very hard for us to see those things at first, but *the love* finds our hearts at last if we are only willing to open the door; and then will it pour in abundantly of the balm of healing. We must stand ready to receive. That is our part of the great work.

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The good Father often awakens desires in me after a clearer knowledge of His law, and for more strength to walk according to it, but I often fail in acting out my good intentions. I have had sufficient evidence to establish my faith in the sufficiency of Divine Power to overcome every besetment, and I have covenanted that I would not again doubt it; but when trials have come and outward events have looked so threatening that there seemed no room for hope, I have cast away my shield and well nigh yielded to my foe—even to the spirit of distrust and doubting. But my heavenly Father is very merciful, and nothing makes me more sensible of it than the remembrance of my shortcomings. Again and again does He renew the visitations of His love, and cause me to acknowledge His goodness and His power. Surely I desire more entirely to yield up everything to His control; then I know many things that now may be compared to the raging waves of the sea, will come under the calming influence of that Voice which said, "Peace, be still—and there was a calm."

# FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 20, 1872.

An Omission.—The opening chapter of the memoir of Margaret Brown should have been accompanied by the statement that its compilation was undertaken by our friend, Benjamin Hallowell, at our request. While she was generally and favorably known by very many Friends, his familiar acquaintance with her early life gave him some facilities for the work, possessed perhaps by no one else. He kindly complied with our wishes, and placed the memoir as prepared by him wholly at our disposal, for us to select for publication such portions as we thought would be of most general interest.

Treatise on Geometrical Analysis, by Benjamin Hallowell.—We are glad to be able to state that J. B. Lippincott & Co., are now printing this work and that it will probably be ready for issue about the middle of the present month. It can be procured at their establishment, Nos. 715 & 717 Market Street, at $2.50 per copy, or will be forwarded by them to any address, securely wrapped, on receipt of $2.75 per copy.

"A Noble Project."—We ask special attention to the article with this title, taken from the *Evening Telegraph* of 7th mo. 10th. In reading it our hearts were touched with the humane and beautiful idea being carried into practice, of which it speaks. Whilst nothing of this kind on so large a scale as that projected by N. Y., has yet been attempted in Philadelphia, we know of a private instance in which sixty children from one of the poorest districts of our city, only fifteen of whom had ever seen the country, were invited by the daughter of one of our citizens to spend the day at his country home, and the genuine enjoyment they manifested proved how much might be done by those who have it in their power, to brighten the lives of the many who live in poverty and wretchedness.

DIED.

BULLOCK.—On Seventh month 9th, 1872, Jonathan Bullock, in the 57th year of his age; a member of Green Street Monthly Meeting.

ADAMSON.—On Seventh month 13th, 1872, Elizabeth, wife of Thomas Adamson, in the 71st year of her age; a member of Green Street Monthly Meeting.

ELLIS.—On Seventh month 9th, 1872, after a short illness, Amos Ellis, in the 64th year of his age; a member of Green Street Monthly Meeting.

HOPKINS.—On Seventh month 10th, 1872, James Dixon, Son of Isaac F. and Elizabeth A. Hopkins; members of the Monthly Meeting of Friends of Philadelphia, aged 6 months.

TYLER.—On Seventh 12th, 1872, Emma Dudley, aged 17 months, daughter of Wm. B. and Emma H. Tyler; members of Philadelphia Monthly Meeting.

HAIGHT.—At the residence of her son-in-law, J. H. Hill, M. D., in tho village of Quaker Street, N. Y., on Fifth month 23d, 1872, Sarah Haight, in the 75th year of her age. By her gentle and loving spirit she strongly attached herself, not only to those of her own age, but also to the children that came within her influence. As her life had been beautiful, so was her death peaceful.

SHELDON.—Suddenly, on the 18th of Fifth mo., 1872, at the residence of her brother, James Sheldon, Duanesburgh, Schenectady Co., N. Y., Lydia Sheldon, aged 65 years.

SHELDON.—At his residence, Quaker Street, N. Y., on Sixth month 25th, 1872, John Sheldon, brother of Lydia Sheldon, aged 83 years. Both were consistent members of Duanesburgh Monthly Meeting.

SCOTT.—At his residence, Sandy Spring, Md., on the 4th of 6th mo., 1872, Wilson Scott, in the 55th year of his age; a member of Sandy Spring Monthly Meeting.

## A NOBLE PROJECT.

A movement has been inaugurated in New York that, for philanthrophy untinctured by sham, has not been lately surpassed. Yet it is a very simple scheme—only a plan to give the poor children of the city a breathing time in the woods, and as far as possible from the misery and squalor of their daily lives. We believe it was the *Times* which suggested the beneficent idea; but the entire community of generous souls has taken it up, and there is every prospect of the end proposed being entirely accomplished. People press forward with their offerings as if the matter were a vital one—as it may be indeed in many cases—and a single paper yesterday contained subscriptions amounting to over $1800, in sums ranging from $500 to 50 cents. An excursion has already been organized for to-morrow to convey the forlorn little creatures of Five Points and the vicinity to Rockaway Beach; and others, for which there appear to be no lack of funds, will follow in quick succession. It warms the heart to see these evidences of practical goodness, nor can any one who knows aught whatever of the world doubt that, from a merely cautionary point of view, society can do nothing that will pay better than to attend to the comfort of this class. Of the wretched misery they are always in, but which they more particularly suffer in this extreme hot weather, no one needs to be told; such knowledge is part of the penalty we pay for consenting to coop ourselves up in these smothering heaps of bricks and mortar called cities. And greatly beyond all others are the smallest children afflicted by the heat. The awful mortality of the first week of July in our great towns is at this minute the talk of the world, and in all those terrible lists the great majority of cases were children. Let it be remembered, further, that for every death there are doubtless scores of little sufferers, whose pitiful moans and weary tossings weigh down these sultry nights with more wretchedness than the heat itself. Whether we think about them or not, these things go on :—

> "Perchance no thought can count them,
> Yet they pass."

Every night and every day the same squalor, filth, grimy wretchedness, and beastly sin. No change for these poor little animals, who got here somehow and are bound to their hard lot by no will of their own, and whose notion of the pleasant places of the world must be limited indeed The idea is to include in these excursions only the very poor, and to give the babies who have never been out of the filthy streets and cellars which make up their home a glimpse of that world which God created before men made—and afterwards ruined—the towns. But apart from this necessary restriction, there will be no formalities and no exceptions made. The city will be marked off into districts, each of which will be given its day in turn, and on that day the juvenile population of the district will be shipped on boats or cars to the country or sea-shore, with plenty of attendants to look after and wait on them, with good music and with abundant supplies of games and wholesome refreshments. This is homely enough, but it is very beautiful. It is a vision of Arcady. Never was a truer thing said than that about the "one touch of nature," and this simple movement has that touch, has it so perfectly and unaffectedly that it must go straight into the breast of every man and woman not rendered entirely callous by the everlasting and daily recurring struggle. And now cannot we have these poor children's excursions in Philadelphia? There is not as much misery of the kind to be alleviated here as in New York, the horrible, blighting tenement-house system is almost unknown in this city, but there is suffering and poverty enough. We cannot

calculate these things; just one such day might be a turning point in some lives, might impel some souls, happily stronger than their fellows, to get out of the slough of despond, while to every one it would remain a bright and holy spot in the memory. New York has proved that the thing is very feasible; let our benevolent people follow up the tender charity and they will have their reward.—*Evening Telegraph.*

THE HEART.—How hard it is to feel that the power of life is to be found inside, not outside; in the heart and thoughts, not in the visible actions and show; in the living seed, not in the plant which has no root! How often do men cultivate the garden of their souls just the other way! How often do we try, and persevere in trying, to make a sort of neat show of outer good qualities, without anything within to correspond, just like children who plant blossoms without any roots in the ground to make a pretty show for the hour! We find faults in our lives, and we cut off the weed, but we do not root it up; we find something wanting in our selves, and we supply it, not by sowing the divine seed of a heavenly principle, but by copying the deeds that the principle ought to produce.—*Temple.*

GLEN MOUNTAIN HOUSE.

(WATKIN'S GLEN, N. Y.)

SEVENTH MO. 8TH, 1872.

*To the Editors of Friends' Intelligencer :*—

The always welcome pages of your paper were thrice welcome yesterday while being perused on the broad piazza of this our temporary abode, with its enchanting surroundings, and forcibly called to mind a circumstance that occurred some two years since; when the writer desired that your readers should know something of these enchantments, and for that purpose offered to you a printed description of the "wierd attractions" for publication in your columns. Having a jealous regard for the truth, after a careful perusal you hesitated, lest you should be the means of disseminating exaggerations not to be realized, offering, however, so to do, if the writer would endorse them, which he could not then do from any personal observation.

The article was re published as requested, occupying the position of an *Exchange* extract, and the writer has now the pleasure of endorsing every word, believing it is impossible for words to convey any adequate idea of the reality. It is now proposed in this short letter to give just enough of a description to create a desire in, it is to be hoped, *many* of your readers to come and see for themselves, and should the critical reader discover that these descriptions are not entirely original with the writer, be it so, as he frankly confesses to the intention of using the brains of others in the compilation.

The WATKIN'S GLEN embraces an entire length of more than three miles, and the tract of land was obtained of the Indians more than a century ago. Nine years ago the idea of unsealing this mysterious "Book of Nature," and opening its successive pages to the eyes of the "outer world," was first conceived. A miniature mountain house, called the "Evergreen," was erected on the site of the present one, and on the 4th day of 7th month, 1863, the "*Glen*" and its surroundings were opened as a summer resort.

From 8000 to 10,000 persons are said to have visited it during the balance of that season, and the number has continued to increase annually from that time to the present, rising last season (1871) to more than 30,000. And yet so quietly has this been done, and so little have the praises of *Watkin's Glen* been heralded, that until within two or three years, comparatively few of the travelling public of Philadelphia have known or seemed to appreciate its existence.

The writer can fully set his seal (so far as his own experience and observation will warrent) to the assertion, that there is not to be found in this country a more strikingly wonderful and beautiful freak of nature than the *Watkin's Glen.* Differing essentially in all its characteristics, from any other remarkable locality of natural interest, it has as distinct an individuality as Mount Blanc, the Falls of Niagara, or the Mammoth Cave. The Glen is situated in Schuyler county, at the head of Seneca Lake, N. Y., between two ranges of hills which seem to have been torn asunder in the formation of this narrow valley. It consists properly of a number of glens or sections rising one above another, and extending several miles, in all forming a series of rocky decades, galleries and grottoes, some of which are subterranean, and again widening into vast amphitheatres, the grandeur and magnificence of which cannot be fully realized by description. The course of the Glen is nearly east and west, and the total ascent nearly eight hundred feet!

It forms the channel for a limpid stream which makes the descent from section to section, by a myriad of cascades and rapids, the beauty and variety of which are unequaled anywhere so far as we yet have any description.

The heavy storm of the 4th inst., with which Philadelphia was visited, also reached here the scene is said to have been awfully grand and the torrents of rain had the effect o

swelling this stream and increasing the beauty of these cascades.

Appropriate names have been given to prominent points in the Glen, which we propose to give in rapid succession without attempting any definite description of each, commencing with the lower end nearest the town of Watkin's, at the *Entrance Amphitheatre*, passing upward through *Glen Alpha* to *Entrance Cascade*, crossing *Sentry Bridge*. Here, looking upward, the sight is glorious; "a little narrow thread of sky" is all we can see through the towering and irregular dark rocks that rise one above another.

Next we reach *Still Water Gorge*, catching a glimpse of the second cascade, called *Minehaha*, then through *The Labyrinth* to the front of the long staircase leading to the top of the north cliff. At this pointwe reach *The Grotto*, which is a cavern directly behind asheet ofwater—*The Cavern Cascade*—which leaps from the rocks above down forty or fifty feet into a deep pool beneath. *Whirlwind Gorge* also has its attractions. *Glen Obscura* and *Profile George* come next, and, after ascending a short flight of stairs' we stand at *Point Look-Off*, where we have a beautiful view of *Glen Alpha* below. Passing our ascending path we come upon *The Glen Mountain House*. We pause here to correct an erroneous impression entertained by some, that this Boarding House *is in the Glen*, where it must necessarily be damp; such is not the fact, it is on one of the highest points of the Glen *property*, said to be 350 to 450 feet above the town of Watkin's. This is an important fact for invalids in search of pure mountain air. After a grateful rest, we proceed along a shaded path offering frequent glimpses of *Glen Obscura* as we pass through *Mystic Gorge*. Our path takes us down to the water, again having a view of a succession of little rapids and cascades called *Sylvan Rapids*. But we must be more brief, if possible. *Glen Cathedral, Central Cascade, Pool of the Nymphs, Grand Staircase, Glen of the Pools, Matchless Scene, Triple Cascade, Rainbow Fall, Platform Staircase, Glen Difficulty* and *Shadow Gorge*, each have their attractions, and we omit entirely naming seven or eight more localities, lest we weary our readers.

Photographic and steroptic views of a number of the most prominent points can be obtained here,and are valuable as mementoes of a visit that must enchant every participant. We have had the means of witnessing the mistake made by too many tourists, and of hearing their regrets at having set apart so little time for the exploration of the sublime beauties that here present themselves on every hand. Many have thought two or three hours amply sufficient, and have found out their error too late to remedy it, engagements elsewhere preventing their prolonging their time. *Not less* than two entire days at the Glen will give an opportunity to enjoy and explore its beauties, the sunset and lake view from the cemetery hill, the sunrise, &c. We purpose spending a week and hope not to tire.

A word or two as to our accommodations. It is well known this place has passed into the hands of one of our enterprising merchants of Philadelphia, whose former enterprise and obliging disposition in serving Friends in a friendly way in the matter of dry goods, has not been lost in catering to their wants and friendly ways here, they and others being kindly and faithfully served.

And although he is under the ban with some of the inhabitants of the neighboring town for having abolished thoroughly "the Bar," it is to be hoped he will live it down, and that he will meet with that encouragement he so richly deserves. The old home has been thoroughly renovated, the furniture for the new (which contains 62 rooms) is in the building and before this reaches the public eye, we hope to see it filled with appreciative guests. The mattresses are new and clean, the food of good quality, *well-prepared* and plenty of it, while to all of our friends who possibly can do so, we would say *come and see for yourselves.* J. M. E.

[Correspondence of Philadelphia Press.]

## COLORADO—ASCENT OF PIKE'S PEAK.

COLORADO SPRINGS, COLORADO, June 12, 1872.

(Concluded from page 316.)

This stage of the ascent was to be made strictly in light marching order—no blankets, no food, no burden of any kind—as every ounce of weight on such a trip is a serious drawback. For the advantage of the neophytes who will essay this mountain this summer, I mention our entire list: one hatchet, two barometers, one thermometer, one level, a field-glass, note-book, one tin-cup, and some whisky. This is all that is absolutely needed, and consequently all that should be taken, Two barometers are a prudent precaution, in order that the possible variations of the one may be corrected by the other. The axe or hatchet is desirable in case of losing the way, so as to be able to blaze your new track back, and not become utterly lost and confused.

An hour's travel brought us to the fourth crossing of Ruxton Creek. By this time the snow, which had nearly covered the ground at our night camp, was three feet deep. The Ruxton ran under it, and we knew of its presence only by the sound of waters we could not see. To get at it we broke

through its covering of snow and ice, drank of it and crossed it. Here the elevation was 10,410 feet, and the thermometer had risen to 38°. The timber in sight consisted mainly of large tracts of dead trees, fallen across each other, quaint, weird, and lifeless. The living trees were diminishing in size and vigor and quality, the red pine and fir giving way to the stunted and meagre looking piñon. The grass, however, was yet strong and good although covered deep by the snow.

The next halt, at 9 o'clock brought us to the timber line, that desolate verge where the trees, representatives of living nature, yield to the rocks the representation of death. At this point the elevation was 11,910 feet and the thermometer, still rising stood at 41 degrees. This increase of warmth was caused not merely by the gathering force of the ascending sun, but by the intense reflection of its rays from the boundless fields of snow and ice. The timber line is a wild and singular boundary. One would naturally suppose that the trees would disappear gradually, struggling on from point to point. The very reverse is the case—the line where living timber crosses being as clear cut, regular, and definite, as if run by a surveyor. Beyond it, like the dead-line around a prison camp, not a tree is seen, and death reigns supreme—supreme, that is, for trees—for away up among the stones and sand the grass, now short and rugged, and even small flowers, fight desperately for life.

From the halt here we witnessed the play of a magnificent thunderstorm, 6,000 feet below our seats. This is the grandest of all the affects of the mountain view. At your feet, a mile below, you see the black clouds gather, poise, advance and charge. All the varying currents of the air are marked by the clouds they bear before them, and their strength is tested by the shock of conflict. For the benefit of tourists I may add that this brilliant spectacular effect may be reasonably looked for by every party ascending. A thunderstorm on the peak is almost a routine incident in the programme of the day here.

A little above this spot and from the next halting place you have an excellent view of the wonderful Laguna Alta, a lake of crystal water, covering over fifty acres, and set like a gem in the mountains, about 12,000 feet above the sea. Shining out against the dark background of the far ranges, it looks almost as if swung in mid-air. This is, with the exception of Lake Titicaca, in Chili, the highest body of water on this continent, and is in itself a wonder worth coming out to see. Enthusiastic tourists will be rather sorry to hear that the colony company intend to turn it to practical account. It is in project to dike it, widen its borders, and hold it as a reserve reservoir in case the Fountain Run should at any time prove inadequate to the demands on it. This can be done at comparatively little expense, and while it will not damage the scenery, will still somewhat break the romance. At present Laguna Al'a is purely a thing of beauty. Soon it will be a useful thing, which is good, but does not sound so well.

From this point the trail was entirely lost. No ground was in sight; the trees, with their friendly blazes, were behind us, and the snow covered even the monumental stone piles erected as guide posts. More than this, even were the trail discernible, it was plainly folly to follow it. Huge banks of snow laid across its probable path ten feet deep, they might be, perhaps, fifty. A hurried consultation, and it was decided to scale the main face of the last ascent directly in front. This was one solid field of snow, broken only at distant intervals by penetrating crags or abutments of rock.

Up this glacial wall very slowly and laboriously the line took its cautious way. It was not safe to talk, it was not comfortable to rest, and the only relief was in hoping for the end. It was impossible to touch ground, and the only footing to be had was what we could make for ourselves in the snow. This snow wrapped in the hill front in layers—the under ones the harder and icier. A single slip on one of them or a single misstep would have sent the climber shooting down hundreds of feet. The angle of ascent made by this final face of the summit is 50 degrees. When you know that a grade of 60 degrees looks like a perpendicular wall from the bottom, you can have some idea of the slope.

It was too serious a matter for slight inconveniences to trouble one, and we went at it with ungloved hands, and never felt the snow. It was too critical a time to think of your complexion, and the consequence was that every one of the party came down badly burned and to-day wears a Dolly Varden face of beautiful red and white, each after his own particular pattern.

At last the end was gained in safety and our reward was had in a brilliant winter scene, unequalled in the experience of any of the climbers.

The summit of this peak is an ideal mountain top. A nearly circular plateau of say thirty acres crowns the final hill. This is covered with huge broken rock, so large and deep that I suppose no earth is ever seen below them. At times the everlasting winds may sweep the upper face of these rocks

bare. When we saw them they were deeply piled with snow, only the rough ends projecting. We made our way, jumping from rock to rock and falling indefinitely when we missed a footing.

From this summit the eye has, perhaps, as vast a sweep as can be had on the continent, the view from Popocatapetl only excepted. To the west stretch out the snowy ranges of the great chain of the Sierra Madre, five hundred miles in sight, and closing the view in a huge semi-circle. To the east the eye pierces for unknown distances, till the boundless plains lie away in the line of the sky. Our ascent was made exactly at noon—a clear sun shining, the clouds all lifted or floating far below, the winds so far moderated that standing was not impossible—and the splendor and beauty of the scene it were presumption to attempt to paint. Mount Lincoln towered up against the sky, vast rivers ran like silver thread through the soft finished landscape of hundreds of miles below, lakes glistened and gleamed, and forests darkened and shaded the grand picture. Between the billowy ridges of the mountains, stretching out like endless waves to the west, were set the picturesque parks of the Rocky Mountains, the great Middle, South, and San Luis. Towns seemed but faint dots, and divides that were 1,500 feet above the Mesa were distinguishable only by the dark shadow of their timber.

On this plateau at mid-day, with a blazing sun pouring down, the thermometer stood at 78 degrees above zero—four below the freezing point. The height of Pike's Peak has been definitely fixed by repeated triangulations taken from the base line of the railroad at 14,336 feet above the level of the sea. Our barometer indicated at the summit 13,975; to this add a variation of 400 feet, which developed itself all the way down, and you have substantially the height reached by more accurate measurement. It is impossible to trust, with any reliance, on the barometrical indication of altitude in this atmosphere, and still less in a region where the storms are playing wildly.

Down the mountain all went well, and according to schedule. The descent of Pike's Peak, like that of Avernus, is easy, and the evening found us safe in our hotel quarters, after a day's journey of twenty good miles, and the most of it up or down steep mountain sides. The ascent at this time of the year involves some hardship and some danger, but by August, or, indeed, the latter part of July, the snows will be so far melted that animals can be ridden up to the timber line, and perhaps beyond. The trail will be repaired by removing the fallen timber of the winter, and blazing more conspicuously some of the turns. When this is done there is none who may not attempt the ascent, and I have no doubt but that during August hundreds of travellers will essay it.

American scenery for Americans. This is the spot from which you can get a real view of the Rocky Mountains, and can begin to have some conception of their scope, magnitude and grandeur. It is the Pisgah from which the traveller can get at one glance an idea of what is distinctively American scenery, the scenery not only of beauty and wildness, but of grandeur and magnitude. It should be the preparation of every intelligent American for foreign travel, and in time most unquestionably it will be. W. W. N.

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CITY VIOLETS.

Fairest of Spring's fair children,
Babes of the flowery year,
Violets with dew-sprent eyes,
Deep-hued as midnight skies—
What is it ye do here?

Here, in the pent-up city,
Far from your native dell,
Where the finch her nest entwines,
And through the budding pines
Fitful March breezes swell.

In place of streaming sunshine,
And free, bud-blowing air,
Upon your beauty falls
The shade of prisoning walls,
The gas-light's yellow glare.

Through street and crowded alley,
Your fresh-plucked buds are borne,
Laden with pleasant tales
Of woods and ancient vales,
Thick with the white sloe-thorn.

Ever amid the tumult
Of traffic's ceaseless hum,
Sweet as a babbling rill,
Or a wild linnet's trill,
Your gusts of perfume come.

Seem like fairy voices,
These odor-freighted sighs,
Telling of vernal hours,
And rain-drops in the flowers,
New-chaliced from the skies.

And that faint, floating fragrance,
Like a low, loving word,
Stirs many a heart of care,
As by the passing air
Æolian chords are stirred.

The worn face of the weaver,
As he hurries to his loom,
Grows brighter, while he stays
His weary glance to gaze
Upon your purple bloom.

The pale-browed seamstress pauses
A moment, as she feels
Within her room your scent,
That from the roadway pent
Through her dull casement steals.

To thousand, thousand workers
In labor's serried ranks,
Bright, breezy thoughts ye bring

Of meadows white with spring,
Green crofts and sunny banks!
And therefore, Spring's fair children,
Babes of the flowery year,
Violets with dew-sprent eyes,
Deep-hued as midnight skies—
Thrice welcome are ye here!
—*Chamber's Journal.*

Selected.

## IN THE EVENING.

All day the wind had howled along the leas,
All day the wind had swept across the plain,
All day on rustling grass and waving trees,
Had fallen "the useful trouble of the rain,"
All day beneath the low-hung dreary sky,
The dripping earth had cowered sullenly.

At last the wind had sobbed itself to rest,
At last to weary calmness sank the storm,
A crimson line gleamed sudden in the west,
Where golden flecks rose wavering into form,
A hushed revival heralded the night,
And with the evening-time awoke the light.

The rosy color flushed the long gray waves;
The rosy color tinged the mountains brown;
And where the old church watched the village graves,
Wooed to a passing blush the yew tree's frown.
Bird, beast and flower, relenting nature knew,
And one pale star rose shimmering in the blue.

So, to a life long crushed in heavy grief,
So, to a path long darkened by despair,
The slow, sad hours bring touches of relief,
Whispers of hope, and strength of trustful prayer.
"Tarry His leisure," God of love and might,
And with the evening-time there will be light.
—*All the year Round.*

## BURIAL RITES OF THE ARABS AND THEIR RELIGION.

When a Bedawi dies, the corpse is taken at once out of the tent to a convenient place, washed and shrouded. A bag containing a little corn called a (*shehadeh*) is placed beside it and it is immediately buried. As soon as it is placed in the grave, the friends of the deceased beat upon the ground with a stick, recite the Fátehah, and cry out: "Oh, Thou most compassionate! have mercy upon us, Oh, gracious God!" They then tap with a small pickaxe at the head of the grave and address the deceased in these words: "When the twain Green Angels shall question and examine thee, say, the feaster makes merry, the wolf prowls, and man's lot is still the same, but I have done with all these things. The side-tree is thy aunt, and the palm-tree thy mother." Each one then throws a little earth into the grave, exclaiming as he does so, "God have mercy upon thee," and the party adjourns to a feast in the tents of the deceased. Another entertainment is given in honor of his memory after the lapse of four months. When a death occurs in an encampment, the women of the family at once go outside the tents, and, taking off their head-dresses, commence a loud and impassioned wailing, which they continue throughout the day.

It has been the fashion with people who do not under tand the Bedawin character to describe them as an irreligious race, but this is by no means correct. It is true they do not often perform the ostentatious Mahometan ceremonial worship, but I have frequently seen our Arab guides grow silent and contemplative towards sunset as they walked along with their camels, and on riding up to them have overheard the following simple prayer: "Oh Lord, be gracious unto us! In all that we hear or see, in all that we say or do, be gracious unto us! Have mercy upon our friends who have passed away before us. I ask pardon of the Great God. I ask pardon at the sunset, when every sinner turns to Him. Now and forever, I ask pardon of God. Oh Lord, cover us from our sins, guard our children and protect our weaker friends!"

At sunrise they say: "I seek refuge with the Great God from Satan accursed with stones. Deliver me from evil, provide for me and for my brethren the faithful. Oh Lord, be gracious unto us! for a people that prospers is better than a people that strives. Oh Lord, provide for me, thou who providest even for the blind hyena!" Before sleep the Bedawi says: "I lay down my head to rest and the Lord is my security against remote evil and against present harm." They preface every prayer with the words: "I desire to pray, and I seek guidance from God; for good and pure prayers come from God alone. Peace be upon our Lord Abraham and our Lord Mohammed."

They believe than when a man rises up from sleep in the morning, the spirit of God sits upon his right shoulder, and the devil on his left. A Suri Arab on waking invariably repeats the exorcising formula: "I seek refuge in God from Satan accursed with stones," sprinkling himself with water as he utters the words. Without this precaution they believe that the good Spirit would take flight and the evil one remain with them throughout the day. At sunset the same ceremony is repeated.—*Palmer's Desert of the Exodus.*

## A PLEA FOR THE LITTLE FOLKS.

Don't expect too much of them; it has taken forty years, it may be to make you what you are, with all their lessons of experience; and I will dare say you are a faulty being at best. Above all, don't expect judgment in a child or patience under trials. Sympathize in their mistakes and troubles; don't ridicule them.

Remember not to measure a child's trials by your standard. "As one whom his mo-

ther comforteth," said the inspired writer, and beautifully does he convey to us the deep, faithful love that ought to be found in every woman's heart, the unfailing sympathy with all her children's griefs. When I see children going to their father for comfort, I am sure there is something wrong with their mother.

Let the memories of their childhood be as bright as you can make them. Grant them every innocent pleasure in your power. We have often felt our temper rise to see how carelessly their plans were thwarted by older persons, when a little trouble on their part would have given the child pleasure, the memory of which would last a life-time.

Lastly, don't think a child hopeless because it betrays some very bad habits. We have known children that seemed to have been born thieves and liars so early did they display these undeniable traits, yet we have lived to see those same children become noble men and women, and ornaments to society. We must confess they had wise, affectionate parents. And whatever else you may be compelled to deny your child by your circumstances in life, give it what it most values—plenty of love.

## WELLS IN THE DESERT.

Midway between the Mississippi and the Pacific lies an elevated plateau of land, over three thousand feet above the level of the sea, uninhabited and uninhabitable — the American Sahara. Commencing on the southern borders of New Mexico, widening, fan-like, as it spreads northward, it is triangularly bounded by the Wind-River mountains on the north, the Wasatch on the east, and the Sierra Navada on the west. This desert tract is mainly divided into the three great States or Territories of Utah, Idaho, and Nevada, and contains an area equal to about twelve compact New Englands. Populated as densely as New England, it would support 40,000,000 of people, or as many as now inhabit all the United States. This wide tract of land derives its chief present value from the minerals that lie beneath its soil. Over these treeless wastes no heards of cattle pasture; no flocks of birds fly; man only makes his home there for mining purposes. Yet the soil is rich in every element that combines to produce vegetation; the atmosphere is pure and healthy; nothing is needed but water. For twelve hundred miles the traveller follows the westward course of the sun without the sight of grass or tree, except where some stream gives life and greenness to its narrow margin; he sees nothing in all his course but the dry, gray sage-brush, contemptuously known to miners as grease-wood. This great plain is above dew-point; rain is a comparative stranger; and the streams that start from the mountains, after a short fight for life, sink away into the sands of the desert. The Carson river flows into a lagoon, but never flows out again; the Keese dies away in sand in a short distance, while the Humboldt, largest and longest of all the rivers of that basin, flows for five hundred miles, and then gradually disappears in its sandy bed.

And yet, when water can be obtained, no part of our country is more productive. Polygamous Utah presents a city whose streets gladden the eye with foliage and the ear with the ripple of water; and the population about that city raise enough for its consumption and for large sales to traveler and to outsider. The young colony of Greeley grows apace on the strength of its water, brought from afar. Whenever this can be secured, agriculture follows. To obtain this element, one man proposes to dam up the Colorado, and scatter its waters over the plain, others offer to catch the snow-cold streams as they leave the base of the mountains, and distribute them among the neighboring farms. Both these sources of supply would be literally but drops in the desert, compared with the great extent of waterless territory, and would be entirely local in the amount they would furnish. There is but one certain source of supply for irrigation or consumption, and this by artesian wells. This would be no new experiment. About a dozen of these wells have been sunk in the Desert of Sahara, and around their mouths are the homes of man and beast, the waving palm tree, and the green grass. The French Government has introduced them into the sterile wastes of Algeria, and finds water its chief military ally against Bedouinism.

The oldest artesian well in Europe is at Lillers, in the *Pas de Calais*, and from its mouth water has flowed uninterruptedly for seven hundred and forty-six years. But the semi-civilized Chinese preceded Europe in this respect by a thousand years, and their wells are now sunk in all parts of China, and with great success. Our mode of working them is borrowed from the Chinese. Until lately our diggers struck the iron rod with some heavy weapon, breaking the rock below, and then spooning up the *debris*. But China sank her wells by raising the rod some six feet, and dropping it with a rotary motion upon the resisting medium; the *debris* was ingeniously caught in the hollow of the very weapon that thus forced its way. Recognizing the superiority of the Chinese method, we have adopted it into general use.

Most valuable of all artesian wells—valua-

ble not so much for its large amount of water as for its contribution to science—is that of Grenelle, in Paris. Eight years rolled away in its construction, and the government more than once recoiled at the expense, but was kept steadily at the work by the persistence of its originators, Arago and Wilderfin. Commencing with a diameter of twelve inches, that tapers one-half in twelve hundred feet, it was sunk eigh een hundred and two feet below the surface of Paris, or sixteen hundred and ninety-eight feet below the level of the sea, before it reached water. Not only its great depth and the hardness of the resisting rock hindered its completion, but inexperience and carelessness caused great delay. When a depth of twelve hundred and eighty-four feet had been reached, the tubing broke, and fell, with two hundred and seventy feet of rods to the bottom, from which it took fifteen months of hard work to recover it. But deep as this well is, such is the force of the hydrostatic pressure, that the water is not only impelled eighteen hundred feet to the surface of the earth, but gushes upward one hundred and twenty-two feet farther, supplying more than half a million of gallons a day of pure, soft water for municipal use. It has fully repaid its cost in its benefit to Paris; it has also benefitted the world and science by proving the correctness of geologic theories. The student foretells to us the inner structure of the earth before the first blow of the pick is struck, and makes known a certainty of water where the only surface signs are sterility and barrenness.

Manufactures, richer than agriculture, make large use of these wells. Our few sugar-beet manufactories at the West depend on them for their supplies of water—not always successfully. The deepest artesian well in this country, and one of the deepest in the world, sunk by the Messrs. Belcher for their sugar-works near St. Louis, brings to light nearly five thousand gallons an hour; but its warm temperature of 73 deg. Fahrenheit, and its saline qualities, render it unfit for anything except medicinal purposes.

Our western plains, hundreds of miles from hill or mountain, are yet composed of the *debris* that the wash of countless ages has brought from the higher to the lower level. The sea of water that once occupied the lonely waste from the Rocky Mountains to the Sierra Nevada is now replaced by a sea of sand, torn from the granite ribs of distant mountains. The waters that flow down their sides permeate through the detritus, and sink to the rock-level. The ranges of mountains that border our Great American Desert on its three sides, all bury their streams below the surface. To tap these springs, uselessly sparkling in their underground darkness, it is only necessary to bore a hole not far from five hundred feet deep, and at an average expense of about five thousand dollars; and in return for this trifling outlay all the surrounding territory will be converted into the home of man. The great necessity of our Western plains is wells in the desert.

WILLIAM R. HOOPER.

—*Appleton's Journal.*

THE blossom cannot tell what becomes of its odor, and no man can tell what becomes of his influence and example, that roll away from him and go beyond his ken on their perilous mission.

CIRCULAR MEETINGS.

| | | | | |
|---|---|---|---|---|
| 7th mo., | 21st | Schuylkill, Pa., | 3 | P. M. |
| " | " | Bethpage, L. I., | 11 | A. M. |
| " | " | Jerusalem, L. I., | 3½ | P. M. |
| " | " | Boston, N. Y., | 11 | A. M. |
| " | 28th | Octorara, Md, | 3 | P. M. |
| 8th mo., | 4th | Darby, Pa., | 3 | P. M. |
| " | " | Moorestown, N. J., | 3 | P. M. |
| " | 11th | Peekskill, N. Y., | 11 | A. M. |
| " | " | Flushing, L. I., | 10 | A. M. |
| " | 18th | Haverford, Pa., | 3 | P. M. |
| " | " | Roaring Creek, Pa, | 10 | A. M. |
| " | " | Catawissa, Pa., | 3 | P. M. |
| " | " | Orange, N. J., | 10½ | A. M. |
| " | " | Orangeville, N. Y., | 11 | A. M. |

## ITEMS.

LONDON, according to a late census return, has a population of 3,254,260 souls. The population in 1800 amounted to 958,863. The area of the cities and boroughs composing London, is given at 78,080 acres, or 122 square miles. From this area must be deducted the surface of the river Thames, amounting to 2,718 acres, or four and a quarter miles. The mean density of the population is 42 persons per acre, and the density of population in the different districts varies from one person per acre in Eltham, to 429 persons per acre in the Berwick sub-district in the city of Westminster. In the sub-districts of St. Andrew and of Whitecross in Holborn, the density is respectively 410 and 418 persons per acre. The greatest increase in population was in the Battersea sub-district, in which the number of inhabitants had advanced from 19,600 to 54,019 in ten years—an increase of 176 per cent.

WORDS derive their power, not from their number, but from the directness and intensity with which they are delivered. Max Muller says:—"A well educated person in England, who has been at the public school and at the University, who reads his Bible, Shakspeare, the *Times*, and all of Mudie's Library, (*i. e.*, nine-twentieths of all the books published in England), seldom uses more than three thousand or four thousand words in actual conversation. Accurate thinkers and close reasoners, who avoid vague and general expressions, and wait till they find the word that exactly fits their meaning, employ a larger stock, and eloquent speakers may rise to a command of ten thousand. Milton's works are built up with eight thousand, and the Old Testament says all it has to say with five thousand six hundred and forty-two."

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Memoir of Margaret Brown ..... 337
Do what thy Hand Findeth to Do ..... 341
Cattaragus Indians ..... 341
Unwritten Lives ..... 342
Self-Esteem ..... 343
Bird Life in the South ..... 343
When to Begin ..... 343
Scraps from Unpublished Letters ..... 343
EDITORIAL ..... 344
MARRIAGE ..... 344
OBITUARIES ..... 344
Extracts from Genesee Yearly Meeting ..... 344
Gloves, Shoes and Stockings ..... 348
POETRY—The Answer ..... 349
Keep the Heart Alive ..... 349
An Extraordinary Season ..... 350
Florence and Galileo ..... 350
Notices ..... 352
ITEMS ..... 352

For Friends' Intelligencer.

## MEMOIR OF MARGARET BROWN.

BY BENJAMIN HALLOWELL.

(Continued from page 325.)

While on the religious visit in 1842 to this "Southern Land," as dear Margaret called it, she and her husband, Nicholas Brown, had a concern to extend their journey to Richmond, Virginia, and to some counties bordering on the north side of the James River, also to appoint some meetings at intermediate places. Having no companion, the writer of these memoranda, at their solicitation, consented to go with them as driver and general care-taker.

We left Alexandria, in the early part of the 12th month, 1842, and after having a religious opportunity by previous arrangement at Occoquan, we dined with Joseph Janney. Joseph, since deceased, was a young man of retired, unobtrusive manners, and the strictest integrity, whom Margaret had known for many years. As might be expected, her communication to him on that occasion was very appropriate, impressive, and encouraging, greatly tendering the precious young man, and refreshing us all, as a "brook by the way."

After dinner, we travelled to Dumfries, to which place word had been forwarded that "the Friends" desired to have a meeting with the people in the evening, if arrangements could conveniently be made.

There being none of our Friends in the village, we put up, in accordance with directions we had received, with persons who proved to be very hospitable, and cordial Methodist Friends. Margaret's kind and warm heart, and buoyant spirits, soon ingratiated her into the kindred nature of our hostess, who seemed to regard it as a favor to have us with them, sparing no labor which she thought would add to our comfort.

The meeting was held in the "Old Court House." It was a cold evening, with a high wind, and we were soon made to feel that there were a great many panes of glass out of the windows. The Friends were both favored in vocal testimony, and notwithstanding the bodily discomforts, we had an excellent meeting. Our hostess and her family were very much gratified. Several others expressed great satisfaction with having been present. A number of persons had travelled several miles to attend the meeting.

In the morning, as we were about to proceed on our journey after a brief religious opportunity with the family, our hostess brought us a box, containing a nicely prepared lunch, which she said would "save us the necessity of stopping for dinner these short days," which it did, and we were thereby enabled to reach Fredericksburg in good time. For her thoughtful kindness we felt greatly obliged.

A little incident occurred before leaving these kind people, without mentioning which

the narrative would be incomplete. It has already been stated, that the glass was very much broken in the windows of the house where the meeting was held, which was their usual place of holding religious meetings. Before leaving, Nicholas and Margaret felt a concern to contribute something towards having the glass replaced, and five dollars were privately placed in the hands of the kind hostess for that object. The tendering effect of this thoughtfulness on her heart was wonderful. She remonstrated but was ultimately prevailed upon to receive it, remarking to the effect, "You took up no collection at the close of the service; are travelling at your own expense; do not expect ever to attend another meeting at this place, and this disinterested consideration for the comfort of others, gives conclusive evidence that your mission is truly a mission of Gospel Love, worthy of the followers and disciples of Christ."

There being none of our Friends in Fredericksburg, we put up for the night at a hotel. The Friends thinking that as it was now 4th day evening, and it would require two days drive yet to reach Richmond, it would be best to set out for that place in the morning, in order to have 7th day in which to make arrangements for the meetings, and on their return to Fredericksburg they could attend to what religious duties might be required of them at that place. We therefore left the hotel early the next morning.

Margaret had a great love for the beautiful and sublime in Nature, and she found, on this journey, frequent occasions for expressing her admiration of the works of her "Good Father," as she expressed it. Often repeating in subtance, that she served a *Good Master*, and He "gave her full liberty to enjoy His works in the outward creation."

Not long after leaving Fredericksburg, her attention was arrested by a beautiful white-oak tree, in the yard of a house by the roadside. It *was* a remarkable tree! so large and of such symmetrical shape! Its top was in form of a large hay-stack, not egg-shaped, but largest at the base, which was 12 or 15 feet from the ground, and regularly rounding to the highest point, with a dense growth of leaves still adhering to the branches. I got out of the carriage and measured it for her. The lower limbs stretched out from the body almost horizontally about 60 feet, so as to make it appear from below nearly as level as a ceiling. They covered a circle of about 120 feet in diameter, and the limbs were very numerous. The body was between 4 and 5 feet in diameter. The tree covered the whole yard, in which a thick mat of lawn or English turf grass was still green.

One night while on our journey to Richmond there was a rain which froze as it fell, and when the sun rose next morning, one of the most brilliant and beautiful scenes was presented which it is possible to imagine. The air being still and cold, the scene continued in its full beauty till some time after mid day. As we rode along enjoying its beauty and grandeur, we were reminded of Phillips' graphic description of a similar scene in his "Winter at Copenhagen," which was recited:

"Soon as the silent shades of night withdrew,
The ruddy morn disclosed at once to view
The face of Nature in a rich disguise,
And brightened every object to our eyes;
For every shrub, and every blade of grass,
And every pointed thorn, seemed wrought in glass,
In pearls and rubies rich the hawthorns show,
While through the ice the crimson berries glow."

The numerous holly trees of large size, filled with red-berries, literally verified this description. This scene continued for about 20 miles. The burrs of the linn or sweet gum, which grow in these parts to a size we had never before seen, seemed, with their glassy envelopes, like beautiful pendants of ornamental work, while the green spires of the pine, the green leaves and red berries of the holly, the gracefully curved sedge and the "hedge row" growths that lined both sides of the highway, all in their new, brilliant, fragile and evanescent attire, afforded at once delight to the eye, and food for thought and conversation, and caused the journey to pass very pleasantly and profitably. We arrived in Richmond in good time on the 6th day evening, with comparatively little fatigue.

"The Friends" put up with Henry Clarke and his mother, kind, warm-hearted, hospitable Friends, with whom M. had been acquainted for many years. Having, during that evening and the next morning, succeeded in making arrangements for the meetings on First-day, a kind invitation was accepted to visit the State House and some other public buildings, and particularly, the penitentiary.

The attention of Nicholas was soon arrested by the fact that all the public buildings were surrounded by soldiers, and upon inquiry it was ascertained that these buildings were kept night and day under a military guard. When we were going through the guard on our way to the penitentiary, Margaret remarked, in a kind of soliloquy, "These poor soldiers! how I do wish I could have a religious opportunity with them!"

We were received very kindly and courteously by the Warden of the Penitentiary, "Colonel Morgan," who answered the numerous inquiries that were made, and gave all the information which he thought would be of interest to us. The institution is con-

ducted on the industrial principle, where all the convicts learn some mechanical trade, if not already possessed of one, in order to contribute to their maintenance while in the institution, and also to enable them to gain an honest livelihood after leaving it. We were very much pleased with this feature of the penitentiary. Every thing appeared to be in good order; the discipline was mild, but firm; regularity and system pervaded every department. The labor of the convicts, rendered the institution nearly self-sustaining.

The Warden related a fact, sustained by the statistics of this penitentiary, which interested "the Friends" very much, which was that while there were convicts sentenced for a term of 10, 15, and even 20 years, who would live through their term, and be set at liberty afterwards, there had been no instance in which a prisoner who had been sentenced for life, had lived as long as seven years in prison! There was nothing beyond in this world to look to, or to hope for, and the spirits sunk to find release only in Death! A prisoner was pointed out to us, who was under a life sentence, and we regarded him with feelings of peculiar interest.

In a walk through the city in the afternoon, Nicholas came upon a slave auction in the street, which attracted his closest attention. He seemed to take in the whole scene. The feeling of virtuous indignation which it naturally awakened was scarcely concealed by his benevolent countenance. The person that was on sale when our way was impeded by the crowd, was quite a handsome, bright, mulatto girl, apparently from 20 to 25 years old, and the anxious and distressed expression of countenance, as she turned her eyes upon one bidder and then another, in apparent endeavor to pry into the future of her happiness or misery, through the physiognomy of her "new Master," made an impression on the memory of the Northern beholder not soon to be obliterated. Nicholas frequently spoke of it as something he would wish never to witness again! Happily for the country and humanity, such scenes are now closed forever!

On First-day morning it was evident "the Friends" were under the weight of the labor and responsibilities of the day, a meeting for Friends and those who might assemble with them in the morning, and a public meeting in one of the churches in the afternoon. They, however, knew whence their strength was to be derived, and in this they patiently and calmly trusted. Although I had been pressed into the service unexpectedly and at short notice, to attend only to their physical comforts, yet I could not avoid a feeling of deep sympathy with them on the present occasion, and ardent desires arose that the good cause might be promoted, and that "the Friends" might receive the reward of "well done."

There were not many of our own Society in Richmond, and the gathering in the morning was small. It was, however, a solemn, favored season. The King's Treasury seemed to be unlocked, and His servants permitted to hand forth liberally of His rich gifts to the edification and comfort of those present.

Notice of a meeting in the afternoon had been kindly given in most of the places of worship in the morning, and a large number of citizens assembled. "Our Friends" were favored to hold up the standard of Truth and Righteousness, and to invite all to become partakers of the blessings attendant upon humble obedience to the voice of God in the individual soul. It was a very solemn and satisfactory opportunity, and there was reason to believe it had been a season of encouragement and comfort to a number present, in causing them to see and appreciate the beauty of Holiness, the riches of Divine Love, and the universality of the Grace of God.

At the close of the meeting, a gentleman came to me and inquired if the Friends would "be willing to have a meeting with his men at the military quarters," adding that he "would be very much gratified if they would." I immediately remembered Margaret's "soliloquy" as she passsed through the soldiers on her way to the penitentiary the day previous, and I replied I would make inquiry, and let him know. On presenting the subject to N. and M., they authorized me to say that it had already occupied their minds, and they would willingly accept his kind invitation. The time of the meeting with the soldiers was fixed for the next evening at early candle-light.

Word was given out at appropriate places on First-day that there would be a meeting for the colored people on 2nd day afternoon.

During the forenoon of that day, the Friends called on the widow of Governor Pleasants, whom Margaret had known and loved in former years; a fine, venerable looking lady, plainly attired, with a staid manner, and a very benevolent countenance. Also, on some other of Margaret's acquaintances, and they all seemed to enjoy the sweet influences of the revival of former friendships, and social comminglings.

The meeting with the colored people in the afternoon, was held in the "African Church," which belongs to them, and which has been selected on account of its great capacity for conventions of white people on different occasions. It is a very large building, somewhat

in the form of a cross, and when the gathering commenced it was soon seen that the building was to be crowded to its utmost capacity. The colored people, poured in in streams. Fine looking persons, many of them even handsome men and women, old and young! Some among them of both sexes were as venerable looking persons, we thought, as we had ever seen of any class or color. The costliness and elegance of the dress of many, especially of the females, together with the light complexion and fine intelligent countenances, were surprising to us. One company in particular, in unusually bright-colored, costly attire, entered the aisle. From their appearance they were supposed to be some of the Governor's family, until by seating themselves among the general congregation, they gave evidence to what class they considered themselves to belong.

The large house was ultimately crowded, perfect order and stillness prevailed, and a sweet solemnity covered the large assembly. The minister having charge of the congregation, was there, and a number of other white persons. "The Friends" appeared to be deeply bowed. I felt for them. In a little time there seemed evidence of "the Life rising," which brought dear Margaret to her feet. She was fully equal to the occasion. Her sympathies flowed out in expression to her oppressed hearers, with great fluency, and she touched a chord in their hearts, which met a harmonious response. All seemed truly to be baptized together. It was an occasion to be long remembered.

She had spoken but a few minutes, in her feeling, affectionate manner, before there was witnessed a gentle motion of the bodies of the people, backward and forward in concert, which motion became greater and greater, appearing in that large house, like the waves occasioned by a wind in a grain-field, till eventually there was a general shout all over the house. Then Margaret would stop, and all become still, almost *painfully* still. After a little time, with an unmoved, patient countenance, she would proceed again, when very soon the waving of the bodies of the great crowd would be renewed, the vibration become gradually greater and greater, and then the shout would be repeated. Margaret would again stop, and perhaps give a *gentle* rebuke. After a time of stillness she would resume, and so the proceedings alternated through the whole of this most interesting, instructive and practical discourse, peculiarly adapted to the condition of her hearers.

A fine, venerable looking old woman sat before me, and arrested my attention by her endorsement of the expressions of the speaker, which, fortunately, Margaret being a little hard of hearing, did not perceive. The woman sat right in front, but considerably lower than where Margaret stood, with her elbows on her knees, and her chin in her hands, looking up intently at the speaker, and when any strikingly practical truth was spoken, she would respond, "*just so, old Missey.*" This was repeated every little while, the woman seeming never to move her eyes from the speaker. After a time, when in illustration, Margaret said, "while our *hands* are employed *in the kitchen* or the *wash tub*, our *hearts* may be in *Heaven*," the old woman burst out louder than before, "*just so, old Missey.*"

After Margaret concluded, Nicholas arose, and made some appropriate and impressive remarks, but the feelings of the audience having been previously so generally and deeply stirred, there was comparatively but little demonstration. His communication, however, was evidently well received. The regular minister of the congregation gave his endorsement of all that had been said, and encouraged those present to give practical heed to it. Margaret then appeared in a touching supplication, after the conclusion of which this memorable meeting closed.

And then came a general hand-shaking with the Friends. Blessings craved for them from overflowing hearts and eyes, and inquiries when they "would preach again." They could not have been less than half an hour in getting through the crowd and out of the house, continually shaking hands, answering questions, and receiving blessings from hearts full of love, so attached did these people seem to them, because they felt that they were their friends, and entertained heartfelt sympathy with them in their condition!

Notwithstanding this exhausting labor, the dear Friends seemed ready for the after-tea duty with the soldiers at the Military Quarters. They were there in good time. The Commander met them at the entrance and received them cordially, and then introduced them to a number of his military colleagues who had been invited to attend the meeting. There were ten or twelve of them, all in military dress, seated, some on each side of the Friends. Then the soldiers, about 200 in number, also in military costume, passed in and sat in front, on single seats without backs, with both feet on the floor, each with his military cap in his lap,—and so they remained, almost as motionless as statues, during the whole meeting.

All now became still, and seemed to be sweetly harmonized together. It was soon evident that Nicholas was to be "harnessed"

for service. He was brought under deep exercise. I appreciated the difficulty of the great advocates of Peace and Love addressing a company composed wholly of military men! But it was soon manifest that the Guide was with him, as both "Wisdom and Power." He arose, and in a strong voice said: "*Soldiers!*—Be content with your wages, and *do violence to no man.*" (Luke iii. 14.) He proceeded in a discourse of great eloquence and power, for the greater part of an hour, being eminently favored to call attention to the Christian warfare against wickedness of every kind, in order that man may know his true dignity, and be restored to the image of God, when all wars and fightings must necessarily cease. The discourse was impressive and satisfactory!

Soon after he concluded, Margaret kneeled in a feeling and affecting supplication, craving the Divine Blessing and protection for all present, and asking that they, by striving to live under the sweet influences of His Love, which was extended alike to all, might, when done with the things of time, be gathered to the mansions of eternal rest and peace.

The meeting closed under a feeling of very precious solemnity, and there was evidence of its having given great satisfaction to the officers present. One of them who had charge of a different department asked "the Friends" to have a meeting at his "Quarters" the next evening; but, on considering the subject, as he and his men had been at the meeting this evening, they felt themselves excused.

There was then a tender and affecting parting—Love reigned over all. Never probably was there a more striking evidence than this occasion gave, that man, although a professed soldier, may yet have a humane heart, and be very susceptible of deep and tender religious impressions.

(To be continued.)

For Friends' Intelligencer.

"DO WHAT THY HAND FINDETH TO DO."

Did all yield ready obedience to this injunction, how surely and steadily would the world move on in every good work! Some being called to labor in one part of the vineyard and some in another, every part would be occupied and the fallow ground be made to yield an abundant harvest.

The public mind seems to have been renewedly awakened to the many evils existing in society at large, and I rejoice that Friends are becoming more and more willing to put their shoulder to the wheel, and labor wherever a sense of duty dictates; whether it be for the civilization of the Indian, the abolition of the death penalty, the reform of criminals, the substitution of arbitration for the sword, or the suppression of that giant evil, intemperance, which entails misery and crime from generation to generation. Were this scourge banished from our land, there would be few criminals to be reformed, and our jails, penitentiaries and almshouses would be tenantless.

Then why should we fear to take hold of the subject in earnest? Why this fear of overdoing in endeavoring to suppress an evil that annually slays its hundreds of thousands and renders life a burden to many more.

E. H.

CATTARAUGUS INDIANS.

Our venerable and much esteemed Friend, Rachel Hicks, on her return from Genessee Yearly Meeting, held at Pickering, D. C. attended the little Meeting held regularly at Buffalo. The deep feeling clearly manifested on the occasion was rarely surpassed if equalled. Truly it was a season of entire and great satisfaction.

One of the most interesting and satisfactory incidents of her journey was a visit to the Cattaraugus Reservation, to see and hold a meeting with the Indians who have so long and so often been the recipients of the kindly care and willing purses of Friends. In company with her travelling companions, Mary Jane Field, of Plainfield, N. J., William H. Carpenter, of New York, and a Friend from Buffalo, on Second-day, Sixth mo. 17th, she took the train 200 miles to Angola, and thence by wagon seven or eight miles, to the mission house, arriving at 5 P. M. There all partook of the kindness and hospitality of Asher Wright and his good wife. (Asher Wright and wife have been in their position 40 years.) The evening of that day and the morning of the next were spent in witnessing the exercises and discipline of the children in the Thomas Asylum (they number now upwards of 80.) It was a very interesting visit, and what we saw and heard there was of a character not only to interest all lovers of humanity, but to warrant one in awarding great praise to those who have the care of that institution. Deeply impressed with the goodness and efficiency of all, and a renewed love for the few remaining ones of that unfortunate and formerly oppressed people, we went at 11 A. M. to the Mission church to attend the Meeting previously appointed at that house.

Not knowing of the appointment of a Meeting at the same time, there came to the house from a distant part of the Reservation an Indian funeral; and the mourning parents, together with their sympathizing friends, met all the rest there. The arrangement having been mutually assented to, the corpse of an

Indian girl of seven years was brought in and placed as usual in front of the pulpit.

Asher Wright first addressed the people in a few explanatory words, and invited all to sit in solemn, reverential silence for awhile, after the manner of Friends. It was done, and never perhaps was a silence more perfect and solemn. Every head and heart seemed bowed before the Father, as if His presence was fully realized.

The silence was broken by Rachel Hicks, and never has it been the privilege of the writer to feel and bear testimony to a season of greater solemnity, as words of sympathy and encouragement and instruction fell upon the congregated listeners, and were interpreted to them by Henry Silverheels, a noble scion of the Iroquois nation. Equally impressive and well fitted to all, was the simple funeral service that followed. I would it were within the power of my pen to portray a picture of that scene, and blend with it the inspirations of the moment that, though unheard, were felt and plainly seen when, in a line arranged on one side of the coffin, stood the parents and friends of the deceased Indian girl, then beautiful even in death, taking their long last farewell look upon the remains, while we, coming down from our high seat, took a stand on the other side, taking our first and last look, and mingling our tears with theirs. Then and there, in such great, impressive Presence, we realized that one God is the Father and Maker of us all, and that we all are the objects of His care, and the recipients of His unbounded mercies.

We went to the ground where the Indians bury their dead, with scarce a memorial stone, and saw the interment. Then taking a friendly farewell of the afflicted parents and their friends, we did the same to our endeared friends at the Mission house, and took our way towards Buffalo.

The journey had been replete with satisfaction to us, and seemed as much so to those we had visited. We had felt a warm grasp of the rude Indian's hand and heard many a hearty welcome that argued their appreciation of our good will and a remembrance of the many past kindnesses of Friends, and to our beloved friend, Rachel Hicks, there was great gratification, not only in mingling with them socially and spiritually, but in witnessing the great improvement on the Reservation since her last visit, 14 years ago. The well cultivated fields laden with luxuriant crops, the comfortable houses which many occupy, the intelligent, cleanly look of the people all told of the advancement that is daily being made in that small remnant of a once powerful race. The seeds that had been scattered and nurtured by Friends had not been scattered in vain, but the blessing of God had rested on all. H. D.

*Buffalo, 6th mo. 28th*, 1872.

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I HAVE no great store of *truths*, in advance of public sentiment; but I have good many *thoughts*, before and behind and on all sides of public sentiment. But these thoughts are changing. Some die out. Some change form. Some prove to be old as the hills. Many of them won't ripen, but drop off worm-bitten. I should be ashamed to hide or withhold any TRUTH, of whose authenticity I had, at length, become satisfied; but I should be equally ashamed not to put upon probation those swarms of *thoughts* with which this stimulating age inspires every thinking man, until time shall show which were truths, which half truths, and which tempting illusions.

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UNWRITTEN LIVES.

The unwritten lives, could we read them as they are folded away in the great Book of Life to be revealed in the endless Hereafter, would probably make a brighter record than most of those which are here published to the world. There is one, which has just closed its earthly history, which, though not long, had a beautiful completeness, and its close, like its progress, was such as to leave no gloom, but only a sweet radiance, on the minds of those who witnessed it. It made them anticipate and even realize the time when death shall be no longer death, but a soft unclothing of mortality, and an almost visible clothing upon with the unfading garments. It is a vast encouragement to those who are striving to walk in the way of obedience to know that such lives are lived among us, and such noiseless victories gained. A valued correspondent sends us a tribute well merited to this departed friend, one of rare culture, intellectual and moral, of generous opportunities for enjoyment, but "whose happiest period was while devoted to the duties of a teacher among the neglected children whom she loved as the Lord's unforgotten poor. We do not dare to print it, or give names; for we should feel that the bright and happy spirit commemmorated might be near and looking over us with a mild rebuke. Indeed we can hardly write an obituary of one with whose name we cannot associate the idea of death, though we sympathize in the sentiment expressed in the closing words of our correspondent: "It is hard to make a grave in the spring-time, when the being of the earth is renewed and jubilant; it is hard to draw the veil of the night when we go forth into the sunrise. But the veil is only a transparency through which

the Eternal Dawn glimmers; a radiance which is not of the sun nor of the moon, and which shall never go down."—*E. H. Sears, in Religious Magazine.*

SELF-ESTEEM.

A man may be addicted to many vices, and yet there may be a hope of reclaiming him. But the moment he loses all sense of character and all consciousness of a superior nature—that is, the moment he begins to look upon himself and his vices as worthy of one another—that moment all hope of reclaiming him perishes; for the last ground is surrendered on which it is possible for his remaining good principles to rally and make a stand. We have often known men who have retained their self-respect long after they have lost their regard for principle; but never one who retained his regard for principle after he had lost his self-respect. Destroy this and you destroy everything; for a man who does not respect himself respects nothing.

THE merciful regard of our Heavenly Father is still to his children in all their deep probations, for their encouragement and perseverance. May all such prize their mercies received in such a manner as to be animated with diligence and humble confidence to press forward, towards the mark, having their eye single.—*Samuel Fothergill*, 1759.

BIRD LIFE IN THE SOUTH.

The city of Columbia, S. C., on a February day, presents to its inhabitants a sight which no other city on the continent, or perhaps in the world, affords, and that is, the immense number of birds that people its magnificent shade-trees. Thousands upon thousands of red-breasted robins are here assembled, as in grand convention, prior to their flight to the North. Jay-birds, blue-birds, and the peerless mocking-bird are here in large numbers. For them there is plenty to eat. The fruit of the sugar-berry tree, the wild orange, the black gum, and the many varieties of the oak, afford abundance of food.

It seems as if this beautiful city was designed by its founders as much for a home for the feathered tribe as for man, for there are more trees in its streets than houses.

The robin makes its appearance from further South about the beginning of January, and remains until about the middle of February, when it takes it flight to the North. For the last few days the air has been full of them in their assembling for departure, and to any one who has witnessed the gatherings of swallows at the North in the fall of the year, preparing for their flight South, the assembling of the robins at this time presents a familiar scene.

It is an interesting sight to see these birds on the ground in search of food. They move as the army, and seem to be under the command of a leader, who, on the slightest alarm, utters a shrill, quick note, and instantly the whole flock take to flight. As they move through a field their numbers are so great they destroy immense numbers of cut-worms and grubs. For a moment they stand as in silent meditation, then turning the head to one side, listen, when presently they peck away at the earth, and soon a worm is brought to the surface, which is quickly devoured.—*Appletons' Journal.*

WHEN TO BEGIN.

"That you may find success," said Charles Brooks, in an address to boys, "let me tell you how to proceed: To-night begin your great plan of life. You have but one life to live, and it is most important that you do not make a mistake. To-night begin carefully. Fix your eye on the fortieth year of your age, and then say to yourself: At the age of forty I will be a temperate man, I will be an industrious man, a benevolent man, a well read man, a religious man, and a useful man. I will be such a one. I resolve, and I will stand to it. My young friends, pray to God that this resolution may stand like the oak which cannot be wind-shaken."

## Scraps

FROM UNPUBLISHED LETTERS.

In this state of mutability and probation, we meet with many trials of our faith and patience, many cross occurrences, that are petty in themselves but important in proportion as they disturb our equanimity and make us less able to pursue pleasantly our daily avocations. Sometimes when suffering under these outside pressures, I remember with encouragement the language "Let not your heart be troubled, ye believe in God, believe also in me." Me, the indwelling word—I feel the assurance that a practical belief in this ever present Helper, or indwelling Word, would go far toward sustaining us under these various disquietudes and enable those who trust in it to prove its sufficiency.

We are all, I presume, more or less influenced by our surroundings, thus it is very important that we realize the truth of the declaration, "Greater is He that is in you, than he that is in the world," for then

whether our surroundings be helpful or adverse to our highest good, we not only have with us, even in us, an all-powerful guard and guide, but recognizing this ever-present Helper, we are ready to cast our care upon Him, and in so doing, we never find our dependence to fail.

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In the eagerness of thy affectionate desires for quick replies to letters, I perceive that in common with other ardent natures, thou findest it a hard lesson to learn to *wait;* and oh, how hard indeed it is to wait for spiritual blessings that have been long and earnestly prayed for; to suffer on and on, through weary years of patient submission, bearing meekly up perchance under persecution, injustice and oppression; waiting the Lord's time and way for our burden to be lifted, He requiring an *unconditional* surrender of self, and this is obtained only through long, oft-repeated and hard-fought battles. But patience can have "her perfect work" in no other way, and when we have once learned how to bear, we may find that it is only the needful qualification for something yet to be given us to do. There is a hidden lesson underlying all these dispensations, that if lovingly accepted, opens and *keeps open* the channel, whereby fresh streams of Divine love "daily flow from the Fountain of living waters," finally filling us *so full*, that its spontaneous overflow radiates a light and warmth to all who come within its blessed influence.

# FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 27, 1872.

HAY FEVER.—Knowing that many persons suffer from this disease, we draw attention to the following notice; although we have not seen the book to which it refers, we doubt not it is worthy consideration, and think many may be glad to familiarize themselves with its contents:

*Autumnal Catarrh (Hay Fever.)* With three maps. By Morrill Wyman, M. D., late Hersey Professor Adjunct of the Theory and Practice of Medicine in Harvard University. (New York: Hurd and Houghton.)

Dr. Wyman, who has learned in suffering what he has taught in song, was the first to describe autumnal catarrh in the year 1854, and to vindicate its claims to the dignity of an independent disease. His investigations, which have extended over many years, have now been put into a very readable book. The cause of this disease, which has not spared such shining marks as Chief Justice Shaw and Daniel Webster, is not known; but fortunately the remedy is an easy and pleasant one; the sufferer has only to repair to a "non-catarrhal region" two days before the 15th of August and tarry forty days in the wilderness. After this he may go back to the amenities of life in the lowlands, secure from attack till the dreaded 15th of August returns. For the benefit of those readers who have not learned to map out their country into "catarrhal" and "non-catarrhal regions," we will briefly state that the "non-catarrhal" regions are high regions. Dr Wyman has taken great pains to ascertain precisely what these non-catarrhal regions are, and has made it plain to the eye by maps. The book is a model of wary, shrewd, and methodical investigation, and is full of interest for the layman and general reader, as well as for the medical man.—*The Nation, July 11th*, 1872.

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MARRIED.

GARRETT—NICHOLSON.—On 5th day of 13th of 6th mo., 1872, at the residence of William Nicholson, by Friends' ceremony, Sylvester Garrett to Elizabeth, youngest daughter of William and Susan G. Nicholson.

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DIED.

TAYLOR.—In Philadelphia on 21st of Sixth mo., 1872, Phebe C. Taylor, in the 73d year of her age, formerly of Newtown, Bucks county Penna.

WETHERALD.—On the 5th of 6th mo., 1872, at the residence of her son-in-law, Adolph Ahrens, in Baltimore county, Md., Mary Wetherald, widow of the late Joseph Wetherald of Wilmington, Del., in the 83d year of her age.

BOWMAN.—In Philadelphia, on the 29th of 6th mo., 1872, after a lingering illness, Ann C. Bowman, in the 66th year of her age. A member of Byberry Monthly Meeting, at which place the funeral occurred on 3d day the 2d inst.

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EXTRACTS FROM GENESEE YEARLY MEETING.

To the account already given of Genesee Yearly Meeting we subjoin a portion of the extracts. (Men's:)

The following proposition was received from Pelham Half Yearly Meeting, viz.:

The proposition forwarded from Norwich Monthly Meeting, requesting of our next Yearly Meeting the privilege of holding that meeting one-third of the time at Yarmouth, Ontario, now claiming the careful attention of the meeting, it was fully united with and directed to the Yearly Meeting for its concurrence, we having the approbation of Women Friends.

A Committee was appointed, who, in conjunction with a like Committee of Women Friends, are to take the subject into consid-

eration, and report at our next Yearly Meeting, to be held in Farmington.

Farmington Quarterly Meeting forwarded the information that they were united in changing the time of holding that meeting from the first Fourth-day in the First, Fourth, Seventh, and Tenth months, to the first Fourth-day in the Second, Fifth, Eighth and Eleventh months; and in changing the holding the winter Quarterly Meeting from Farmington to Macedon, and desired the concurrence of the Yearly Meeting with these changes —they having the unity of Women Friends.

On consideration, this meeting unites in the proposition, Women's meeting concurring, and directs the information to be forwarded to our subordinate meetings.

Canada Half Yearly Meeting also forwarded the information that they were united in changing the time of holding that meeting, so that the meeting of Ministers and Elders shall be held on Sixth-day preceding the last First-day in Fifth and Ninth months; the Meeting for Discipline, on Seventh-day, and the Meeting for Worship on the last First-day in these months.

On consideration, the meeting unites with the proposition, Women's meeting concurring, and the information is directed to be forwarded to our subordinate meetings.

Joseph Thorn, on behalf of the Representatives, reported that they had conferred together and were united in proposing John J. Cornell for Clerk, and Isaac Baker for Assistant Clerk. Their names being separately considered, were united with, and they were appointed to those services for one year.

The meeting then proceeded to the consideration of the state of Society, as exhibited in the answers to the Queries, as they came from our Quarterly and Half Yearly Meetings, summaries of which were adopted and directed to be recorded as descriptive of our present state.

The non-attendance of our religious meetings was the occasion of much exercise, and called forth expressions of counsel and encouragement. It was shown us, that when we attend those meetings under a right concern, when the mind was engaged to commune with the Source of Love and the Fountain of Wisdom, these solemn seasons would prove to be blessings to us, strengthening us to perform rightly all the duties devolving upon us, either in our temporal concerns or spiritual interests. The young were, in a particular manner, counselled to devote a portion of their time to this reasonable service, because they would find that it would conduce to their true peace, and to never allow themselves to be discouraged because of apparent inconsistencies in others, for this ever tends to weakness and loss, as regards spiritual advancement; but a continued perseverance through and over every difficulty, would be rewarded by increased vigor and a growth in the best life.

We were also reminded, that if we would obtain the true blessing when in the attendance of meeting, there must be a labor to divest the mind of earthly cares and responsibilities, because if too much concerned in our business transactions, we are unfited for that communion with the Divine Spirit through which this priceless boon is received. It is often because of these cares being allowed so much place, that we are prevented from experiencing the proper preparation to enter into true spiritual worship, and hence our silent meetings become irksome and unprofitable to us; but if we were concerned to labor for that true bread which alone can nourish the life of the soul, that bread which cometh down from God, which bread is Christ, at once the Light and spiritual Life of men, these silent opportunities would be seasons of deep and true enjoyment.

We were shown, too, that when we had been successful in obtaining this bread, we would find that our love for each other would be increased, and all that would lead to discord and disunity, would be subjected to its powerful influence.

We were counseled to carefully maintain the watch against the inroad of every feeling which was antagonistic to the Divine principle of love—and particularly to guard against the indulgence of animosity or revengeful feelings even against those who have deeply wronged us, because while the indulgence of such feelings cannot repair the injury, or make amends for the wound inflicted, they ever produce sorrow and unhappiness in the minds of those who harbor them. Would we then live in the enjoyment of true peace—would we strengthen the bonds of brotherhood—would we be instrumental in restoring the erring—would we bind up the broken hearted, and rightly sympathize with the afflicted—or bring hope to the disconsolate and discouraged—we must labor to ever dwell in the atmosphere of true love, nor suffer it to be clouded by human passion.

We were not unmindful of our testimony in regard to plainness, and were concerned that our members might more earnestly seek to understand the principle upon which it is based, that being convinced of its rectitude, we may fully and efficiently bear it before the world, in this day of fashion and extravagance.

The enormity of the evil of intemperance has awakened a deep interest amongst us at this time, although our reports from the

various branches show us to be clear of yielding to its seductive influences. We were counseled to remember that our labors are not to end here, but that in making our own hands clean, we had become fitted to extend our labors among the family of man, and were exhorted to use our individual influence in love, with the victims of this evil, with whom we might be brought into contact, to persuade them and to encourage them to resist its temptations, remembering that however they may have fallen, they are still human beings, and have immortal souls to save.

In the maintenance of our testimony against a hireling ministry, we were exhorted while faithfully maintaining it, that we be careful that we do it rightly and gently, that we ourselves may not suffer loss and injury. Our young men were invited, by an attention to the revelations of the Divine Spirit, to examine the ground on which this testimony rests,—and when convinced of its truth and propriety to stand faithful in every day of trial with its influences and presentations, that they might receive the reward for such obedience, as well as assist their elder brethren in resisting its progress.

We have not lost sight of our testimony, that the religion of Jesus Christ is one of peace and good will to men—and hence ever opposed to war and contention: and a feeling pervaded our minds that we might be careful not to violate this testimony by our deportment before the world, that we might more effectually labor for its promotion among the children of men.

The Committee on Indian Concerns presented their minutes for the past year, together with communications from the Agent at the Santee Agency, and from one of the employés; also from Barclay White, the Superintendent of the Northern Superintendency; extracts from which are as follows:—

SANTEE AGENCY, 4th mo. 28th, 1872.

I arrived here on the 14th of Seventh month, and took charge of affairs on the 22d. I believe, as far as I could ascertain, a large majority of the people (Indians) felt a deep regret for the loss of their Agent, A. M. Janney; while among the chiefs there was a diversity of opinion, some of them speaking very highly of him, and others indulging in unreasonable censure.

But, when we take into consideration the manner in which these chiefs hold their office, it is not to be wondered at that fault-finding is more prevalent among them than with the masses; for many of them are much inferior, both in intellect and morals, to those they pretend to govern. Very soon after I commenced my work among them, I perceived that this mode of governing the bands by hereditary chiefs was an evil, and that it had a tendency to retard their advancement in civilization, and resolved to use my best endeavors to bring about a reformation. My idea is to make the office elective, for the term of one year.

I will instance a case that occurred last Seventh-day, and was disposed of in council to-day. Some time ago, War-club, Wabasha's head man, built a house on a claim that was previously taken by another. I remonstrated with him kindly, tried to convince him that when these allotments were taken, the owners held certain rights and privileges that could not be invaded without subjecting the aggressing parties to the offence of trespassing, and that I would be compelled to punish them as such. He (War-club) refused to listen to entreaty, and disregarded my peremptory orders. The time certainly had arrived to do something decisive, or to give up the idea of anything like systematic government.

In a council this forenoon, after explaining to the chiefs and head men my reasons for so-doing, I told them that War-club would no longer be considered a member of the council, and if they had a better man to offer to fill his place I would accept him; if not, I would appoint one myself. I expected a scene, and was surprised to find how gracefully they accepted the situation. Wabasha (head chief) said, when they were in Minnesota he considered himself equal in rank with the Agent, but now he supposed he was a grade below him.

We issued them plows, harrows and harness, last week, and instead of giving them to the chiefs to issue, G. S. Truman and myself issued them to the individuals.

They brought that up against me in the council, using mild threats, stating that the Superintendent would be out here pretty soon, and they would have a lot of charges to bring against me. I told them when an Agent did his duty he was as glad to see the Superintendent as they could be. After they found I was firm in maintaining the position that I had taken, they threw off their stiffness, and the council ended in a pleasant, social talk. They had a great deal to say about A. M. Janney, and how well they liked him; and the difficulty that occurred about him was none of their fault, but was instigated by one of the Missionaries.

The grist-mill has been in successful operation most of the time up to the 23d of Third month, when a freshet, caused by the rapid thawing of the snow, carried the dam away. We are rebuilding it, and if no unforseen delay takes place, we will have the mill running again in a few weeks. The saw mill

has been doing good service, furnishing boards for houses, floors, bedsteads, cupboards, benches, &c.

Most of their crops last year were remarkably good. One thousand bushels of wheat; corn estimated at 6,000 bushels; potatoes, 2,000 bushels; besides pumpkins, beans, melons, &c.

We have 200 acres more of prairie sod broken for them this season. Spring has opened, and farming has commenced in good earnest. If the season prove a good one, we may reasonably expect better results than last year.

What is most needed just now is working cattle. What few they have, owing to the severe and protracted winter, are in a poor condition for working. We are assisting them all we can with the Agency teams.

There has been a good deal of sickness this spring and several deaths, but as the weather is becoming settled there appears to be a general improvement in the health of the tribe.

Their morals, in some respects, have not kept pace with their advancement in other things, yet there is a growth. It may seem slow, but sure and certain in this direction; and even the superficial observer cannot fail to see it. Many things that they have been accustomed to do without considering it improper or sinful, are now considered degrading and disgraceful.

There are two Mission schools, which are well attended, and no doubt are doing a good service. The children are taught principally in Dakota. I am of the opinion that a school exclusively under our care, and where their studies could be conducted altogether in English, would be attended with the best results. I cannot conceive any one thing that would have a greater tendency to wean them from their old associations and enlarge their ideas, than the knowledge of a civilized language. They are not naturally a demonstrative people, yet we receive many assurances from them that they appreciate our labor among them.

The clothing for the destitute and supplies for the sick sent by you, were duly received. They were distributed to the best of our judgment. On behalf of those who were benefited by your charity, I thank you—believing if you could know the happiness you brought to the homes of the destitute and suffering, you would feel amply paid for any sacrifice you may have made in raising the donations.

Friends must bear in mind that the whole character of the Indian must be changed. In his natural or wild condition the man is the lord; the woman his slave. For a man to work would be to unsex himself or become a squaw, which appellation would be the greatest indignity that could be placed upon him. This, in a great measure, has been overcome among the Santees. I think I can safely say that labor is now looked upon as meritorious and honorable; and I have seen on some occasions the man carrying the child and the woman walking unincumbered by his side.

Nearly all are willing to work when the reward follows closely their labor. But to settle down on their claims, and work and wait till the end of the season, is not so congenial to many of them. But some of them are doing remarkably well and are in a fair way to become prosperous, if not wealthy, farmers. The example of these will no doubt have a salutary effect upon others, encouraging them to do likewise. And I am hopeful in the belief that the time will come, and perhaps at no distant day, when the idlers and thriftless ones will be the exception.

There is another trait in their character which I consider is harder than all others to overcome. That is their prejudice against the whites. This feeling, which has had ample means to stimulate its growth for a long series of years by blighted faith and broken treaties, on the part of the Government, and treachery and dishonesty on the the part of its traders and agents, until it has become so woven into their nature, that it may now be considered a prominent part of their character.

This, in my opinion, is the most difficult part to overcome, to accomplish which will require the most circumspect care never to promise more than we are certain can be fulfilled.

Since I have been in charge, we have sawed 688 logs, making about 140,000 feet of lumber. This lumber has been used mostly on Indian houses, for floors, roofing, tables, bedsteads, cupboards, benches, &c.

I have not been all over the Agency to count them correctly, but I think I can safely say there has been thirty Indian houses built on their claims since last fall—most of the work being done by the Indians.

We also erected a commodious carpenter-shop, which was greatly needed. The carpenters also built a house for the interpreter. We have made considerable improvements around the Agency building, in the way of fencing and planting out trees. A large and substantial ice-house was built, and a convenient cave attached to the Agent's house. There being no cellar under the house, something of the kind was much needed.

The head-chief, Wabasha, is an old man and not able to work much, so I built his house for him. His missionary, S. D. Hin-

man, furnished pine boards for siding, making a very neat job of it.

Although discouragment may, and does, overshadow us at times, yet there is a hope that underlies it all, sustaining us in the belief that the Divine blessing will rest upon our labor, and finally crown it with success.

Sincerely your friend,

JOSEPH WEBSTER,
*Agent for Santee Sioux.*

(To be continued)

## GLOVES, SHOES AND STOCKINGS.

Gloves were worn in England from Anglo-Saxon times. They were all through the Middle Ages and long after, reserved as ornaments for the rich and noble; although made only of coarse leather and laden with heavy accessories, it is not easy to see how they can have been ornamental. Better gloves came into fashion in the sixteenth century. Queen Elizabeth's Earl of Oxford is reported to have been the first Englishman who brought perfumed gloves from Italy; and in 1578 a pair which cost sixty shillings, perfumed and garnished with embroidery and goldsmith's work, was presented to the queen by the University of Cambridge. "Her Majesty, beholding the beauty of the said gloves," says the old chronicler, "as in great admiration, and in token of her thankful acceptation of the same, held up one of her hands, and, smelling into them, put them half-way upon her hands." Italian gloves soon became fashionable in England, until special skill in their manufacture passed from Italy to France. Fifty thousand or more persons are now employed in glove-making in England, and, in addition to all their produce, some nine or ten million pairs, worth nearly £1,000,000, are annually brought over from France.

Coverings for the feet are more necessary than coverings for the hands, and we find that shoes and stockings were of more ancient use than gloves; but here also fashion has wrought great changes. The early Britons wore coarse bags of hide, made all of one piece, and tied round the ankle, but the Romans introduced daintier foot-gear, and from them the Anglo-Saxons learnt to make both boots and shoes of leather, both being generally of one piece, laced from the toes all the way up with strings, and sometimes protected at the sole with a sort of wooden clog. A pair of shoes worn by Bernard, King of Italy, and grandson of Charlemagne, were recently found in his tomb. "The soles were of wood and the upper parts of red leather," says an Italian writer. "They were so closely fitted to the feet that the order of the toes, terminating in a point at the great toe, might easily be discovered." Finer, neater, and greater ornamentation came to be employed in later times. Some one with a deformed foot is said to have first had shoes pinched at the toe, and the innovation was so much admired that, in spite of the denunciations of monks and priests, it was widely followed by courtiers and gallants of the Middle Ages. There were scorpion-tail shoes and ram's-horn shoes; the long curly points being stuffed with tow as well at toe. Shoe-toes became more natural, but high heels, then called chopines, were introduced in Elizabeth's reign. This fashion also came from Italy, and Coryate reports that in his time the chopine was so common that no one could go without it. "It is a thing made of wood," he says, "and covered with leather of sundry colors, some white, some red, some yellow. Many of them are curiously painted, some of them also I have seen fairly gilt. There are many of these chopines of a great height, even half a yard high; and by how much the nobler a woman is, by so much the higher are her chopines. All their gentlewomen, and most of their wives and widows that are of any wealth, are assisted and supported either by men or women when they walk abroad, to the end they may not fall." Chopines as absurd as that were not common in England, but pantofles or high-heeled slippers were worn to protect the daintily-embroidered shoes of courtly folk, found favor, and these pantofles even came to be extravagantly ornamented with silver and gold buckles, costly rosettes, and the like. The heels were not more than two or three inches high. The changes of fashion in shoes and boots during the last two or three centuries may be traced in familiar paintings, such as Hogarth's.

Stockings have necessarily varied less in shape and style, though the alterations in material and mode of production have had greater influence upon trade. They were made of coarse cloth, and, in fact, were little other than tight-fitting trouser-legs or gaiters with feet, till early in the sixteenth century when the art of spinning them out of worsted, silk, and other materials was discovered in Scotland, improved upon in France and Spain, and soon adopted in England. Stubbes in his "Anatomy of Abuses," in 1596, complains loudly of the innovation. "They have netherstocks," he says of the spendthrifts of his day, "not of cloth, though never so fine, for that is thought too base, but of worsted, silk, thread, and such like, or else at the least, of the finest yarn that can be got, and so curiously knit, with open seam down the leg, with quirks and clocks about the ankles, and sometimes haply interlaced

about the ankles with gold or silver threads, as is wonderful to behold. And to such imprudent insolency and shameful outrage is it now grown that every one almost, though otherwise very poor, having scarcely forty shillings wages by the year, will not stick to have two or three pair of these silk nether-stocks or else of the finest yarn that may be got, though the price of them be twenty shillings or more, as commonly it is. The time hath been when one might have clothed all his body well, from top to toe, for less than a pair of these nether-stock will cost."

The "nether-stocks" were at first produced by the same process of hand-work which is followed by good house-wives and country people at the present day; but, to meet the demands of the fashion for knitted stockings, something else was needed. It was supplied by William Lee, a native of Woodborough, in Nottinghamshire, who, after graduating at St. John's College, Cambridge, settled down as curate of Calverton, very near to his birth place, about the year 1586. Two pretty stories are told concerning him. The one represents that, while still a student, he courted a pretty country lass, whose trade was stocking-knitting, and that, finding she was always, when he went to visit her, too busy about her work to pay to his love-making all the attention he desired, he set his wits to work at finding some expedient by which her stockings might be made more quickly, and she might have more time to talk and walk with him. The other story is to the effect that after leaving college he forfeited his fellowship, that he might marry the maiden, and only found when the deed was done that his curacy did not provide money enough to maintain himself, his wife and the children who began to come; that, consequently, the young wife had to bring out her knitting-needles again and do her share of the bread-winning; and that it was Lee's distress at seeing her toiling over her work from early morning till late at night that led to the invention of his stocking-frame. Both stories are doubtful, but both may be true. Perhaps the invention may have been begun while he was a dreamy lover, but have been left unfinished until he had to fulfil the duties of a practical husband. It is only certain, however, that in 1589 Lee produced his stocking-frame, in which a row of knitting needles, kept going by a treadle, did the work very much more quickly and easily than it had before been done by hand; and out of his machine, the principle being the same, but the details very much more complicated, have grown all the devices now in force for the manufacture of stockings, and of every other sort of knitted hoisery as well.—*Bourne.*

Selected.

There is a plant that in its cell
All trembling seems to stand,
And bend its stalks, and fold its leaves
From each approaching hand.

And thus there is a conscious nerve
Within the human breast,
That from the rash and careless hand
Shrinks and retires distrest.

The pressure rude, the touch severe,
Will raise within the mind
A nameless thrill, a secret tear,
A torture undefined.

Oh, you who are by nature formed
Each thought refined to know!
Repress the word, the glance that wakes
That trembling nerve to woe.

And be it still your joy to raise
The trembler from the shade,
To bind the broken and to heal
The wound you never made.

Whene'er you see the feeling mind,
Oh, let this care begin;
And though the cell be ne'er so low,
Respect the guest within.

LYDIA HUNTLY.

## THE ANSWER.

"Allah, Allah!" cried the sick man,
Racked with pain the long night through;
Till with prayer his heart grew tender,
Till his lips like honey grew.

But at morning came the Tempter; said,
"Call louder child of Pain!
See if Allah ever hear, or answers,
'Here am I,' again."

Like a stab the cruel cavil through
His brain and pulses went;
To his heart an icy coldness, to his
Brain a darkness, sent.

Then, before him, stands Elias; says,
"My child, why thus dismayed?
Dost repent thy former fervor? Is
Thy soul of prayer afraid?"

"Ah," he cried, "I've called so often;
Never heard the 'Here am I';
And I thought, God will not pity; will
Not turn on me his eye."

Then the grave Elias answered, "God said,
'Rise, Elias; go
Speak to him the sorely tempted; lift
Him from his gulf of woe.

"'Tell him that his very longing is
Itself an answering cry;
That His prayer, "Come gracious Allah!"
Is my answer "Here am I."'"

Every inmost aspiration is God's angel
Undefiled;
And in every 'O my Father!' slumbers
Deep a 'Here my child.'

DSCHELADEDDIN.

Tholuck's version. Translated by Rev. Jas. F. Clarke.

KEEP THE HEART ALIVE.—The longer I live the more expedient I find it to endeavor more and more to extend my sympathies and affections. The natural tendency of advancing years is to narrow and contract these feelings. I do not mean that I wish to form a new friendship every day; to increase my circle

of intimates—these are very different affairs. But I find that it conduces to my mental health and happiness to find out all I can which is amiable and lovable in those I come in contact with, and to make the most of it. It may fall very short of what I was once wont to dream of; it may not supply the place of what I have known, felt and tasted; but it is better than nothing. It seems to keep the feelings and affections in exercise; it keeps the heart alive in its humanity; and, till we shall be all spiritual, this is alike our duty and our interest.—*Moravian.*

### AN EXTRAORDINARY SEASON.

The meteorological phenomena of the present summer are remarkable for the violent atmospheric disturbances reported from nearly all quarters of our country and from Europe. As illustrations we refer to a few of the most recent manifestations. In our own immediate locality we all *feel* the severity of the season, the long continuance of extreme heat, the frequent heavy rains, which have done for us the incidental good of cleansing our filthy streets, without, however, cooling the super-heated air or checking the death-rate among infant children. The same thing is equally noticeable of New York, where the accompanying mortality has been much greater. The usually rainless season in the country on the borders of the Great Interior Basin of the American Continent has been displaced by a most extraordinary season of showers. These were noticeable in June on the margin of the Rocky Mountains and of the Sierra Nevada, but we find so recently as the 15th of July that a heavy fall of rain, called a "cloud-burst," washed away a portion of the Central Pacific Railway track in Nevada. There have been destructive floods in the interior of Pennsylvania, and one is now reported in the Alabama river and its tributaries, which has destroyed cotton, corn, and railway property to the amount of two millions of dollars. These, as we have said, are but illustrative instances. And while this is the experience of some parts of the country, others have been and are suffering from drouth, as, for example, the Jersey sea coast in the vicinity of Absecom and interior Ohio, which suffered severely for want of rain when the wheat and hay crops were ripening. Very much the same experience has been the lot of different parts of Europe. Most extraordinary and devastating floods have visited portions of the continent, and we still continue to hear of heavy storms and floods in Great Britain, those in Cheshire and Lancashire having been particularly severe, and made more distressing by loss of life. Accompanying these violent phenomena there have been volcanic eruptions, earthquakes, and tornadoes in unusual number in various portions of the world within reach of the press and the telegraph. Preceding it all was a very unusual winter, characterized on our side of the Atlantic by frequent falls of snow in southern as well as northern latitudes, and the heaviest accumulation of snow in the Rocky Mountain and Sierra Nevada passes known for many years. All these phenomena are well worthy of the close study of our meteorologists. It seems to us that they ought to be capable of such classification and generalization as may lead to better knowledge of the natural laws bearing on this interesting subject.—*Public Ledger, 7th mo.* 17*th*, 1872.

A VESSEL sailing from Joppa carried a passenger who, beneath his berth, cut a hole through the ship's side. When the men of the watch expostulated with him, "'What dost thou, O miserable man?' the offender calmly replied: 'What matters it to you? The whole I have made lies under my own berth.'"

This ancient parable is worthy of the utmost consideration. No man perishes alone in his iniquity; no man can guess the full consequences of his transgressions.

### FLORENCE AND GALILEO.

BY MABEL SHERMAN CRAWFORD.

By the remembrances which its name invokes, Florence powerfully commends itself to the sympathies of every cultivated mind. Distinguished in power, in industry and above all, in literature and art, Florence shines out in the prevailing darkness of the mediæval times, with a lustre peculiarly brilliant. The woollen stuffs, the gold and silk brocades, the produce of Florentine looms, were prized, renowned, and sought for throughout the western world; and to Florence especially belongs the merit of making the merchants' an honored name. Of all the republics of Italy to which the Middle Ages gave birth, Florence was the one in which the love of liberty was the strongest, the cultivation of the intellect the greatest, and the laws the best framed and the best administered. Noted for the genius of its citizens, and the intelligence of its people, to Florence belongs the glory of having given to the world, during the Middle ages, a greater number of illustrious men than all the rest of Italy was able to send forth. Whilst the darkness of barbarism still hung densely over the British Isles, while knowledge there could find no resting-place save in the monastic cell, the poet, painter and schol

ar, daily met together as honored, cherished guests at the noble Florentine's board.

But amongst the many sons of Florence who shed honor on that republic in bygone days, there are none who left behind them names so well deserving our respect as Galileo and Michael Angelo, the first, astronomer and philosopher combined—the teacher of great truths to an incredulous world. Florence is full of the memorials of her two great sons; and in Pisa, where Galileo lived for several years as teacher of philosophy in the university there, his memory is indissolubly associated with the far-famed Cathedral and Leaning Tower of that city. Their very stones are eloquent to us of him, for with both these structures are connected incidents of no small moment in history.

To the philosophic mind, trifles are often fraught with teachings of wisdom. The swinging of a large bronze lamp, suspended from the roof of the Cathedral at Pisa, was apparently an incident of the most trivial description, but to Galileo that sight evoked a train of thought which resulted in the discovery of the theory of the pendulum. Hanging yet where it hung in the days of that great man, that lamp can never be looked on without interest.

Still more suggestive of Galileo than the Cathedral, is the far-famed Leaning Tower adjoining it, for here it was that he proved by a simple experiment, that the doctrines of Aristotle, which he had been appointed to teach in the University of Pisa, were fundamentally wrong. Denounced by his brother professors as an ignorant pretender in the school of philosophy, as the defamer of an illustrious and unerring sage and the disseminator of untruths, Galileo eagerly called out, 'Bring my doctrines to the test of experiment, and by this prove whether Aristotle's theory or mine, in regard to the law of falling bodies, is true." The challenge was accepted, and the Leaning Tower of Pisa was selected as the place where the demonstration was to be made.

Let us bring up the past before our view and see assembled around that wonderful Leaning Tower, grave professors and solemn sages, who have come, confident of triumphing in the approaching discomfiture of an ignorant pretender in the paths of science and philosophy. Around them cluster an eager crowd, looking with curiosity at that obscure young man, who, though alone and friendless, the object of reproach and scorn, yet strong in the power of truth, stands up before them with sparkling eye and undaunted bearing.

The experiment is to be made by means of two balls, one of which is twice as heavy as the other. If Aristotle be right in his theory of the velocity of falling bodies, the heavy ball, when dropped from the summit of the tower, should reach the ground in exactly half the time taken by the lighter ball to pass through the same space, both being dropped at the same time. If Galileo be right, the two balls should not differ one instant in the rate of their descents. Nothing can be simpler than the experiment, and nothing more clearly and easily ascertainable than its results.

The moment comes when the issue is to be determined, and at a given signal down drop the balls from the tower; they strike upon the earth in the same moment of time. A proud moment was it for that young sage, and exulting was the look he cast on the discomfited philosophers. Again and again the experiment was repeated with the same results; and from that day Aristotle lost the sway that he had exercised for centuries over the human mind.

But the pioneer of knowledge, the discoverer of truth, needs a brave heart to sustain him in his battle against error and ignorance in this world; and no one more than Galileo required the endowments of a daring spirit and unflinching mind. Through his whole life he had to contend with determined incredulity, and with ignorance that pertinaciously refused to be enlightened. "Oh, my dear Kepler," writes Galileo to his friend, "how I wish we could have one hearty laugh together. Here at Padua is the principal professor of philosophy, whom I have repeatedly and urgently requested to look at the moon and planets through my glass, which he pertinaciously refuses to do!" Unhappily for Galileo's lot in life, the Paduan philosopher was only a fair sample of the pseudo-scientific sages of his day.

Florence warmly cherishes the name and memory of the great astronomer, and exhibits to this day many memorials of him. Attached to the Museum is a temple erected by the present Grand Duke to Galileo, and here may be seen the telescope which revealed to him the satellites of Jupiter. The observatory where most of his observations on the moon were made, still exists; and the stranger is shown the residence where, blind, infirm, and weighed down by years and humiliation, his vexed and suffering spirit passed away.

But Florence possesses a still more touching memento of her great son than any of those described. In the church of Santa Croce, the stranger's step is arrested by the tomb that bears Galileo's name; and insensible is the heart that does not do homage to the illustrious dead—a teacher of truths which can never die, and who, by years of obloquy

and persecution (by the cardinals of the Roman Church) by imprisonment and a shattered frame, paid a heavy penalty for the distinction he enjoyed of being the greatest genius of his age.—*The Friend.*

THE husks of emptiness rustle in every wind; the full corn in the ear holds up its golden fruit noiselessly to the Lord of the harvest.—*Whittier.*

NOTICE.

Philadelphia Quarterly Meeting of Friends will be held at the New Meeting House, Chester Valley, on 3d day, 8th mo. 6th, at 10 A. M.

Friends will take the 7½ A. M. train at 13th and Callowhill, landing at Elwood Thomas' lane above the "*King of Prussia Station*," about 9 A. M.

Friends attending the Select Meeting on 2d day the 5th, will take the 7½ train for *King of Prussia*, or the 12.45 noon train from 13th and Callowhill, or the 1.30 P. M. train from 9th and Green streets, both the latter for Port Kennedy, where conveyance will be furnished to the Meeting House, distance about 1⅝ miles. Return tickets can be procured only at the offices in Philadelphia, good for the two days.

To the King of Prussia Station, on E. Thomas' lane, for 80 cents, and to Port Kennedy for 85 cents. Time of returning will be published next week.

FIRST-DAY SCHOOL ASSOCIATION (PHILADA.)

The next meeting will be held at Friends' Meeting house, Moorestown, N. J., on Sixth-day next, Eighth mo. 2d, at 11 A. M. Reports from the several school organizations, essays bearing on the cause, particularly in reference to teachers' meetings are requested, also the appointment of delegates if way opens for it. All interested are invited.

JOS. M. TRUMAN, JR., }
EMMA WORRELL, } *Clerks.*

The Executive Committee will meet at 8½ o'clock the same morning, and the sub-committees at 8 A. M. ANNA P. WOLLASTEN *Clerk.*

Passengers leave from upper side of Market street, Philadelphia, at 6 A. M.; 7 A. M. by special arrangement, and 10 A. M.; returning, 4.58, 6.39, 8.1 P. M.

Excursion tickets, 50 cents, good until the following Second-day.

MUTUAL AID ASSOCIATION OF FRIENDS.

Stated meeting on Second-day evening, 29th inst., at 8 o'clock, in the Monthly Meeting room at Race street. ALFRED MOORE, *Secretary.*

## ITEMS.

BRAIN-WORK costs more food than hand-work. According to careful estimates and analysis of the excretions, three hours of hard study wear out the body more than a whole day of severe physical labor. Another evidence of the cost of brain-work is obtained from the fact that though the brain is only one-fortieth the weight of the body, it receives about one-fifth of all the blood sent by the heart into the system. Brain-workers therefore require a more liberal supply of food, and richer food, than manual laborers.

THE FEUDAL SYSTEM, in some particulars, yet prevails in England. Thus, "heriot," or the forfeiture of the best beast or some other chattel to the lord of of a copyhold estate on the death of the tenant still exists, and the right has recently been exercised under circumstances of great hardship, where a farmer having been accidentally killed, the landlord's agent seized and carried off the finest animal out of a herd of four cows. This oppressive custom is censured by the English journals as a relic of feudal barbarism which should be forthwith abolished, and surprise is expressed that Parliament has not acted upon the report of the Real Property Commissioners condemning "heriots," which was made thirty years ago. The retention of the custom, it is believed, is due to the extreme slowness with which Englishmen advance in the course of admittedly necessary legal reform. The inevitable inequality of the tax alone, it is argued, is sufficient to condemn it, as a "heriot" may vary from a sheep to a valuable race horse or a picture by an old master.

THE raising of the ostrich in a tame state for its feathers is now carried on extensively in Africa. The birds are kept in inclosures, and fed on lucerne, with which the inclosure is planted. Every eight months they are plucked, some extracting the quill at once, and others cutting the quill a little above its insertion, and then removing the roots a couple of months later. The latter method is said to give better results with less injury to the bird. The yield is about fifty dollars per annum for each bird.

In breeding it is found to be best to allow one female to each male, though in the wild state five females are often attached to a single male. There are usually two broods in a year, and the male and female sit on the eggs by turns, the male generally taking the largest share of this duty. The female takes chief charge of the brood after it is hatched. The young are reared on chopped lucerne, and as they get older a little grain is given to them; they also require abundance of water, and a liberal supply of pulverized quartz and small bones. When grown, no food suits them better than chopped lucerne or trefoil, with an occasional supply of cabbage, fruit and grain.—*Scribner's for June.*

PURIFICATION OF TURPENTINE.—The use of turpentine, for cleansing gloves and other articles is materially interfered with by the unpleasant smell which remains behind, no matter how well rectified the turpentine may be. According to a recent French patent, this smell may be entirely destroyed by the distillation of the turpentine over tannin. Articles cleansed with turpentine thus treated are to be heated in a tub to a temperature of about 140 degrees, by which, according to the statement of the patentee, every trace of odor will be made to disappear.

USE OF ZINC-ETHYL IN ILLUMINATION.—Various propositions have been made for increasing the illuminating power of common gas, by the use of the liquid hydro-carbons; but their explosive character and other difficulties, have interfered with their employment in practice. It is now proposed to try zinc-ethyl or chloro-chromic acid, a brilliancy of flame being thus obtained more than sufficient to compensate for the additional cost. If hydrogen be passed through a mixture of zinc-ethyl, it takes up a quantity of zinc mechanically, and burns with a brilliant flame. If chloro-chromic acid be substituted for the zinc-ethyl, some chromium is carried off with the oxygen, and the light is more brilliant than before, and is said to have at the same time powerful actinic properties.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
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CONTENTS.

Memoir of Margaret Brown ..... 335
Away from Home ..... 358
Scraps from Unpublished Letters ..... 359
EDITORIAL ..... 360
OBITUARIES ..... 360
Extracts from Genesee Yearly Meeting ..... 360
Swarthmore Commemoration-Day ..... 364
POETRY—Midsummer—My Secret ..... 366
Stolen Secrets ..... 367
Notices ..... 368
ITEMS ..... 368

For Friends' Intelligencer.

## MEMOIR OF MARGARET BROWN.

BY BENJAMIN HALLOWELL.

(Continued from page 341.)

Nicholas and Margaret Brown having accomplished all that had been on their minds at Richmond, arrangements were made to leave the city the next morning, but in the night they felt a concern to visit a young man who was in prison under sentence of death for murder. Inquiry was accordingly made in the morning if they could see the prisoner *early*, and they were informed they could see him at once. We were escorted into the jail, and the door was locked after us, we were *then* informed that the young man, on account of some misconduct since his imprisonment, had been put in *irons* in the dungeon, and they would have to go down there to see him; which intelligence our friends received with composure, having no concern but to do their Heavenly Father's will. The Turnkey piloted us and as we passed through one door after another, we could hear the grating bolt turned behind us, until we arrived at the prisoner's cell below ground, which was about seven feet square with but one small window, and that strongly barred. After introducing us the turnkey excused himself on account of some pressing business, and withdrew. The same creaking bolts fastened the doors after him, as he ascended and went out, the echoes of which through the winding halls of the prison was peculiarly discomforting to me, leaving us thus separated from the outer world. Our friends, placid and unmoved except with concern for the poor criminal lying in irons on a mat before them, entered into feeling with him and expressed religious interest and sympathy, encouraging the hope that by repentance he might receive the pardon of a merciful God, and this he would assuredly do, if his repentance was sincere and deep. Their communications were very affecting, so much so that for the time, notwithstanding my nervous dread of such surroundings, I forgot I was in a prison-cell. My feelings were all absorbed in awakened interest for the convict, who was only about 21 years of age, well educated and of a good family. Margaret's supplication was particularly appropriate and touching. The prisoner thanked the Friends for their consideration and sympathy, but gave no evidence of deeper feeling.

We then left the city, journeying up the north side of the James River, in the counties of Henrico and Goochland. This is one of the finest agricultural disticts of the State, the "James River Bottoms" being famous for their fertility, and especially for their wheat growing quality. The attention of N. was arrested by the large fields, and the great breadth of land sown in wheat, which had a very fine appearance for the season of the year. The farms are generally large, with fine brick

mansions, and some appearance of style and grandeur in many of the surroundings; but it was noticed that there were very few orchards, many farms having no fruit trees, except perhaps a few in the garden, or somewhere near the house. On inquiry, the reason assigned was that "fruit would not ripen in that part of the country," which was interpreted to mean that it would be taken by the slaves before it had time to mature. For the same reason, the poultry and eggs which the family in one of these fine mansions have to use, we were informed, were nearly all purchased from the slaves.

We passed by Genito and Beaverdam, where Friends formerly had settlements, and travelled on to Tarleton Pleasants', a brother of Governor Pleasants, where we staid all night, and were very hospitably entertained. He kindly sent a messenger to give notice of a meeting the next morning about 5 or 6 miles distant, and also of one at Goochland Court House in the afternoon.

We passed a very pleasent, social evening. Margaret having been there before, on her religious visits to Virginia, had many inquiries to make after old acquaintances in whom she and the family were interested; and to see them enjoying the pleasurable reminiscences of by-gone years, was a gratification to those who sat by. The evening passed pleasantly away, and not without profitable reflections.

In the morning, an unexpected scene was presented. A snow to the depth of 8 or 9 inches had fallen in the night. We had 5 or 6 miles to go to meeting—did not know the road, and there was no one who could go with us, inasmuch as the riding horse had been taken the previous evening by the messenger to give notice of the meetings, and he had not returned. We, however, obtained tolerably minute directions, and Nicholas having the faculty of following courses well developed by experience in a frontier settlement in early life, we found the way with comparatively little difficulty, especially considering we had to break the track with our heavy carriage through the whole distance. In many places the limbs of the cedar and pine trees on the sides of the road, were so loaded down with the weight of the snow, that we had to relieve them of this before we could get our carriage under the branches. We, however, in no degree discouraged, arrived safely at the meeting-house, and in good time.

On our arrival, we were a little surprised at not finding the meeting-house open and a fire. But the door was not fastened, so we soon opened the house, and, having a box of matches with us, [what a great convenience these gifts of science are] had a good fire in the stove, to warm ourselves, and render the house comfortable for any others who might come.

We sat quietly and comfortably by the stove, but for some reason, *no one came!* We staid there till 12 o'clock, then secured the fire, shut up the house, and left it in its loneliness!

We were told afterward, if a meeting be appointed and the day prove such an one as that, so uncomfortable, and the travelling so heavy, it is the understanding of the neighborhood that the *Preacher* will not be there, and the *people* of course think it needless for *them* to go. When we arrived at Goochland Court House, we found, probably from the same cause, no preparations had been made for the meeting. The travelling *was very* bad, and the people might readily be excused for not venturing out.

"The Friends" accepted it all like true Christian philosophers, as they were. As was said on a somewhat similar occasion, by that valued, humble Friend, Abel Thomas, "when it appeared to be right to appoint a meeting, I attended to what appeared to be my duty; and then, if *anybody came*, well and good; and if *nobody came*, well and good also. It was Master's work, not mine." So our dear Canada Friends thought. They felt their minds entirely relieved from the concern, and seemed more cheerful, and their conversation was more free and interesting than for several days previous, when they had been under the heavy religious exercise from which they now felt relieved.

We found a comfortable hotel at the Court House, which is about 30 miles from Richmond, at which we put up, fed our horses, ate our dinners, and then set out for Fredericksburg. The weather had become very cold. A strong crust being formed on the snow, we had to break the track all the way, and finally came to a place where we did not know which road to take, having lost our reckoning in the numerous turns we had made. In this part of the country as in many other portions of the Southern States, the houses are all built on eminences remote from the road, so that travellers have no opportunity of gaining information by inquiry, unless they chance to meet some one on the road, and we seemed to be the only ones out that day. Upon consulting together, it was thought best that I should go to a house we saw half a mile distant, and inquire the way to Fredericksburg. The wind over the snow was extremely cold; very frequently my feet would break through the crust, and it proved to be an arduous and uncomfortable errand. When I reached the house, I could not obtain the information desired. Six or seven young women and girls came to the

door successively, but no one "could tell the way to Fredericksburg—had never been there,—when they went from home, they went to Richmond."

On returning to the carriage, after another laborious and fatiguing tramp, and reporting, Nicholas seemed more disconcerted at the ignorance of the people than he had been at the disappointment about the meetings. It was now nearly sun-set, no other house in sight, and we were in a perplexity to know what was best to be done. In a little while we saw a bright-looking colored boy coming toward us on a fine horse, who intelligently gave us all the information we desired, and told us we would find, within a short distance ahead, a comfortable place to stay all night, which we were glad to hear, for we were cold and tired.

We found every thing very comfortable at the public house except the temperature. It *was very cold.* The change in the weather had been so sudden, that they had not provided themselves with wood until that day, and it was all just cut, and of course green, with ice and snow adhering to it. Nicholas soon went out, found an axe, hunted up some dry blocks, which he quickly made into kindling-wood, and never gave up the undertaking till he had a large, comfortable fire, and a chair propped against each door to keep it shut, for no door had any attached contrivance, as a latch, for this purpose.

We passed the evening very pleasantly. My companions were cheerful and bright and enjoyed the comforts which were partly due to their own labor.

We were pleased to find when we set out in the morning that the track was somewhat broken, the neighborhood being now astir, hauling the wood they had cut the previous day. These things are not mentioned in an unkind or censorious feeling, for we are rather disposed "to hide the fault we see," but they are spoken of to show the improvidence, discomfort, and helpless condition of a people with whom industry and labor are erroneously regarded as disreputable, and hence to be avoided by persons of refinement and intelligence, they throwing all the domestic duties, upon the right performance of which the comforts of a family so much depend, on ignorant and careless "servants."

The time occupied in travel from place to place was by no means lost, our friends relating a great deal of their personal history, describing their home in Canada, and the religious visits they had made together, with many incidents of deep interest and instruction to me, all of which united us in still closer friendship.

By previous invitation, we put up on our return to Fredericksburg with a Methodist friend and his wife, who were very kind. It was now 6th day evening, and "the Friends" desired to have a meeting on First-day, with the citizens, and one in the evening for the colored people.

It devolved on me to make the necessary arrangements. I was directed where I could find the Methodist minister, whose house it was thought probable could be had for the meeting. He appeared to be a very pleasant, kind-hearted man, and manifested great willingness to accommodate "the Friends;" but said he had been but a little time in charge of the congregation, and he would not like to take the responsibility of permitting the house to be thus occupied without consulting the deacons. He then directed me where to find these officers of the church, and gave me permission to say to them, that I had his consent to the request, if the proposition met their approval.

I readily found the two deacons; both appeared to be sprightly, active young men, and I explained to them, that two elderly people, a man and his wife, approved ministers in the Society of Friends, were travelling at their own expense* on a mission of Gospel Love, and they felt a concern to have a religious meeting the next day, with the citizens of that place, if a suitable house could be obtained for the purpose, and I informed them what the minister had said in relation to their occupying the Methodist meeting house. They immediately inquired whether "the Friends" were "Orthodox or Hicksites." I replied that they did not regard themselves as coming under either of these appellations, but they were of the religious Society of Friends or Quakers, and were endeavoring, in their measure, in the Spirit of Love and good works to obey the injunction, "Freely ye have received, freely give." I added that I thought it right, however, to inform them that they belonged with those who were sometimes called Hicksites. The deacons then remarked, if they had been Orthodox, they could have had the House, but they could not permit it to be occupied by Hicksites. I told them, although I acknowledged their full right to grant or refuse the favor I had asked of them, yet I would be glad to know what was attached to the "Hicksites," as they termed them, that would cause them to deny the favor of their occupying the meeting-house. The young men were evidently embarrassed by this inquiry and they were unable to specify a single point of objection only, they had "*heard*

*This information it seemed necessary to give, in order that they might understand that there would be *no collection* taken up at the meeting.

that the Hicksites held dangerous views upon doctrinal subjects."

I felt for them, and after inviting them to consider whether it was in harmony with the spirit of Christ, to let a "hear-say" close the avenues of the heart against strangers, so as to check the flow of kindness, without knowing whether or not such hear-say had any real foundation, I bade them farewell in good feeling and proceeded to make an effort elsewhere.

The Baptist meeting-house had also been mentioned to me as suitable, and one that could probably be obtained; so I went to see the pastor. Hesaid he could not take the responsibility on himself of permitting the Friends to occupy his church, but if I could obtain the consent of some half dozen others whose names he gave me, he would be entirely willing. As he read the names over, and gave me directions for finding the persons, he mentioned the name of "an elderly widow lady, who lived a little out of the city." My mind at once inclined to see her first, and although the snow was melting and the walking very bad, I went to her house. Her manner was kind and cordial, and such as to inspire confidence at once. All the surroundings betokened wealth. On opening my business to her, in much the same manner and language I had previously done to the Methodist deacons, I told her I had been directed to her to know if she would be willing the Friends should occupy the Baptist house for that purpose. "*Oh! yes*, with all my heart," says she, "I wish well to all societies, and can say 'God speed' to every effort to do good." I then asked her, if she would be willing to express her consent on paper. "Yes, yes," she replied, and soon handed me a very full and feeling note to that effect, signed with a bold hand, as if her heart was in what she was doing. She was evidently, as might be expected from these characteristics, a woman of great influence with her congregation, and all I had to do, was to show that note to the others who had been named, to obtain their successive signatures. I then took the signed note to the pastor, who seemed gratified with my success, and told me the house should be in readiness for us at the time proposed, on First-day afternoon.

This being arranged, the next duty was to see the Mayor, and endeavor to obtain permission to have a meeting for the colored people in the evening. He received me very respectfully, and evidently entered into sympathy with the object of the Friends; but he said he was compelled reluctantly to tell me, that he could not "comply with their request to have a meeting for the colored people *in the evening*. They could have it by day-light." To explain the reason, he remarked to the effect, "You can form no idea of the intense nervous excitement in regard to the blacks, under which our whole population continually suffers, ever since the Nat Turner insurrection in 1831. The citizens sleep with arms by their bed sides; when a lady is feeble or sick, the fear of the rising of the colored people continually haunts her, so that not a day passes without my receiving communications stating that if I would send my officers to such and such a place, they will find there a company of blacks, plotting an insurrection. Such is the continual state of alarm and apprehension; and if under such circumstances, I were to give permission for a *meeting of the blacks to be held at night*, I have no doubt there would occur several deaths before morning from the increased nervous apprehension it would occasion."

This was said with an earnestness and emphasis that showed he felt, weightily, the sad truths he was relating. On hearing this sorrowful and unexpected statement, I told him the Friends had no idea of such a condition of things as he had represented, or they would not have made the request, and I was very sure they would cheerfully accept his decision to have the meeting in the day-time.

What a picture of deep and awful misery was unfolded by that officer, who knew the truth of it all from sad experience! Who cannot see the workings of the "Unseen Hand" in all this, causing a "fleeing when no one pursueth," and, like the plagues of Pharaoh, pleading for the liberation of the oppressed in order that by doing justice to them, the people themselves might know a deliverance from these terrible troubles and apprehensions which take from life all that is worth living for!

These two engagements occupied my time during the whole day. Our Friends Nicholas and Margaret, who had been making some visits to the sick and infirm, and receiving calls, were well satisfied with all I had done, and I felt that I had been favored with help, and preserved from saying or doing anything to occasion regret on retrospection "in the cool of the day."

The Meeting in the Baptist meeting house the next afternoon was very large, and very solemn. Nicholas was powerful in testimony appearing to have full access to the "Treasure House," and favored to hand forth to the people rich treasures both new and old. Margaret followed in a lively communication, and then kneeled in solemn supplication, petitioning the Good Father that He might "Bow the Heavens and come down," and rule in the hearts of the people. Truth rose triumphantly into dominion, and the meetin

closed under a feeling of precious solemnity.

The Baptist pastor, who was present, was thanked for his kindness in granting the use of his house, and he appeared much gratified. Several requests were received to have other meetings in the city, and houses were offered for the purpose, but they were respectfully declined, our Friends feeling now relieved. The Methodists, whose house had been refused, would, after this meeting, gladly have permitted them to occupy it, and it proved an instructive lesson to some of them, by which we hoped they profited.

The next afternoon, a meeting for the colored people was held. It was large and orderly, but was not satisfactory. The Friends spoke and spoke well, but did not get hold of the feelings of the congregation, so as to be placed in sympathy with them, of which the Friends themselves were sensible. Their minds did not find relief. This was the more regretted, as it was the last meeting it was their prospect to hold before we reached Sandy Spring.

In reflecting upon the subject afterwards, the cause was believed to be the unhappy relation, which was exhibited by the Mayor, as existing between the whites and the colored people—distrust and suspicion on one side, having by natural influences, awakened distrust and suspicion on the other—and the colored people felt a want, more pressing even than religious instruction,—that of personal freedom, and the confidence of those with whom they had daily intercourse. For the attainment of this, no hope was held out in the discourses they had heard, as attainable in *this* life. Death must intervene before they as a class had anything to hope for. This was a sad picture for them to contemplate. And, we being white people, and a number of the white citizens being gathered with us, there seemed to be an *uncertainty* in the minds of those for whom the meeting was particularly intended, where exactly to place us, which produced a want of that full confidence and sympathy between them and the speakers, which are essential to baptizing all into a feeling of oneness, harmony and love.

This reflection gave renewed conviction, that effective ministry does not depend wholly upon the *speakers*, but includes the *condition of the hearers*. As it is said in Scripture (Prov. vii.) "The preparation of the heart in man, and the answer of the tongue, is from the Lord."

A number of persons who had been at the meeting called to see us in the evening, as was the case the evening before, and many inquiries were made upon religious subjects which were satisfactorily answered, the Friends being favored "to divide the word aright" to sincere inquirers, so that the occasion was blessed and the parting was tender and affectionate.

The next morning, the Friends feeling clear of that city, we bade farewell to our kind host and hostess, and set off for my home, having to pass through the counties of Stafford, Prince William and Fairfax to reach Alexandria. The roads were heavy from the effects of the melted snow, so that it was nearly dark before we reached Dumfries, and then we had 5 or 6 miles further to travel in order to fulfil our promise to Henry Fairfax, who lived on the Potomac river. We thought it best to go on, however, and were glad afterwards that we did. They received us cordially and were hospitable to an almost unprecedented degree.

The next morning, a bountiful lunch was prepared for us to partake of on the road; After an edifying and comforting opportunity with the family, we bade them an affectionate farewell, believing we had been rightly directed in going there, and that the visit *had been blessed* to the *family* and to *ourselves*.

We then proceeded to my home in Sandy Spring which we were three days in reaching, making some calls in Alexandria and Washington, without anything occurring beyond the usual incidents of travel. N. and M. B. remained several days in the neighborhood, resting and making social visits among Margaret's former friends, to their mutual edification and comfort. Our journey occupied about three weeks, and we travelled over 300 miles, without any accident, indisposition, or anything to occasion regret, for which favor our hearts were tendered in gratitude to theGiver of all good.

The motive for recording these memoranda is that, as perhaps no complete account of any other religious visit made by Margaret Brown will be obtained, the history of the incidents and proceedings attending this journey might exhibit points in her character that would not otherwise be seen. It may also show some of the hardships and difficulties that ministering Friends, especially when they used to travel by private conveyance, had to encounter.

The part I had to perform was wholly in relation to external matters; but in the privilege of enjoying the society of these precious Friends day after day, and witnessing the example of their strict integrity of purpose, high moral standard, and devotedness to what they believed to be the will of their heavenly Father, I was deeply instructed, and felt richly rewarded for all the labor that devolved upon me.

(To be continued.)

For Friends' Intelligencer.

## AWAY FROM HOME.

DELAWARE WATER GAP HOUSE,
7th mo. 21st., 1872.

This is the third *First-day* in succession we have spent "*away* from home," and though there has been no visible or outward religious "*service*" here, as is the custom of the day, yet we doubt not but that the heart's incense has gone forth from many similarly circumstanced with ourselves, not only towards the home treasures left behind, but, it is hoped, with aspirations for that home not made with hands. Indeed, with our sublime surroundings, it is difficult to imagine how the reflective mind can avoid looking "from nature up to nature's God."

In our last, dated "Watkins' Glen," of the many attractions of which we spoke, we omitted to give our "*en route*," and to state we made a short sojourn at Mauch Chunck, prospecting a little amidst its wild attractions and riding over its renowned "Switchback," at one point on which "five minutes" are given to see what can be in that limited space of time, of a coal mine in the immediate vicinity.

Here the passengers are vigorously beset by little urchins whose faces as well as hands bespeak an intimate acquaintance with coal dust, offering for sale various little tokens of their handicraft cut out of coal.

But to return to Watkin's Glen. It is the custom of the proprietor on this day of the week to convene his family and such of his guests as may feel inclined, in the parlor about eleven o'clock in the morning, for worship, the occasion being free to all for such manifestation as may arise under a sense of duty, and in view of the solemnity of the motive for assembling. On this day week, one of the company (who is a kind of general superintendent of the boarding house,) read a portion of Scripture, briefly commenting on it in a liberal and practical spirit, and extending an invitation to any present to give such expression to their thoughts as might seem meet to them. Our Friend, T. F., of New York, was present, and in responding to, and appreciating the kindness of the invitation, referred appropriately to the beautiful day and our surroundings, approved of the plan that had been adopted of thus assembling together, desiring their encouragement, even if in the future it should be *only* the "*two or three*," and closing the meeting with an earnest supplication in which he again referred to this movement and for which he asked a blessing.

Very soon after the close of the meeting, the writer was applied to to know if a meeting could not be arranged for the employees in the evening, as their duties prevented their attendance in the morning. The applicant was reminded that with Friends nothing could be promised them on such occasions; but, as requested, the subject was opened to T. F., who, after some time given for deliberation, felt satisfied such an appointment should be made. Quite a large number convened in the parlor in the new house, embodying not only employees but a part of the boarders and some of the residents of the town of Watkins.

Our friend addressed the company very appropriately, showing the simplicity and practicability of true religion, that in our every day walks it was only necessary to do right to please God, and that this constituted Christianity, &c. He again addressed the Throne of Grace on the bended knee, during which a feeling of solemnity spread over the assembly, and the writer, before it separated, felt constrained to remark, that he believed that both the morning and evening service held in that room had been blessed.

There were present members of other religious denominations, as well as of both branches of the Society of Friends, and free expression was subsequently given to the feeling that in these periods of religious commingling the time had been pleasantly and profitably spent. One feature of the appointed meeting was worthy of imitation on future occasions of like character. Neither by profundity of words, nor an undue prolonging of the periods of silence was the meeting extended to a length calculated to weary those unused to our form of worship, a matter which we think does not always receive due consideration.

This house (Water Gap) is unusually orderly and quiet, which may in some measure be attributable to the absence of any *bar*. Everything seems well appointed and in place. We are now full to overflowing, the guests to-day numbering about *three hundred*, with a number "put out" to lodge in addition, while on last evening, we are informed, they refused to bring some from the station. This appears to be the condition of all the houses—the lowest one, also under the management of one of the Broadheads, having two hundred visitors.

The grateful and invigorating change in the weather appears to be appreciated by all, notwithstanding the breeze is so strong this evening as to drive nearly all the boarders into the house, and even there to necessitate the closing of most of the doors and windows.

On our way hither, we tarried a short time at *Elmira*, taking a ride through its most attractive street of private residences as well as the most prominent business portions. In the former, the houses (which were generally frame) were really very pretty, and in many

much taste was manifested in their construction and surroundings, in every case setting back some distance from the street, usually in the centre (as to width) of an ample lot with flowers and shrubbery.

The latter presented the usual bustle and hurry so characteristic of an American go-ahead itiveness. But we saw something which, while it was unique and amusing, reminded us of our own goodly city of Philadelphia. It is well known that we have two bridges spanning the Schuylkill, that have long since been pronounced unsafe, and yet they are travelled over daily by thousands. At Elmira, they have a large bridge spanning the river there, still more insecure and dilapidated. Many of the planks have been removed and some thrown criss-cross to make it impassable for horses and vehicles; but we think there was a kind of foot path almost level with the bed of the river retained. But the amusing part of the arrangement was a large, conspicuous "Notice," painted with black letters on a white ground, to the effect that said bridge was "dangerous," and that all persons crossing did it at their own risk, and this was signed "by order" of their City Council. The query arose, whether the "City Fathers" of Philadelphia might not with propriety inform in the same way our reckless thousands that Councils are not responsible for their safety, but that by their own acts they take their lives in their own hands! * * * *

In conclusion, permit us to speak of a matter that has forced itself on our notice during our wanderings, not only in this but previous years. It is simply the increase in the habit of smoking, and we would that a corresponding increase of a consideration for the preferences and even the health of many who do not participate, had also taken place, but such, unfortunately, is not the fact.

We know of no place whatever in travelling where you are safe from its intrusion, unless while in transitu in the "ladies car," and even there we have known it smuggled in. If an invalid seeks the broad piazza of the boarding house to inhale the "pure mountain air," and for which purpose he or she may have journeyed many weary miles, it is loaded with the fumes of many cigars, indulged in not only by those who are seated indiscriminately here and there, but by others who even promenade it from end to end, either with or without the company of their lady friends.

Should the parlor be retreated to, there the so called "fragrant perfume" penetrates from the piazza, and should the poor invalids, in utter despair, finally seek their own apartments, perchance even there, on the opposite side of the corridor, or from an adjoining room, may be seen the dreaded smoke curling either from the open door, or transom over the door, into their own rooms.

Time was when more care was exercised in reference to the annoyance of others, and while we would not be uncharitable, and know much of which we complain arises from thoughtlessness alone and from no desire to offend, we would simply ask such as indulge in the weed, to think of these things, and be a little more mindful of the rights and pleasures of others. J. M. E.

## Scraps

### FROM UNPUBLISHED LETTERS.

This is the day of Philadelphia Yearly Meeting and our thoughts have dwelt much with you. We viewed the large house on Race street, and the vast crowd of good people assembled, and almost heard the earnest exhortation of the Father's instruments pleading as Elijah did with the multitude, to leave off worshipping the vain things of this world and turn to the true God in whom is life, and hope, and comfort, who sends the rain and the harvest, and without whom all is death and sorrow, In the afternoon we fancied the happy reunion of the First-day schools in the same house, with its sea of bright faces; and as these were turned in mute attention to the leader of the exercises, my heart lifted its weak voice in prayer that the yet unstained pages of childhood's purity might be preserved, that when they are gathered to their Heavenly Father's house, they may join their voices in a concert of rejoicing and praise. Oh, why are we ever sorrowful, or weak, or desponding? How can sin find a resting place for a moment in the human heart that has once felt the glow of heavenly love and seeing its own nothingness has yearned to grasp the prize with a firmer hold!

To-night you are scattered, happy after the feasting at the heavenly table, and filling the few waking hours with social enquiries, or perhaps, the careful converse on points of practical christianity, and may, I hope, but little of dogma or doctrine. I long for a taste of the food that has been thus spread on the tables of social religious banqueting. To look at the quiet faces of the dear mothers of our Society always makes me better; their very presence is a sermon to my poor soul, and a strength to my tottering feet. They are soon to go, and who will console the children they leave behind them? In my recent illness, when

apparently nearing the valley of the shadow of death, I was much absorbed in contemplation, and my heart overflows when I remember the peace of mind that was vouchsafed by the mercy of a most Gracious Father—I almost longed to be released—and I tremble now lest it may not always so be. May His presence be with me to the end, and with His strength may my redemption be assured, unworthy as I am.

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My attending your approaching Yearly Meeting is very doubtful. The facilities for travelling may be a temptation that Friends have need to watch against, at least to use with care. I am willing Friends should travel by railroads, steamboats, and stages, when needful, but I would they should not be carried away with novelties, nor indulge themselves in following the current of popular customs, when Truth (if strictly attended to) would not sanction the indulgence. Cheap and speedy travelling may, without proper care, induce cheap visits.

I notice thy remarks on the ministry and the state of Society, but dear —— be faithful in thy day, and to thy portion of suffering, exercise and labor, for through these means, sometimes good results to others as well as ourselves. My dear young Friends —— and divers others whom I cannot now name, are affectionately remembered in the solicitude I feel for their "growth in the Truth," and strict adherence to its dictates. If the called and invited of the Lord are faithful, and obediently devoted to follow the pure and simple openings of Truth, I believe there must be a revival of primitive zeal and simplicity. Oh! that the designs of heaven may not be frustrated by the backwardness, unwillingness or disobedience of the visited, enlightened minds of the present day. So wishes, so fervently desires thy sincere friend.

# FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 3, 1872.

Excursions for the Poor.—In our issue of 7th mo. 20th, we drew attention to the project in New York for giving a day of recreation to all the poor children of its confined districts. For the information of those of our readers who are not in constant intercourse with Philadelphia, we would state that our citizens, with their usual open-handed liberality, almost immediately caught the inspiration from New York, and have already organized Committees to accomplish the same end during the present month, arrangements having been made for steamboat and other excursions, for which an ample sum has been contributed. The ready adoption of this philanthropic measure in two of our largest cities, shows its feasibility in all cities and towns where the poor are confined in unhealthy quarters, remote from country scenes. We doubt not these excursions will ere long rank among the benevolent institutions of our country.

DIED.

BACON.—On the morning of 7th mo. 6th, 1872, Margaret E., widow of David Bacon, in her 86th year; a valued member of Green Street Monthly Meeting.

## EXTRACTS FROM GENESEE YEARLY MEETING, MEN'S.

(Concluded from page 348.)

Santee Agency, 5th mo. 14th, 1872.

*Dear Folks at Home:*—We find that the longer we are with the Indians the better we can work for them; becoming better acquainted with their necessities and character, and thus acting more intelligently with them. In the matter of building houses for them on their respective claims, A. M. Janney had intended to put up frame houses, the work of which would have to be done by the carpenter and apprentices; but as it was desirable to get the Indians all settled immediately, that they might commence to work for themselves, this scheme was found impracticable. The plan in operation now is that each man is expected to put up his own cabin (a log one), the carpenter furnishing doors, windows, benches, tables, and cupboard. He can also get at the saw-mill, boards for a floor and roof. Some of them make quite a comfortable home in this way. The roof is sheeted with inch boards, then covered with tarred felt paper, and then with dirt, making it warm in winter and cool in summer.

Is the Government prompt in fulfilling its obligation towards the Indians? So far as this tribe is concerned, I think the Government has lately been quite liberal and punctual in granting subsistence and implements when applied for, particularly if we take into consideration the fact that the Santee Indians forfeited all their property in the massacre of 1863, and are now wholly maintained by special appropriations of Congress. Advertisements are now out for next year's supplies, commencing July 1st, being for 500,000 pounds of beef, gross; 36,000 pounds of bacon; 14,000 pounds of coffee; about 25,000 of sugar; 3,600 pounds of soap; and 1,500 pounds of tobacco; and I suppose the

clothing is being furnished now. Bank funds being furnished for pay of employees, for purchase of implements, seeds, building material and for various purposes; for 1st and 2d quarter this year, about $20,000—which, when distributed, does not amount to so much as it would seem at first thought; (our tribe numbering, in round numbers, about 1,000,) and yet it is sufficient for all present purposes.

It is found to be a very difficult job to give satisfaction in issuing wagons, plows, harness, &c., as not enough can be bought at once to go all round. In such cases, the Agent endeavors to supply the most worthy ones first.

Do we require any more assistence from our meeting? This is rather a difficult question to answer correctly. Assistance is valuable when given of the right kind and at the right time. Last season the annuity goods were not given out until midwinter, and many old men and women suffered considerably in consequence. Several boxes of clothing were sent out by Friends from different parts, but did not arrive until the other goods were given out. Anything sent out here should be started so as to get here before navigation closes, as rates from Sioux city here are from fifty to seventy-five cents per 100 pounds higher in winter. Goods of any kind sent out, should be accompanied by an invoice, so that we would know from whom and whence they came.

Indians generally value relationship of any kind very lightly. Little children are neglected; old women must do the work; and old men are of no account, and consequently it is these classes (aged men and women, boys and girls to ten years old,) that we have to help with charitable contributions. For sick persons, tea and dried apples are the principal wants. We have a fund from the Government for sick rations, with which we get candles, crackers, &c.

If the Yearly Meeting wish to do anything for these Indians, they should appoint a correspondent to communicate with the Agent or some of us here.

If there are any who feel pretty liberal and wish to engage in a good work, I think there is a good chance for them to do so successfully, by sending out a couple of women to teach the young women how to sew, and do house work. Now that the Indians are becoming settled on their claims and are getting houses, cook-stoves and some furniture, something of that kind would be of great value to them. I think that the Government would furnish a building and contribute considerable to the support of a manual labor school, if sufficient interest was taken by our Society to get it started. I would much rather have the Indians to learn how to do for themselves than to see the most bountiful supplies furnished them without any effort on their part.

Our Agent received by yesterday's mail the possessory titles to the Indian claims that have been allotted. They are not transferable, but are a good title for the Indians, who would always be trading if they held their land in fee simple. The titles are for 80 acres to the head of each family, and there are very few families of more than three persons.

The religious interests are left entirely to the care of the two missions which have been established for a number of years, and thus have a prior right to do this part of the work as they think best. Our mission is more properly to teach them how to help and sustain themselves by well directed labor, also to inculcate good moral principles and form habits of industry, frugality and economy.

In giving the Government credit for promptness and liberality, I omitted to mention the complicated machinery operating between it and us, which is frequently a great drawback, preventing us from making purchases in season, and doing work when most needed: the principle impediment being this Board of Indian Commissioners, an irresponsible body, working without pay and when they choose, and composed of rich men of Philadelphia and New York, whom, I presume, want a pastime.

To run our Agency a quarter, we have first to make out an estimate for funds, and forward the same to the Commissioners; then a list of articles, and probably their cost, is to be submitted to this Board for approval. If approved, we make the purchases, and forward the bills again to the Board for approval. The bills are then sent back to us for settlement. When paid, we have to make up all the accounts in quadruplicate—one copy being for the Board of Commissioners. When you take into consideration the fact that all our correspondence has to pass through the offices of the Superintendent and the Commissioners, you can form some idea of the time it takes.

I understand one or two of the Board are to be with us the latter part of next month. We would all like very much to see a delegation from our Yearly Meeting this summer. I think the Committees that were out last time, would see quite an improvement, in some respects at least, in the working of our Agency.

Agent Farmer, his son and myself, were up at the mill to-day, and found Fred. running it. He had got the dam high enough and water raised sooner than we expected. George

and his apprentices are there this week, and several farm hands, making quite a gang (I think about 25,) at the boarding-house, with two cooks to serve up the necessaries.

As ever, affectionately yours,
WM. J. PHILLIPS.

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OMAHA, NEB., 4th mo. 26th, 1872.

*To the Convention on Indian Affairs, of Friends representing the Yearly Meetings of Philadelphia, New York, Baltimore, Ohio, Indiana and Genesee:*

*Dear Friends:*—Since assuming the duties of this office, on the 1st of 10th mo. last, the condition of the Indian tribes in the Northern Superintendency has not materially changed from their situation so fully reported to you in Baltimore by Samuel M. Janney, the late Superintendent.

The winter has been unusually cold and stormy, and the three tribes who still partially depend upon buffalo hunting for their subsistence, have been unsuccessful in procuring from that source the usual supply of meat and robes; but the same severity of weather having driven to the shelter of the timber on their Reservations, numbers of deer—and the last year's crop of Indian corn and beans being larger—it is believed there has not been much suffering on account of the failure of the usual supplies. The Agents have endeavored to relieve such cases as have appeared, and so far have made no special call upon the Department for aid.

I have received official notice that drafts of bills, to dispose of a portion of Omaha, Otoe and Pawnees, and all of Reserve and the Sac and Fox Reservations, were early submitted to the Secretary of the Interior, for the action of Congress. It is believed these bills have not yet been acted upon by Congress.

The Indian appropriation bill for the year 1873 has passed both Houses of Congress, with amendments, as originally presented to the House of Representatives. This bill provided for the payment to the tribes of this Superintendency, the usual annuities and interests due under treaty stipulations; and in addition thereto, to the Pawnees a sum of money for the erection of two additional school-houses for day schools, and the support of teachers therefor, and supplying them with fuel, books and stationery. Also the Winnebagoes, the sum of $100,000, to be used in improving their lands, purchasing stock and agricultural implements, erecting houses, providing schools, and in any other way promoting their civilization and comfort—the said amount to be taken from the sum in the Treasury of the United States, belonging to said tribe.

The Sac and Fox Indians, numbering 80, appear to be unanimous in the desire to remove to the vicinity of the Sac and Fox Reservation, in the Indian Territory. Having made very little progress in civilization where they are, it is believed such removal will not materially change their condition.

The Otoes and Missourias have had a strong desire to send a delegation to the Osage Reserve in the Indian Territory. The Osages are relatives of the Missourias, and speak the same language with the Otoes and Iowas. The object of this visit is preparatory to the removal of the tribe there, if the country should please them.

Their Agent and myself have used all proper means to dissuade them from the proposed visit, but they now appear unanimous in sentiment upon the subject, and so unsettled that we thought proper to allow a small company of them to go. If the country should please them, I believe the visit will result in good.

The sanitary condition of the tribes is good; there has been fewer deaths from disease than usual. Two young men were frozen to death while hunting, and two deaths from violence have occurred. In one of the latter cases the suspected murderer (an Indian) is under arrest at the Agency.

The National and State authorities report that they have no jurisdiction over cases of crime committed by Indians upon Indians. It has been usual heretofore to try such offenders in a council composed of the Agent and chiefs of the tribe; and in cases of graver crimes, to send the offender to the military guard-house for confinement.

The military authorities are not favorable to taking charge of Indian prisoners, and it is important that until Congress shall enact laws appropriate to such cases, a concise and simple code of laws for the suppression and punishment of crime among Indians, be prepared for the tribes of this Superintendency, and that such offenders receive punishment by confinement on the Reservation, under the care of their Agents. The Winnebagoes and Santee Sioux have not yet received patents for the lands allotted to individuals in their tribes in 1870. On all proper occasions, I have called the attention of the Commissioner of Indian Affairs to this fact.

In a letter addressed to me, and dated Dec. 1st, 1871, he says, "a communication has this day been addressed to the Commissioner of the General Land Office, requesting that the patents to the Winnebagoes be issued without unnecessary delay."

It is of special importance that patents be early issued to the Santee Sioux. This portion of the Sioux confederate tribes, is no recognized by the Government as a separat

tribe, but is classed with others under the general head of "Sioux of different Tribes." The Government has reserved for the Sioux the country lying between the northern boundary of the State of Nebraska and the 46th degree of north latitude, and the Missouri River and the 104th degree of west longitude, with other Reservations occupied by them east of the Missouri River.

These Reservations, secured to them by treaty of April 20th, 1868, do not include the lands occupied by the Santee Sioux, which are in the State of Nebraska and west of the Missouri River. Said lands were withdrawn from market by order of the Executive, March 1st, 1866, and their possession by the Indians is dependent upon the pleasure of the President.

The Santees are satisfied with their home, have constructed flouring and saw-mills, made other valuable improvements, and are now improving their allotted lands as rapidly as circumstances will admit. Efforts have already been made by interested parties for the removal of this tribe, and I desire to call the special attention of Friends to their situation. Should the pending bills for the sale of portions of Indian Reservations pass Congress, and the amendments to the Indian Appropriation Bill not having affected that portion of it relating to the Winnebagoes, it will become necessary to construct manual labor schools on the Winnebago, Omaha and Otoe Reservations; and it is very important that proper plans for such school buildings shall be perfected. If there are Friends who have plans for the construction or the arrangement of such buildings, for the tuition and boarding of, say seventy-five pupils each, and the necessary teachers and care-takers, or have any valuable ideas or suggestions to offer thereon, and will gratuitously contribute them to this office, their labors will be properly appreciated and acted upon.

From recent reports received from the Agent, it appears there are twelve schools on the Reservation, having 23 teachers—9 of whom are males, and 14 females; 2 teachers of each sex are Indians; the number of scholars on the roll is 819, with an average daily attendance of 496. In addition to the above, there is one evening school and six First-day schools, which are well attended and their value appreciated.

These schools are all conducted in the English language, with the exception of the two Mission schools at the Santee Agency, which are taught in the Dacotah language. The influence of these schools for good is very great, and the parents in all the tribes where they are established are not only favorable to schools, but take a deep interest in them and the progress of their children in school learning. The Indians of Nebraska are improving in their condition, and gradually advancing in civilization; and if the present just and humane policy is continued towards them, I am firm in the opinion that the youth of the present generation may be made useful citizens of the State.

Your friend,
BARCLAY WHITE,
*Sup't of Indian Affairs.*

The proceedings of the Committee were satisfactory to this meeting, and the communications have tended to stimulate us to press onward in the work; and the Committee were encouraged to faithfully discharge all the duty which opens before them in relation to the Indians under our care.

The recommendation of the Committee to place at their disposal a sum of money to be used at their discretion, to elevate and instruct the women in sewing and housekeeping, was united with: and our Quarterly and Half Yearly Meetings are requested to raise their respective proportions of four hundred dollars for that purpose, and pay it to the Treasurer of this meeting.

The Committee to whom was referred the proposition from Pelham Half Yearly Meeting, to hold the Yearly Meeting at Yarmouth, Ontario, one-third of the time, proposing to report at this time the meeting uniting therewith, with the concurrence of women Friends, they presented the following report, viz:

We, the Committee to consider the proposition from Pelham Half Yearly Meeting, requesting that the Yearly Meeting be held one-third of the time at Yarmouth, Ontario, have all met, and are united in the Yearly Meeting granting their request.

After deliberating thereon, the meeting unites with the report of the Committee, and concludes hereafter to hold its sessions in rotation as follows: At Yarmouth, Ontario, in 1873; at Farmington, N. Y., in 1874; and at Pickering, Ontario, in 1875, and so on, alternately—Women's Meeting concurring.

The business of the meeting being concluded, and having been enabled in its transactions to witness the preserving, sustaining and guiding hand of the Master of all rightly-gathered assemblies, to preserve us in love with each other, to sustain us in forbearance and Christian condescension, and direct us in wisdom, we feel to acknowledge the grateful emotions which fill our hearts and warm them toward each other; and under this precious influence we separate, to meet at Yarmouth, Ontario, the usual time next year, if consistent with the Divine Will.

JOHN J. CORNELL, *Clerk.*

From "Delaware Tribune."

SWARTHMORE COMMEMORATION-DAY SIXTH MONTH, 1872.

The exercises began at 11 oclock, in the general collecting-room—the room which Hannibal Hamlin, of Maine, when once visiting the place, pronounced the finest school-room he had ever seen. In presence of a large audience, Samuel Willets, of New York, first addressed President Magill as follows:—"This appears to be the proper time to repeat, what was hastily said to thee at the last meeting of the managers, that the board, after full and careful consideration, had determined to enlarge thy sphere by investing thee with the title of President of Swarthmore College, a title which in our opinion thou hast richly earned, both by the great interest thou hast manifested in our institution and the faithful manner in which thou hast discharged the duties of thy office, equally to the satisfaction of the board, the prosperity of the college, and the best interests of the students. It is my fervent desire, and in that desire my co-managers join, that by the blessing of Heaven it may be permitted thee so to conduct the affairs of this institution that these students and those who succeed them, may, when they leave college to enter other scenes and fields of action, be strengthened to meet them, and be fitted for a career of usefulness wherever they may be placed." President Magill then delivered his inaugural address, a portion of which is here given:—"It is with no ordinary emotions, that, after three years of labor here, I accept to-day this mark of your esteem and confidence. Deeply feeling as I do the great burden of responsibility which it involves, I would never accept it but for the full assurance which my experience gives me that I shall receive in the future as in the past the most efficient aid and encouragement from the board, as well as the sincere sympathy and cordial co-operation of the faculty, the teachers and the students with whom I have been so pleasantly associated from the beginning of this work. It is indeed no task to be lightly undertaken, no burden to be assumed without long and serious and prayerful consideration. In view of the far-reaching consequences of a mistaken policy in the molding and management of a great institution like this, consequences which may affect many future generations, well may the most thoughtful and experienced reflect before rashly putting the hand to the work. While considerations like these make me shrink from so momentous an undertaking, I am cheered and strengthened by the reflection that, as the growth of this institution in the past has been the result of the combined and harmonious efforts of the many, rather than of the molding and directing influence of any single individual upon whom the principal burden has fallen, so its future growth and prosperity are likely to depend upon the combined and harmonious efforts of many able and experienced minds with whom I shall be called upon to co-operate and upon whom I can confidently rely for needed aid and counsel in carrying forward this important work. Relying then upon the co-operation of able coadjutors, not wholly distrustful of my own powers, and humbly dependent upon Him without whose aid all human enterprises must fail of their high intent, I accept the position to which I have been chosen and go forward with confidence and hope to bear the burdens and meet the reponsibilities which it brings. It is proper at this time to refer to the success of what has so often been called our experiment of the co-education of the sexes. So far as the admission of young women to our higher institutions of learning is concerned it is indeed too true that most of these are still closed against them, but the education of boys and girls, and of young men and young women together, in the home, and in many of our ordinary or lower grades of schools is surely nothing new or strange. The real objection to educating young women with young men in our colleges cannot surely be based upon the impropriety of their being thus associated in their literary and scientific pursuits, but must be grounded in the belief, whether admitted or not, of the mental inferiority of women; and that while girls are equal to boys in our common and higher schools, young women cannot cope with young men in the difficult and abstruse studies of the collegiate or the post-graduate courses. While many of the objectors to the system of the co-education of the sexes would scarcely admit, even to themselves, that they were influenced by such a consideration, yet a careful analysis of the views of the objectors will clearly show that they can base their arguments on no other ground. While we do not for one moment admit that this objection is well grounded, it would be useless to deny it; time and experience must place upon it the seal of condemnation. Our experiment then of the co-education of the sexes, if experiment we must call it, has not only been eminently successful thus far, but not one of those connected with the management of this institution would, for a moment, entertain the idea of a change. The University of Michigan has already practically decided the question and pronounced it a success. The Cornell University is likely soon to follow her example. Harvard admits women to her post-graduate course, and has within a few days appointed a committee to consider the propriety of admitting young women as undergraduates; and Yale must

ultimately unite with her sister colleges of the East, and the young and vigorous institutions of the West, in giving to this movement the seal of her approbation and the influence of her example. I cannot permit this opportunity to pass without referring to what I conceive to be the greatest need of this institution at the present time. It must never be forgotten that the building and appurtenances do not constitute the college, but only the home in which the college is to reside. The college proper is made up of the men and women who fill the professors' and teachers' chairs, and of the students who come here to seek instruction. What has been done to prepare for their reception and accommodation is well, and a very important part of the great work, but it must be remembered that this is but the beginning of what must be done in the same direction if we would make Swarthmore truly and perfectly fulfil the object for which it was established. Schools of a lower grade may be expected to be self-sustaining, for the plain reason that they expect to receive from the public all they give. Not so with the colleges and universities which furnish facilities for the highest culture, and in which the best educational talent of the country must be employed. Reason, as well as all the experience of the past, must teach us that to maintain a college proper, or even a school of the very highest grade, large endowments are necessary, for the obvious reason that such an institution always expects to give to the public much more than it receives. The pressing want, then, of this institution, is an educational endowment, to enable it to extend to students of limited means opportunities for the broadest culture, and special endowments to give a liberal support to professorships in the various departments. Thus shall we be able to present to the students of Swarthmore facilities for pursuing their studies here equal to those of the best colleges in the country, and to present these opportunities, not only to the wealthy or to those in moderate circumstances, but, through the aid of the educational endowments, to all who may seek an education within these walls. While making the various provisions for the thorough intellectual training of those who are committed to our care, and for the preservation of their health and strength by the best of all medicines—an abundance of fresh air and exercise, —that they may have 'sound minds in sound bodies,' may those of us upon whom this solemn trust devolves ever remember that we utterly and signally fail in our high and noble mission if all our efforts are directed toward an end in the training of the muscles and the development of the mind. The world is full of illustrious examples of the evil effects of high intellectual culture without corresponding moral training. So far from being really benefitted, that mind is only made more potent for evil which is strengthened and developed by a thorough course of intellectual gymnastics, while the moral and spiritual nature remains undeveloped. In this matter let us hope and believe that Swarthmore, with her community of young men and young women, and boys and girls educated together, and her mild and gentle home discipline and home influence, may serve as a worthy example to many of the institutions of our country which claim a higher name. Although Swarthmore is, by its charter, under the control of the members of the religious Society of Friends, it must not for one moment be supposed that it is, or is intended to be, a narrow or sectarian institution in any objectionable sense of that term. It should be the aim of those in authority here to keep before the minds of the young the important truth that the best and most effective religious teaching is always through the example of the daily life. No matter what our professions may be, they can avail nothing as an example unless we be in reality what we seem to be. The motive presented for every act must be the real motive, the secret spring which prompts us, and not a cover to hide our motives from the world. We must act the truth every day and hour. Then shall we reap the rich reward of seeing the young around us, those keen observers of human nature, imitating our example, and questioning every act of their lives. Honesty and integrity, truth and candor know no sectarian limits. It is upon this common ground, the simple and practical religion which Christ taught and exemplified by his daily life, that we, as Friends, profess to stand, agreeing among ourselves to disagree upon minor matters—the theories of theologians—but to agree upon the weightier matters of the law, judgment, mercy and faith, and the practical homely duties of every day life. If this be sectarianism we claim no exemption from it, but if, as we believe, it is too liberal and comprehensive to be included in that term, then we claim that Swarthmore cannot be justly charged with being a sectarian institution. That it has a high and noble mission before it, to advance and to elevate the society which gave it birth, not merely for the society's sake, but for the sake of the world in which this society has silently wrought so great a work, we confidently trust and hope, and humbly relying upon Him, without whose aid our strength is weakness, let us meet and master our duties as they rise."

The exercises by the pupils commenced with the Sophomore class; Herman Hoopes, of Philadelphia, gave, as a declamation, a poem

by Oliver Wendell Holmes, which was rendered with peculiar grace, spirit, and naturalness of tone and gesture.

A dialogue followed between Mary Procter of Philadelphia, and Elizabeth S. Woolston of Mt. Washington, Md., in which the alternate claims of "Eyes and Ears" were well argued, with appropriate illustrations. This dialogue, like all the other exercises, except the two declamations, was the composition of the speaker; and, like the rest, was not read but recited, the speakers being quite "word-perfect."

Ferris W. Price, of New Brighton, Pa., next gave an interesting and patriotic review and eulogy of the life of Abraham Lincoln.

"The Problems of the Age" were presented by Ellen H. Evans, of West Chester, Pa., very earnestly, with a full plea for radical reform.

Bradbury Bedell, of N. Y., gave an essay on "Silence," as excellent in its thought as polished in its language.

A declamation by George E. B. Conrow, of Philadelphia, was given with much force and vivacity of gesture.

The exercises of the Sophomore Class concluded with a sprightly essay entitled "Our Boys and Girls," by Anna T. V. Griffin, of Brooklyn, N. Y., the vivacious characterization of which drew signs of pleasure and approbation from the pupils, as well as the guests, although overt applause was strictly forbidden.

After a short recess, the Junior Class exercises were commenced by Elizabeth C. Miller, of Morris, N. Y., who spoke of "Compensation" with depth and purity of religious thought, and given with equal purity of speech.

Sarah H. Acton, of Salem, N. J., spoke in spirited words of "Labor"—the blessing, not the curse pronounced upon our first parents.

An essay upon "Truth," in its broadest, as well as its most particular sense, was given by Loundes Taylor, West Chester, Pa.

Hetty T. Moore, of Sandy Spring, Md., gave an elegantly compacted biography of Francis Bacon, with very just remarks upon his failures as a man.

The list of exercises concluded with an admirable address upon Capital Punishment, by Helen Magill, of Swarthmore. The well-worn theme was treated with a novelty of illustration which invested its arguments with renewed force, the speaker rising with her theme to really touching eloquence.

At the conclusion, after a few solemn words from Samuel Willets, and a pause of utter quiet, the audience separated, bearing away the impression of a remarkably interesting commemoration, graced by such maturity of thought and earnestness of feeling on the part of the performers as to create surprise, as well as gratification, speaking most strongly in praise of the influence and training which are thus molding these young lives to such fair forms. And yet Swarthmore College is still in its infancy, so much so that not till next year will it send forth its first graduating class. Seeing these things in the green tree, we look with great hope for the still increasing solidity and strength of the dry.

Selected.

## MIDSUMMER.

BY R. W. EMERSON.

Around this lovely valley rise
The purple hills of Paradise.

Oh, softly on yon banks of haze
Her rosy face fair Summer lays.

Becalmed along the azure sky,
The argosies of cloudland lie,
Whose shores, with many a shining rift,
Far off their pearl-white peaks uplift.

Through all the long midsummer day
The meadow-sides are sweet with hay;
I seek the coolest sheltered seat,
Just where the field and forest meet—
Where grow the pine trees tall and bland,
The ancient oaks austere and grand,
And fringy roots and pebbles fret
The ripples of the rivulet.

I watch the mowers as they go
Through the tall grass a white-sleeved row;
With even strokes their scythes they swing,
In tune with merry whetstone's ring;
Behind the nimble youngsters run
And toss the thick swarths in the sun;
The cattle graze, while, warm and still,
Slopes the broad pasture, basks the hill.
And bright when Summer breezes break,
And green wheat crinkles like a lake.

The butterfly and humble-bee
Come to the pleasant woods with me;
Quickly before me runs the quail,
The chickens skulk behind the rail,
High up the lone wood-pigeon sits,
And the woodpecker pecks and flits;
Sweet woodland music sinks and swells,
The brooklet rings its tinkling bells,
The swarming insects drone and hum,
The partridge beats his throbbing drum,
The squirrel leaps among the boughs,
And chatters in his leafy house,
The oriole flashes by, and look!
Into the mirror of the brook,
Where the blue-bird trims his coat,
Two tiny feathers fall and float.

As silently, as tenderly,
The dawn of peace descends on me.
Oh, this is peace! I have no need
Of friend to talk, or book to read,
A dear Companion here abides;
Close to my thrilling heart He hides;
The holy silence is His voice;
I lie and listen, and rejoice.

## MY SECRET.

BY SUSAN COOLIDGE.

Have I a secret? Nay, you see me busy
And merry always; so you think and say,
Why with your idle ponderings cloud and darken
This sunny day?

I have no secret for the world to question,
Nor even for my dearest ones to chide.
My secret I can whisper to the Master;
To none beside.

Like the iron belt beneath the royal mantle,
Close to my heart I press it, aching slow.
You see me smile; the smart beneath the laughter
You cannot know.

In that dear ear which ever listens, hearkens
The faintest breath of human woe or pain,
My voiceless voice pours an incessant question,
Like dropping rain.

Why is it, Lord, why is it? thus I murmur.
No answer comes, or on the wind's low sigh
A far-off whispering voice says, "Wait my daughter,"
Or "By and by."

I could not bear my load without this easing;
Into this secret deep my all I throw.
That He is there, is listening and is loving,
Is all I know. —*The Independent.*

## STOLEN SECRETS.

A manufacturer in these our days holds his own against competition by force of capital, knowledge of science, and skill of workmen. He has no secret beyond that of producing the best article at the lowest price. One hundred years ago the case was different. What man discovered in the arts he concealed. Workmen were put upon their oath, never to reveal the processes used by their employers. Doors were kept closed, artisans, going out were searched, visitors were rigorously excluded from admission, and false operations blinded the workmen themselves. The mysteries of every craft were hedged in by quickset fences of empirical pretention and judicial affirmation.

The royal manufactories of porcelain, for example, were long carried on in Europe with a spirit of jealous exclusiveness. His Majesty of Saxony was especially circumspect. Not content with the oath of secrecy imposed upon his work people, he would not abate his jingly suspicion in favor of a brother monarch. Neither king nor king's delegate might enter within the tabooed walls of Meissen. What is erroneously called the *Dresden* porcelain —that exquisite pottery of which the world has never seen the like—was produced for two hundred years by a process so secret that neither the bribery of princes nor the carrulity of operatives ever revealed it.

There is still standing, close by Temple Bar, in London, an old chemist's shop. The proprietor of it in days gone by enjoyed the monopoly of making citric acid. More favorably circumstanced than other secret manufacturers, his was a process that required no assistance. He employed no workmen. Experts came to sample and assort and bottle his products. They never entered the laboratory. The mystic operations by which he grew rich were confined to himself. One day having locked the doors and blinded the windows, sure as usual of the safety of his secret, our chemist went home to dinner. A chimney sweep, or a boy disguised as such, wide awake in chemistry, was on the watch. Following the secret-keeper so far on his way toward Charing Cross as to be sure he would not return that day, the sooty philosopher hied rapidly back to Temple bar, ascended the low building, dropped down the flue, saw all he wanted, and returned, carrying with him the mystery of making citric acid. A few months after, and the price of the article was reduced four-fifths. The poor man was heart broken, and died shortly afterward, ignorant of the trick by which he had been victimized.

The manufacture of tin ware in England originated in a stolen secret. Few readers need to be informed that tin ware is simply thin iron plated with tin by being dipped into the molten metal. In theory it is an easy matter to clean the surface of iron, dip it into a bath of the boiling tin, and remove it, enveloped with the silvery metal, to a place for cooling. In practice, however, the process is one of the most difficult in the arts. It was discovered in Holland, and guarded from publicity with the utmost vigilance for nearly half a century. England tried in vain to discover the secret, until James Sherman, a Cornish miner, crossed the Channel, insinuated himself surreptitiously into a tin plate manufactory, made himself master of the secret and brought it home.

The history of cast steel presents a curious instance of a manufacturing secret stealthily obtained under the cloak of an appeal to philanthropy. The main distinction between iron and steel, as everybody knows, is that the latter contains carbon. The one is converted into the other by being heated for a considerable time in contact with powdered charcoal in an iron box. Now steel thus made is unequal. The middle of a bar is more carbonized than the ends, and the surface more than the centre. It is, therefore, unreliable. Uniform work cannot be made out of it. For many purposes it will answer, but where accuracy is required it falls. Nevertheless, before the invention of cast steel there was nothing better.

In 1760 there lived at Attercliffe, near Sheffield, a watch maker named Huntsman. He became dissatisfied with the watch springs in use, and set himself to the task of making

them homogeneous. "If," thought he, "I can melt a piece of steel and cast it into an ingot, its composition should be the same throughout." He succeeded. His steel became famous. Huntsman's ingots for fine work were in universal demand. He did not call them cast steel. That was his secret. About 1770 a large manufactory of this peculiar steel was established at Attercliffe. The process was wrapped in secrecy by every means within reach—true and faithful men hired, the work divided and subdivided, large wages paid, and stringent oaths administered. It did not answer. One midwinter night, as the tall chimneys of the Attercliffe steel works belched forth their smoke, a traveller knocked at the gate. It was bitterly cold; the snow fell fast and the wind howled across the moor. The stranger, apparently a plowman or agricultural laborer seeking shelter from the storm, awakened no suspicion. Scanning the wayfarer closely, and moved by motives of humanity, the foreman granted his request and let him in.

Feigning to be worn out with cold and fatigue, the poor fellow sank upon the floor and soon appeared to be asleep. That, however, was far from his intention. He closed his eyes apparently only. He saw the workmen cut bars of steel into bits, placed them in crucibles, and thrust the crucibles into a furnace. The fire was urged to its extreme power until the steel was melted. Clothed in wet rags to protect themselves from the heat, the workmen drew out the glowing crucibles and poured their liquid contents into a mould. Mr. Huntsman's factory had nothing more to disclose. The secret of making cast steel had been stolen.—*Harper's Magazine.*

YOU cannot escape from anxiety and labor; it is the destiny of humanity.

CIRCULAR MEETINGS.

8th mo. 4th. Mount Washington, Md., 11 A.M.
Darby, Pa., 3 P. M.
Moorestown, N. J., 3 P.M.
11th. Peekskill, N. Y., 11 A.M.
Flushing, L. I., 10 A.M.
18th. Kelso's school house, near Baltimore, Md., 4 P.M.
Haverford, Pa., 3 P.M.
Roaring Creek, Pa., 10 A.M.
Catawissa, Pa., 3 P.M.
Orange, N. J., 10½ A. M.
Orangeville, N. Y., 11 A. M.

NOTICE.

Philadelphia Quarterly Meeting of Friends will be held at the New Meeting House, Chester Valley, on 3d day, 8th mo. 6th, at 10 A. M.

Friends will take the 7½ A. M. train at 13th and Callowhill, landing at Elwood Thomas' lane above the "*King of Prussia Station*," about 9 A. M.

Friends attending the Select Meeting on 2d day the 5th, will take the 7½ train for *King of P* or the 12.45 noon train from 13th and Callo or the 1.30 P. M. train from 9th and Green both the latter for Port Kennedy, where conv will be furnished to the Meeting House, di about 1⅝ miles. Return tickets can be procured only at the offices in Philadelphia, good for the two days.

To the King of Prussia Station or E. Thomas' lane, for 80 cents, and to Port Kennedy for 85 cents.

Returning by the regular train from Elwood Thomas' Lane, at 7.45 P.M., to Broad and Callowhill, due at 9.10 P.M.

Friends wishing to return at an earlier hour, can take the train at Port Kennedy at 5.38 P.M, due at Ninth and Green Sts. at 6.40 P. M. In which case tickets should be obtained in the morning for Port Kennedy, good to or from either point.

## ITEMS.

THE cutting of all kinds of hard substances is now accomplished by means of a fine blast of sand. The principle is the same as that involved in the new process of engraving glass by a similar blast.

WEBSTER'S SPELLING BOOK.—The history of Webster's spelling book is a remarkable one. The first part was published in Hartford, in the year 1783, under the title of "First Part of a Grammatical Institute of the English Language." The second and third parts speedily followed and composed the famous spelling book. It was the first work of the kind ever made in this country, and obtained a widespread popularity and immense sale. For more than twenty years the income from its sale, on which the author received less than one cent a copy, was sufficient to support himself and family while he prepared his great Dictionary. It is yet a popular book and sells extensively. No work in any language has had such a sale within the same space of time—nearly ninety years—for over *fifty million* copies have been published and sold. It was said of the author when he died, "He taught millions to read; but not one to sin."—*American Historical Record.*

THE GERMAN EMPIRE.—The census of 12th Month 1st, 1871, gives the total population of the German Empire at 41,085,616, distributed as follows among the different States: Prussia with Lauenberg, 24,693,966; Bavaria, 4,861,402; Saxony, 2,566,244; Wurtemburg, 1,818,484; Alsace and Lorraine, 1,597,219; Baden, 1,461,428; Hesse, 852,343; Mecklenberg Schwerin, 557,897; Hamburg, 338,974; Oldenberg, 314,995; Brunswick, 311,715; Saxe Weimar Eisenach, 286,183; Anhalt, 203,354; Saxe Meiningen, 187,884; Saxe Coburg Gotha, 174,339; Saxe Altenburg, 142,122; Bremen, 122,565; Lippe Detmold, 111,153; Mecklenberg Strelitz, 96,882; Schwarzburg Rudolstadt, 75,523; Reuss Schleiz 69,032; Schwarzburg Sondershausen, 67,191; Waldeck and Pyrmont, 56,218; Lubeck, 52,158; Reuss Greiz, 45,094, and Schaumberg Lippe, 32,051.

BEST POWDER FOR POLISHING GLASS OR METAL.—According to "*The London Engineer*," the best powder for polishing glass or metals is probably that used by Lord Ross in preparing the mirror of his great telescope. This is prepared by extracting the peroxide of iron from a solution of pure sulphate of iron, by precipitating it by means of ammonia. The deposit is washed, pressed until almost dry, and then brought to a dull red heat just visible in the dark. The only points of importance are in reference to the purity of the sulphate of iron, the use of ammonia in considerable exeess, and the taking care not to allow the heat above that just indicated. The resulting powder should be a pale red, slightly tinged with yellow.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Memoir of Margaret Brown ..... 369
Domestic Life ..... 373
Charity ..... 374
Joseph Rule ..... 374
Scraps from Unpublished Letters ..... 376
MARRIAGE ..... 376
OBITUARIES ..... 376
Capital Punishment ..... 377
The Late Joseph Pease ..... 378
POETRY—The Calm of the Soul—Prayer ..... 381
American Antiquities ..... 381
Review of the Weather, etc ..... 384
Notice ..... 384
ITEMS ..... 384

For Friends' Intelligencer.

## MEMOIR OF MARGARET BROWN.

BY BENJAMIN HALLOWELL.

(Continued from page 357.)

The concern of Nicholas and Margaret Brown, in their visit in 1848, extended to New Orleans, and some of the Southwestern and Western States, in part of which Wm. B. Steer, an elder of Waterford, Va., accompanied them. They travelled by public conveyance. W. B. S., in a letter dated Waterford, Va., 3 1 month 31st, 1872, in relation to this visit, says:

"On the 22d of the 11th month, 1848, I left Washington, D. C., in company with Nicholas and Margaret Brown, expecting to accompany them to New Orleans, and other places. We were at many places and meetings previous to reaching Charleston, South Carolina. When we arrived there circumstances required that I should return home which I did.

"I think it was on this journey they visited Kentucky, Tennessee, &c." Of this visit we have no further account.

The following interesting letter to her friend, Jane Johnson, written from her home in Canada, will show the workings of her mind amid her family cares, and also the commencement of a preparation for further labor in this "Southern Land:"

"PICKERING, CANADA WEST, 7th mo. 25th, 1851,

"Thy last favor, my dear Jane, should have been replied to earlier, but for the multiplicity of earth's cares, which continue to hang clusteringly around my borders. Our dear precious Harriet J. Moore could give thee a little bird's-eye view of my home duties. They are many, they are various, impressively calling for great watchfulness, even unto prayer. Harriet has told thee, no doubt, of the sweet lovely band that sojourned for a short space under our humble roof [at the time of Y. M., (?)]. Oh! it's a bright spot on memory's page. She has also told thee of our favored annual gathering. Truly, I can fully respond to the utterings of thy heart as respects your yearly solemnity, 'that we are not a forsaken people.' And truly does the petition oftimes arise, that we may more earnestly and fervently rally to the standard. I can fully share in that feeling in which there seems to be no good thing in us—no capacity to command even a good thought.

"Well, dear, in this let us rejoice. Our desertions cannot in any degree, compare with those of that spotless Being—even the Immaculate Son of God, when in the extremity of suffering, he queried with his Heavenly Father, 'Why hast Thou forsaken me.' Hold fast, my beloved friend upon that grain of faith which may be mercifully vouchsafed, even to the keeping of thy head above the billows. Remember the Blessed Master was nigh, even when the Disciples were near sinking. Oh! the gracious words, 'Fear not, it

is I,' In all the tossings which the poor mind is subject to, I have always found it safe to be willing to perish at the footstool of Heavenly Love.

"The consoling language of 'Peace be still,' has been as the sure Anchor, and so, my love, it has been with thee. Thou feels at this moment, as my pen moves, inexpressibly near my heart. Why is it so? Is any new trial awaiting either of us? How are the far-away objects of thy tenderest affections? I can but feel interested in all that concerns my Jane, and I doubt not thou art preparing thy mind for coming events, be they what they may.

"It is easy to give advice, methinks thou wilt say, but when sorrow and affliction come within our own borders, it is then the language arises, 'Oh! that this cup may pass from me?' Then it is that the resigned language must ultimately triumph, 'Not my will, but Thine be done.' How this sweetens the bitter draught!

"The pointing of the finger, what saith it? I dare hardly give utterance to the cogitation of my mind, so unsettled and undefined is the prospect. So much is involved in our goings forth, that I do not know how it will terminate. The *far West* and *South* are held to view as a requisition, in order to fill up the day's work. But shall I say to thee, all nature shrinks, so various are the difficulties. I am ready to doubt our getting off this Fall, and yet I know not, and now I will leave the subject.

"I have had a precious token of dear Harriet's love. She has returned with her penny. How sweet the reward! She was the bearer of good tidings to us. Her pathway seems one of consolation. How different from *some* who have to be as sharp threshing instruments to attack the mountains! Well, I am content, to be *just what I am fitted for*, only a *little one in the Flock*.

M. Brown."

The following letters to the same Friend give evidence of a high condition of spiritual life, and that the prospect of the western and southern journey remains with her:

"Pickering, Canada West, 4th mo. 8th, 1852.

"My precious Jane, for truly thou feels near and dear to my best feelings, notwithstanding thou may *seem* to have just cause for chiding, that no answer to thy last most welcome sheet has been forthcoming long ere this. Well, suffice it just to say, that I could more than fill a page with the *whys* and *wherefores*, but what would it all avail? This is to some of us a very chequered state of being, so that my principal business seems to be, to become reconciled to things as they arise in the path of life.

"I often have to remember the language of the great Apostle, that he had nought to boast of but his oft infirmities, and truly may I acknowledge that weakness is mine at every point. Are there not seasons, dear Jane, when the very grasshopper is a burden? And how little the mind is able to bear of even the common occurrences of the day! Is it any wonder that the dear Master should so impressively inculcate in his followers the necessity of watchfulness? 'Watch and pray, lest ye enter into temptation.' 'What I say unto one, I say unto *all*, Watch.' Herein is true safety, and out of it, how liable we are to err! This I know from sad experience! How consoling is the certainty that we have a High Priest who is touched with a feeling sense of all our infirmities! Who compassionates us because of the integrity of our hearts!

"Therefore, my dear, lift up thy head in hope. Continue to cast thy care upon One who clothes the lillies, and feeds the ravens. One whose providential care and blessing are doubtless over those who love Him. And such, my dear, has been thy clothing for many a year, so that thou canst in sincerity of heart, adopt the language, 'Lo! I have left all to follow Thee!' Well, now gird up the loins of thy mind, and stand firm for the ever blessed Truth.

"Why my pen should move in the preceding way, I must leave. Is there a cause? Art thou compassing the mountains of opposition of various kinds? Well, if so, I am prepared to enter into sympathy with thee. Experience has taught me how unavailing it is to dwell here, rather than commit all to Him who seeth not with the eye of a man. But, 'a word to the wise is sufficient.'

"I have just finished a letter to my dear Harriet, in which I have spoken of sickness and death in our family circle. Another sweet cherub (a grand-child) has been taken from us; but all in love and mercy, no doubt! Notwithstanding these trials my dear Nicholas and poor self have been very much from home through the past winter. I have sometimes thought that perhaps we may be doing up our work in various places, so that when we leave home for our long western and southern journey, if we should not be permitted to return, nothing like an accusing spirit of neglecting duties at home could arise to cloud the heavenly prospects of entering into the Mansions of Eternal Rest and Peace. What is there not worth suffering for, in order that this may be obtained! For me, I feel that the lowest seat in the heavenly mansion, is better than I deserve." * *

M. B.

"Pickering, 12th mo. 28th, 1853.

"My dear J, I should be sadly grieved did I

believe for a moment, thou couldst think the silence of my pen could possibly originate from any but the one only true cause,—*incapacity* for this precious intercourse. Ah! any time, and just now especially my own mind is such a prey to sorrow and sadness, that truly it seems hardly kind to attempt to address thee. However, I can assure thee, thou hast shared largely in feelings of sympathy; and not thou alone, but the bereaved *one* who sits lonely in her solitary chamber! I have indeed *entered there*, and with my mind's eye beheld the agonizing void! Oh! these bereavements! how awful they are! Then truly, the earth is moved out of its place!

"I too have recently passed through a scene that seemed as much as poor human nature could endure! Truly, now it has passed, it is as thou observed, "as if a mighty storm had passed over us." My dear, when I read thy sweet sad sheet, I could but exclaim mentally, 'surely the cup is passing from one to the other, even a very bitter cup.'

"I have been at the couch of a lovely niece, who has just numbered twenty summers! She was called upon to make the surrender of all that was dear. A companion that was her idol, a sweet babe, one year old; a beloved mother whose affections were centered on this *last leaf* on the *stem*; these, with the bright prospects that wealth can give, were *all, all* joyfully surrendered for the joys of the spirit-world where she longed to go!

"She was sensible that the moment had come for her final close! She called all to her, and putting her arms around their necks, kissed them, saying she was going to her Heavenly Father's rest. The hardest struggle was to resign her babe!

"I have been thus particular, my dear, peradventure, thou wilt be able to gather some gleam of consolation to find we are all dealt with very much alike, and that thou art not alone in the path of sorrow. Truly, life is a chequered scene, and I am inclined to think we make it more so by our want of resignation. However, this I know to be my own sorrowful experience.

"*I have great faith in that Power that does and can give the victory.* Let us then, thank God and take fresh courage, remembering for our comfort the consoling language of the dear Master, "Be of good cheer, I have overcome the world.' How precious this ought to be to us!

"Oh! the loss of my own dear sister [Susanna Jewett] is so great, that I fear to dwell upon it. *A public loss truly*; and though she was taken in the autumn of life, yet she was so vigorous in both body and mind, it could hardly be realized that the time of her sojourn amongst us had fully reached the period of advanced age. But so it is! and when we are called upon to relinquish some of our strong-holds, we are ever ready to say, 'Oh! that *this* cup might but pass from me!' But how sweet the language, 'Thy will be done.'

"Our love is affectionately extended to thyself, and thy dear uncle, Joseph Warner. I often think of him with feelings of deep interest, and I can but believe that the consoling language offered to one formerly, may be applicable to him: '*Thy prayers and thine alms rise in sweet memorial before me.*' This has come to me without my seeking for it. I pen it in sincerity.

"If thou thinkest best, thou mayst say to *dear* M., *with my love*, that a Judge of the widow, and a Father to her fatherless children, is God in His holy habitation. I cannot but hope she may rest her hopes of comfort and consolation on this sure Rock of safety.

"I should love to see you all once more. Perhaps next Fall may bring something forth; but this we must leave. We know not what is before us.

M. Brown."

The next year after writing this letter, [1854] she and her husband attended Baltimore Yearly Meeting, and made an extensive religious visit West and South; which concern the preceding letters show she had long had on her mind; but I have been unable to find any letter written by her on that journey, or any record of the events attending it. We may safely infer, however, that they were continually alive to the importance of their mission, and to every requisition of their Heavenly Father, throughout their journey, and that they returned with the reward of Peace.

In 1855 she writes again:

"Pickering, C. W. 11th mo. 1st, 1855.

"My precious J. Notwithstanding no visible response has reached my borders since my last to thee, still I feel such a yearning in my heart thee-ward that I must e'en present myself as an *unbidden guest* to thy view. I am in no wise concerned, however, as to the welcome it may receive. Such is the knitting of our hearts, that although silence may ensue on both sides for a *long, long* time, it is no evidence of the lack of a right kind of feeling between us. I have myself been so plunged into the chaos of care and thought since I last saw thee, that the most I could do was to strive to keep the right kind of balance, which I fear was not always preserved. But, thanks be to the All-wise Preserver! He mercifully compassionates all our infirmities, and when we have erred, He looks upon us as He did upon poor Peter, so that a sense of

error is present, and He mercifully forgives. Have we not all great cause to bless and praise His great goodness.

"The preceding is merely the ackowledgment of His compassion to poor erring *me*. Thou, my precious J., being more secluded from the tumultuous cares of a farm house, hast not the many besetments of those whose situation may be less favored. But think not, my beloved, that by writing thus, I am disposed to murmur at my present allotment. On the contrary, I have abundant cause to number my blessings, for truly they are more than I deserve.

"I only felt like talking to thee this morning, and when I took the pen, it was merely to speak to thee of our dear Priscilla Cadwallader, who has been with us most endearingly. She took us all by surprise at our last Half Year's Meeting, on Yonge Street, where she was most sweetly engaged in her Master's cause, after which she returned to Mendon, to attend their Quarterly Meeting. We parted from her, however, with the understanding that she would return and go through the remainder of the Meetings. This she did. She came into the Province east of us. A Friend brought her to our house. She met with a very large collection of people at our Meeting, to whom she bore a most powerful testimony to the ever blessed Truth. Appointments were sent ahead for her, to take all the Meetings at which she had not been.

"My Nicholas and self accompanied her in our carriage. Our circle was about 75 miles. At the close of one Meeting near the last, she observed to me that she felt her work in Canada was about finished. I can truly say, the power afforded her, seemed to increase. We took her to Toronto, and accompanied her and the friend with her to the steamboat. We parted under feelings not soon to be forgotten.

"She could not then decide with respect to Baltimore or home. But the latter was adopted. A few lines from her companion dated at Buffalo, gave us the information, and I can but hope she is now reaping the sweet reward 'of well done.'

"I have been thus particular, because I knew thou, with others of her Friends, would be glad to hear of her movements at the last. * * * * *

M. Brown."

Scarcely had this faithful servant, M. B., accomplished one labor before another rose to her view. This may be dimly seen in the following letter:

"Pickering, C. W., 11th mo. 22d, 1856.

"My own dear J. I can hardly begin to tell thee of the chaos of care and thought, thy precious little sheet found me in. It was *wedding* times, and without its being of our own immediate family, we were greatly immersed in company. * * * * I have plead off from our friends in order that I might say a few words to thee. * *

"Now, my dear, what shall I say in reply to thy sheet of 8th month? I can only say, if I could have greeted thee in this way, I would have done so, but truly I seemed for a length of time so suspended between Earth and Heaven, that all was sealed in regard to future movements. I did not know that I had given utterance to the cogitations of my mind to any respecting Baltimore, but I suppose something might have escaped me in the fulness of my heart, which was taken hold of as a certainty. It was, however, a great relief to me when I found dear Ann Weaver was on the very track I had seen. But now, I don't know. We had a bitter cup to partake of, when last in that city, so that the mournful language of my heart is, 'Cause me not to return to Jonathan's house, lest I perish there.' But, however, be this as it may, I increasingly desire to be found diligent in the work of the day, that the *end may crown all*.

"Be assured, my precious J., thy letters are sweet to my taste. But I want thee to bear in mind, that *I* am but a poor unprofitable servant. I have nothing that I can call my own. Hence my dependence is on the *Rock* alone, and this, my dear, I feel assured, is also *thy* stay and support. And may it continue to be, not only our Alpha, but our Omega also. So shall we witness the everlasting arms of Divine mercy to encircle us, warding off all that would hurt or destroy the precious Life which is hid with Christ in God. So be it, saith my soul.

"My Nicholas says, 'Tell J. she can come here in one day.' So dear, look at it, and see if it will not do. Our best love to uncle Joseph. Thine, truly, M."

"Pickering, C. W., 3d mo. 7th, 1857.

"In once more resuming the pen, my dear J., most gladly would the undertaking be entered upon, were I in possession (after a long silence), of ought that would in any degree strengthen and encourage thy drooping mind, for methinks I see thee in the valley. Well, my dear, where can we dwell more safely in this day, when the potsherds of the earth are smiting one against another. For whatever commotion is prevailing out of or in the camp, no matter what its origin may be it is of the family of *Smiters*. I cannot but think, that if each one (including myself) was more engaged to study to be quiet, and mind our own business, there would be less of saying, 'Report and we will report it.' This state of things obtained foothold at an earl

period of this Society. But I believe there have always been preserved some of the true Israel of God; those who have stood all the buffetings of the day, willing to suffer with the seed.

"Well, these are of the number upon whose shoulders the ark containing the precious testimonies rests. This view, which is sometimes mercifully granted, encourages me in the full belief that we are under the superintending care of a merciful Father, so that if we wrest not ourselves out of His hand, He will keep us in every time of trial.

"Thus far have I strayed with the pen without adverting to thy last two choice sheets. They always cheer and gladden my heart.

"Rumors in several ways have reached us of thy dear uncle's continued indisposition; and notwithstanding my feelings quail at the sure prospect ahead, still there is so much brightness in the view, that truly there is nothing in reality to mourn about; so that the rising language of my heart is, 'Rejoice evermore, and in everything give thanks.' This I know is an attainment not at our command. Still, He that knows our infirmities, and in mercy compassionates our weakness, will not, in the time of extremity, withhold His arm of Power. Therefore, let us continue to trust in Him who clotheth the lillies and feedeth the ravens. His providential care and blessing are doubtless over those who love and fear Him.

"I note thy consoling hint at domestic harmony. How consoling! how comforting! I know full well how to participate with thee in the precious feeling. Truly may I acknowledge, my lines have fallen in pleasant places. Our children in the family are all we could ask as to visibles, and I can but think they are under the Forming Hand for good.

"Truly my pen is gathering some variety. To what it may all tend, I must leave. One thing is certain—Love is the main spring. It just presents in this wise: 'Who among the good ones will come over to Macedon and help us?' My heart would greet the true helpers, and none would find a more cordial welcome than thy own dear self.

"My love awaits the acceptance of all my friends. Thou knowest who they are. To thy household, it flows without weight or measure. I think thou wilt conclude it is time for me to lay down my pen. I am myself certain of it. Dost thou know that on the 4th of the present month I numbered *seventy-two years?*

Affectionately thine as ever,

M. B."

(To be continued)

## DOMESTIC LIFE.

Domestic life is the school of patience. Its duties, its difficulties, and its delights, too, are constantly recurring. Only the work of to-day can be done to day. There is a sameness also in the mere external form, and ever-recurring round that must disgust, or make one a mere mechanical drudge, unless the heart is put into the work, and the little, common, trivial acts are made the embodiment of noble ends. Step by step, stitch by stitch, stroke by stroke, the work goes on. One round of duty is completed only to commence another. Every day is a lesson and a practical exercise in patience. It is a good lesson, and we need to learn and practice it. It helps us to do another work which is absolutely necessary to the perfection of human character and the happiness of home, and that is the surrender of self. When two persons unite in the marriage relation they become one by mutual concessions. They mutually approach each other. There is much to give up as well as to give on both sides. There are many sharp corners to be rounded off, many rough surfaces to be made smooth, and many crooked ways to be made straight, and irregularities to be adjusted. Some of these are in the very grain of the constitution; some of them have been confirmed and hardened into habit, and it is difficult to make any impression upon them. Neither must seek to make self the standard, and to exact all the surrender and conformity from the other. Neither must seek to become the other, but something better than either. When two substances unite, chemically, the result is a substance different from either of its components. So it should be in marriage. The result should be favorable to husband and wife. Each one should become freer, nobler, stronger, purer, and wiser—should attain a higher excellence than either could attain alone. This will always be the result when the rule of action is mutual surrender, accommodation, and help. Each should inquire, What can I yield? In what respect and how far can I conform?

Every day will bring occasions to put our principles to the test. There are diversities of taste, of feeling, of opinion, of judgment, of principle. Happy are those who can yield their own preferences so cheerfully that the diversities of character are softened and shaded off into harmonious varieties, and not hardened into irritating and hostile opposition.

A great part of the sum of domestic misery is caused by this want of mutual accommodation, in apparently trivial things. It is as though the builder had left here and there in the floor, partitions and passages,

the sharp points of nails to pierce the feet and rend the garments; or as though a thousand rough surfaces and sharp corners were fretting the inmates, and loose, ill-fitting joints were annoying them. If we could see the spiritual house as we see the natural, we should discover all these defects in the very walls. We could see the marks and scars of all painful collisions; the want of proportion and harmony in the various apartments. I repeat, then, if we desire to have the work in our spiritual building go on harmoniously to a successful and noble issue, we must seek harmony in little things. Our intercourse must be courteous and respectful. We must be filled with that worthy fear which is the offspring of love, not the fear of each other, but fear for each other—fear of ourselves that we may be wanting in some attention or respect; fear that we may do less for each other and exact more from each other than we ought. In a word, we must seek the good of each other and of all in the house, and around that end as a centre the life of ea h and all should revolve in freedom.—*Chauncey Giles, in New Jerusalem Messenger.*

For Friends' Intelligencer.

## CHARITY.

Rather than with language touch so high a theme as charity, it were better to point to the vivid picture of its very embodiment, the Master.

But a word from one who has known the sweetness of this holy grace; from one who has felt the bitterness of that which is harsh, unjust and suspecting, may be indulged.

Behold an angel enduring long and upbraiding not, the sunshine of whose face is joy to the children, the touch of whose hand is comfort to the poor, the music of whose voice is hope to the erring! Her name is Charity. Let those who would be fit images of their God, co-heirs with Christ, mould their character after this pure model.

The bare-foot boy by the roadside, receiving the cold notice of many, is brightened into joy with the kindly word, and carries in his heart through all succeeding years and into the eternal world the image of the one, who only spoke a cheering word to an insignificant boy.

A man borne down with the burden of poverty, lies fainting by the way-side, unpitied by the world; a kindly hand leads him into the highway of prosperity, and he carries in his heart through all succeeding years and into the eternal world the image of the one, thus willing to aid, at little sacrifice, an unfortunate man.

When one in a far off country who has been wasting his substance in riotous living, condemned by the world, is touched with the tender sympathy of a fellow probationer and returns to his Father's House, he carries with him through all succeeding years and into the eternal world the image of the one, who only showed an outcast charity's image—Christ's image upon a human heart.

The smile, the gentle word, the sympathetic tear, picture to others the reality of our lives and fill others with the desire to learn of our Teacher.

These little emanations of the Christ life going unconsciously into the very depths of souls are greater than we think. They are God's best ministers.

Let us cherish the promptings of this heaven-born virtue and allow it freely to send abroad into the darkened heart its rays of joy, of comfort, of happiness; cheering sorrow, veiling error, and drawing toward our Father's House the poor forlorn wanderer. W. D. R.

## JOSEPH RULE.

*To the Editor of the British Friend.—Dear Friend:*—The sight of the grave-stone of *Joseph Rule*, associated with those of the Penns, Penningtons, and Elwoods, at "Jordans," which we visited for the first time at the annual Monthly Meeting last week, has revived the recollection of a MS., the original of which was in the possession of the late Sarah Dimsdale. I inclose thee a copy, in case thou should think it of sufficient interest and graphic simplicity to be made more generally known. Cowbrey Farm-house, from which the letter is dated, is now pulled down, to make room for a modern mansion. It was situate in a retired and beautiful valley, in a richly wooded part of Herefordshire, and was my wife's native place. The farmer and his wife there alluded to were her grandparents, one of the sons being, of course, her own father. She well remembers the traditions about Joseph Rule, and the savour of innocence and simplicity he left behind him. The adjoining county of Monmouthshire, and that portion of Herefordshire, were formerly accounted in Wales.—I am thy friend sincerely, WM. BENNETT.

*London, 10th of 6th mo.*, 1872.

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*Joseph Rule.*—The history of Joseph Rule is rather interesting and remarkable. He was formerly a waterman, employed on the river Thames, and called then one of the "Lack a-daysy Men," from his repeating that word in case of difficulty or danger, instead of swearing. It is believed that afterwards he became a member of the Society of Friends, and lived for some time alone in great sim-

plicity in a white cottage at the corner of Upton Lane, built for him by Zachariah Cockfield, which is still there. He went through London, preaching the necessity of repentance to the people in the streets, and carried in his hands a small white Bible (now in Sarah Dimsdale's possession). In consequence of an attempted intrusion of a thief he was much alarmed, and left Upton afterwards, never to return. He was clad entirely in white (or undyed) clothing, a custom which he adopted to attract attention, and particularly to gain entrance amongst persons of influence and wealth.

Joseph Rule was a frequent and welcome visitor at Wansted House, Essex, where he was often engaged in rowing Lord Tilney's family on the water in the grounds. His latter years seem to have passed in Wales. His faithfulness and humility appear to have been exemplary, and caused him to be much beloved and respected by all classes of persons. After his long and useful life was ended, he was interred at Jordans, and though his funeral took place in the 5th Month, a shower of snow, which fell while the company were assembled round the grave, formed a completely white covering over the coffin. At this solemn time Isaac Sharples repeated the words, "Behold an Israelite indeed, in whom is no guile."

Extract of a letter from Joseph Rule, dated Cowbrey Farm, near Ross, Herefordshire, 17th of 4th Month, 1766:—

"Dear Friend,—In that love which reaches over sea and land, that many waters cannot quench, nor the floods drown, I desire that the blessings of Heaven may always attend you and yours all your days; that so you may enjoy that inward peace and comfort which flows from Christ, the heavenly and spiritual fountain of all our happiness, both spiritual and temporal. He is the only Rock for us to build our faith and hope upon, and in whom our souls can find safety at all times; our sure Guide in the only way of Truth and Righteousness, as we keep under the holy government, and He safely conducts our spirits through the valley of the shadow of death into his immortal glory, with all the angelic host in those blessed mansions above. That this blessed state may be the joyful lot and portion of your souls and mine, with all the faithful, when time to us here in this lower world of probation shall be no more, is the earnest prayer of poor Joseph Rule. Through the mercy and loving kindness of my gracious God, I am well in health, and my lot is cast into a sober, loving, religious family, that are very tender of me, and offered for me to live with them freely for nothing; but I would not impose on their Christian love. It is a large farm; I have a delightful room that looks into the garden. They have three sons, very sober, virtuous young men, who work in the farm, and we live in much love together, and the friends are glad I am come amongst them. The towns-people (at Ross) are very friendly, and many of them come to meeting. I think, if the Lord will, to go over with the farmer's wife and sons to Bristol Yearly Meeting. She is a heavenly-minded woman. I have sweet, retired, and solitary walks to compose my mind, and a neat parlor, private to myself from the family, for they keep many servants. So I live very happy in this the last stage of my life, through the Christian love of thee and the rest of my friends, whose hearts the Lord has opened in much kindness to me. Farewell in Christ, our dear Lord.

JOSEPH RULE."

—*British Friend.*

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BUSINESS is too often regarded as the hindrance to spiritual life. I regard it as among the finest means the world affords for strengthening and causing to grow this inner real life. For every deed may be done according to the fashion of the outward perishing life, as an end; or it may be done after the fashion of the inward endless life—done righteously, done nobly, done, upon occasion, magnificently—ever regarded as a something to be put under the feet of the spiritual man to lift him to the height of his high calling. Making business a means to such end, it will help us to remember that this world and the fashion of it passeth away, but that every deed done as Jesus would have done it if he had been born to begin his life as a merchant instead of a carpenter, lifts the man who so does it up toward the bosom of Him who created business and all its complications, as well as our brains and hands that have to deal them. If you were to come and ask me, "How shall I do in this or that particular case?" very possibly I might be unable to answer you. Very often no man can decide but the man himself. And it is part of every man's training that he should thus decide. Even if he should go wrong, by going wrong he may be taught the higher principle that would have kept him right, and which he has not yet learned. One thing is certain, that the man who wants to go right will be guided right; that not only in regard to the mission of the Saviour, but in regard to every thing, he that is willing to do the will of the Father, shall know of the doctrine.—*McDonald.*

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VERY few people perceive how much of the true life and successful work of a church depends upon its members meeting each other frequently, knowing and seeing one an-

other, uniting in some kind of duty or activity. The real life of a church is not a matter of numbers or of wealth, it is a matter, on one side, of intercourse and sympathy between the individual members of the church. One great reason that people in the churches do not care more about their religion and get more good out of it is, that they have so little to do in the services and worship and whole work of the church. They are in large measure passive in all of it.

Now no one can live upon what is done for him. Our powers can grow only by use. There is no healthful life without activity. And a cordial and sincere intercourse with our fellow-Christians is necessary for personal growth in religion and for the success of the church's work.

## Scraps

### FROM UNPUBLISHED LETTERS.

—— and I have just been chatting together, she remarking, " this is an idle life that we are living here, and that it would not do for a lifetime ;" to which I replied that neither would we like to spend a lifetime in sleep, and yet regular portions of sleep are absolutely necessary to enable us to perform our waking duties.

It is true we do lead a comparative idle life, and yet, independent of the advantage to health, I think the mingling on kindly terms with such a variety of people, has its advantages in enlarging our sympathies and rubbing off some of our prejudices. I have been especially reminded of this in forming an acquaintance, indeed, almost a friendship, with a Catholic lady. I have approached her *inner life* as I have not been able to do with some of my own household of faith whom I have known for years.

Such experiences convince us how little the mere *form* of religious faith has to do with the vital principle. The one is generally the result of education and outward surroundings ; the other is the seed sown in all, which grows and bears the same fruit in a soil that is congenial to it. My new acquaintance was blessed with a sensible and pious mother, and was reared in the sunshine of love, and, from her account, in almost Quaker simplicity. My meeting her has been a sweet little episode of our sojourn here that will *not soon, if ever, be forgotten.*

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Whether I am ever again to be invigorated either in the outward or inner man, I know not. I sometimes am ready to think my day's work is nearly done, but I hope to be indued with patience and resignation. I shall direct this to Jericho, as from thy last, I conclude that is to be thy home. I congratulate thee on thy happy escape from the man-made city. " God made the country, man the town ;" and if the favored country people would only let Him work, or so co-operate with Him that their hearts may be renewed in His image or likeness, they might know that blessed work going on with less annoyance and temptation and more happy effects in themselves and others than is now often the case.

Would not great good result from a work well written on Friends' principles illustrated by fruits. Opinions and theories of abstract doctrines seem to me to amuse rather than instruct, and a belief in these is no sure test or proof of goodness of heart, while good works, good feelings and good conversation must be owned to be the essentials of our acceptance and of our happiness. I notice thy discouragement because of the little taste or inclination manifested by our young people for reading useful and religious books ; but will it do to give out laboring for the good of others, even when they appear to feel but little concern for themselves ?

I believe I have heretofore mentioned to thee a concern I have long felt to furnish Friends and friendly people, by means of a travelling bookseller, with Friends' books more generally than they are now possessed. I feel for the children and young people, for the solitary seeker after substance, many of whom there are scattered in isolation over our country ; but many discouragements arise and I sometimes also yield to them.


## FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 10, 1872.


### MARRIED.

PRESTON—BONSAL.—On Fifth-day, the 25th of 7th mo., 1872, at Cecil Farm, near Rising Sun, Md., with the approbation of Nottingham Monthly Meeting, Albert W. Preston, of Huntingdon Co., Pa., to Eliza H., daughter of Thomas L. and the late Naomi P. Bonsal, of the former place.

### DIED.

BAYNES.—On 7th mo. 5th, 1872, Sarah, wife of Joseph P. Baynes, in the 64th year of her age ; a member of Baltimore Monthly Meeting.

Her remains were taken to Aisqueth Meeting house, where a large and solemn meeting was held, evincing the esteem in which she was held by her friends and acquaintances.

DICKINSON.—At her residence in Chappaqua, Westchester Co., N. Y., the 5th of Sixth mo., 1872, Ruth Anne, wife of Henry Dickinson, and daughter of Nathaniel and Martha H. Powell, of Duchess Co.,

aged 57 years; an esteemed and consistent member of Chappaqua Monthly Meeting. Her illness, a long and painful one, was endured with Christian patience, without a murmur, and she gave full evidence that she was prepared to enter into that "rest prepared for the people of God." Her end was peace.

LAMBORN—On 7th mo. 19th, 1872, in the 16th year of her age, Margaret C., eldest daughter of George S. and Sarah W. Lamborn, members of Little Britain Monthly Meeting.

BURTON.—On 7th month 28th, at the residence of his sister, near Fallsington, Bucks county, Pa., Joseph Burton, aged 58 years; formerly of Philadelphia.

LUNDY.—On 31st ult., near Rancocas, N. J., Richard Lundy, an elder of Burlington Monthly Meeting, aged 75 years.

BURTON.—On 7th month 27th, Hannah L., widow of Dr. John Burton, in her 84th year; a member of Green Street Monthly Meeting.

HEALD.—On 8th month 3d, Alice M., daughter of J. Wilson and Louisa T. Heald, aged 21 months; belonging to Philadelphia Monthly Meeting.

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[By request.]

## CAPITAL PUNISHMENT.

*An Address delivered by Helen Magill, of the Junior Class at Swarthmore College, on Commemoration Day*, 1872.

In visiting almost any one of the old feudal castles of Europe, after the warden has led you up and down its broad stairways, has shown you its stately halls and chambers and its beautiful little chapel, he takes you down a dark, narrow flight of steps into the dungeons beneath. As you wander through the low, winding passages you come at last to an opening in the floor, formerly covered by a trap-door. This was the oubliette, so called because all those who fell through it were said to be *oublies*, forgotten, and could cause no more trouble to the lord of the castle. Below have been found, in some places, great wheels set with knives, and, scattered here and there, fragments of clothing and human bones. These tell a fearful story.

Truly, an age of barbarism, you exclaim, was that in which those rusty knives were bright and those wheels moved at a touch. But let us consider whether we, in this the nineteenth century, an age of Christian culture, as it is called, have not in use an instrument which closely corresponds with the oubliette of feudal times. When we have visited the schools, the hospitals and the churches of our free and enlightened country, and come at last to her prisons, do we not sometimes find in the court-yard of these latter institutions a fearful structure, whose uses justly entitle it to the name of "the modern oubliette?" For in it society has a means of destroying her enemies, so that they shall cause her no more trouble or responsibility.

But there may be remarked a certain point of difference between the ancient and the modern institution. The oubliette was hidden carefully away from the sight and knowledge of men; the gallows does its horrible work under the open sky, if not in sight, at least with the entire cognizance of the whole community. It would seem, then, that we of modern times have found some justification for this direct violation of the great law, "Thou shalt not kill." And there are rights and reasons alleged in defense of this system. Let us examine some of the principal of these and see how far they tend to remove from our minds any feelings of anxiety which may arise from our share, as members of society, in this fearful responsibility.

It has been said that society possesses that right to take life in self-defence which belongs to its individual members. But whose life is it that society hopes to defend in destroying the murderer? Not that of the murdered man, which is already beyond recall. I speak especially of murder because that is almost the only crime which is still punished by death and the only one where the use of that penalty is strongly defended. As I have said, the life of the murdered man is past defence. It must then be the lives of its remaining members that society endeavors to protect. But the criminal is not attacking them. No, only it is supposed that his character must necessarily be such that they are at any time liable to his attacks,—an idea which is entirely mistaken, for prison authorities have very generally testified that the disposition of murderers is on the average more harmless than that of many other classes of criminals. But suppose the danger to be as great as it is believed to be. Has any man the right to kill, in cold blood, all those whose characters, in his opinion, render it unsafe for him that they should live? If not, then I can see no relation between what is called the individual's right of self defence and that of society to inflict the death penalty.

But more than this, let me urge that no man has the right to take the life of a fellow man, no, not even to defend his own. Where are evidences of any such right? If a man attacks you, and, to save your own life, you take his, what is that but a decision on your part that you are more worthy to live than he? Without omniscience, how dare you attempt to decide any such question? If you knew that your life could be saved by taking that of any innocent man you would be horrified at the thought of such an act. Nay, even, you would not feel justified in taking that of the worst criminal alive, to save your own, provided he were not attacking yourself. And yet, so far as the right is concerned,

I can see no difference between either of these two acts and what is falsely called justifiable homicide; nor can I see how the mere fact that a man's crime is directed against your life, gives you any better right to decide whether he shall live or die.

Many defend the death penalty by certain texts from the Bible, and especially from the laws of Moses. "Whoso sheddeth man's blood, by man shall his blood be shed." How many can hear this text quoted without being reminded of that other, from the very same chapter, which was so often brought forward in defence of negro slavery: "Cursed be Canaan, a servant of servants shall he be unto his brethren." In regard to the Mosaic code, whatever we might have felt to be our duty if we had lived in the time of Moses, we certainly cannot feel bound to carry out its severe requirements at the present day. Look at the very date by which we mark every event, even the execution of our criminals. In the year of our Lord, 1872, such and such men have been put to death either because society was unwilling to undertake the difficult task of restoring them to moral health, or because she felt it her duty to execute *one* of the ancient laws of Moses. In the year of our Lord! In the year of Christ! How does that date correspond with the sentiments which follow it? Why is it that we have thus wiped out the record of all the time before Christ's coming, if not that there should begin from that day a new era in which His teachings should guide the lives and actions of mankind? Those teachings, which from the sermon on the Mount where he rebuked the ancient spirit of "evil for evil," and bade the people love their enemies and do good to those who persecuted them, to his dying prayer upon the cross, breathed ever the pure spirit of "peace on earth, good will to men."

The abolition of capital punishment is not a new, and there seems no reason for considering it a doubtful, experiment. History furnishes us with several instances of it. The death penalty was abolished for fifty years under Sabachus in Egypt, in the Republic of Rome during almost its whole existence, in in Russia, under the last three sovereigns, and in Tuscany under the Duke Leopold. In every one of these cases it is said to have been followed by the most satisfactory results. In our own country the law has been abolished for the last nineteen years in Wisconsin, for the last twenty in Rhode Island, and for the last twenty six in Michigan. Why is it that the other States delay with these examples before them? Indeed, within the last few months, Iowa has added her name to the list of honor. Let us hope that the name of our own State will be next upon it, and let us not hope alone but act whenever an opportunity offers for assisting in so noble a cause.

The nineteenth century seems to be one of great moral crusades, and among the foremost of these is that against the death penalty. We all have read how Peter the Hermit, preaching the first crusade, travelled over all Europe and everywhere, in town and hamlet, called upon the people to rise up in arms, to leave their pleasant homes, and rescue the holy sepulchre at Jerusalem. How the cry, "Deus vult!" "Deus vult!" rang throughout all Christendom, and answering to that cry came thousands upon thousands of valiant warriors, bearing their lives in their hands and ready to sacrifice them willingly in the holy cause. Toil, hardship, and privations they bore, many were their weary journeyings over land and sea, until at last the flag of the cross waved over Jerusalem.

To-day, as the preachers of this new cause rise up urging the people to rescue the living temple of the Lord from the degrading influences of the modern penal codes, let their cry be that of old time, than which none can be more inspiring. And let the watchword, "Deus vult," as in the days of old, summon forth thousands of valiant warriors to the bloodless conflict against this great error: warriors as undaunted as were those crusaders, and who shall never falter in their purpose, until again the flag of the cross, symbolizing peace, love and universal brotherhood shall wave over that tower and stronghold, of barbarism, the gallows and the spirit of retaliation and indifference to human suffering which it represents and inculcates.

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From the Leisure Hour.

## THE LATE JOSEPH PEASE.

The son of an enterprising sire, the subject of our notice was born at Darlington in June, 1799. The late Mr. Edward Pease, his father, will be remembered as the friend and early patron of George Stephenson, and as the originator of the Stockton and Darlington Railway—the first passenger railway in England. Joseph Pease was first educated at the boarding-school conducted by Joseph Tatham at Leeds, and afterwards at the seminary of his relative Josiah Forster, at Southgate, near London. Both these gentlemen were valued members of the Society of Friends. Mr. Forster was well known for his educational zeal, and for his labors in connection with the abolition of slavery, and the establishment of the British and Foreign School Society, the Bible Society, and other beneficent institutions. The nephew of Mr. Pease's former preceptor is the Right Honorable William Edward Forster, a member of

the present Cabinet, and Minister for Education.

The active and sprightly disposition, and exuberant animal spirits of Joseph Pease called for, we are informed, no common care on the part of his parents, Edward and Rachel Pease. Happily the religious training of home was continued both at Leeds and Southgate, and a right bias given to the ardent character of the youth, which strengthened with years and became fruitful in good results. On his removal from Mr. Forster's care, he entered upon the duties of his father's business. His father was in partnership with his uncle, Joseph Pease, senior, whose son, John Beaumont Pease, was the active colleague of Clarkson and Wilberforce in the anti-slavery movement, and one of the founders of the Peace Society. Besides a knowledge of counting-house work, to gain a general practical acquaintance with his business, young Joseph Pease was, as the phrase is, "put into the mills." There he acquired the mystery of sorting, combing, and dressing, and became an expert in every department of woolen manufacture.

So early as 1810 the project was conceived of a railway or canal to connect the towns of Stockton and Darlington. The sagacity of Edward Pease, who came to be the chief promoter, decided in favor of a railway in preference to a canal; but it was not until 1819, when his son Joseph was in his twentieth year, that a company was completely organized, and parliamentary powers asked, to carry out the project. The bill was, in the first instance, defeated by a combination of landowners, headed by the Duke of Cleveland. In 1820 the application was renewed. Not until 1823, however, did the Stockton and Darlington Act obtain the sanction of the legislature. On attaining his majority Joseph Pease became a nominal investor in the concern, and enthusiastically co-operated with his father in promoting its interests.

One who knew Mr. Edward Pease in 1818, said "he was a man who could look a hundred miles ahead." Mr. Smiles, the biographer of Stephenson, who visited him in 1854, and found him then a hale old man, reports with what pleasure he looked back upon the triumphs which followed the anxious cares of one period of his life. Pointing from his drawing-room window to the wooded knolls on the other side of the valley, he congratulated himself on the fine old trees planted by his own hand and then grown to umbrageous maturity. "They grew while I slept, and now see what a goodly array they make!" But railways he maintained, were a far more extraordinary growth. "When I started the Stockton and Darlington Railway thirty-five years ago I was already fifty years old. Nobody could then have dreamt what railways could have grown to within one man's life-time."

The Stockton and Darlington Act contained the first clause in any Act of Parliament empowering the employment of locomotive engines for the working of passenger traffic. This clause was inserted at the earnest request of George Stephenson, who had been employed as the engineer of the projected line. Statues have been erected in honor of Stephenson; and from the small beginnings of these days the capital invested in railways in this country has now reached the immense aggregate of five hundred and thirty millions pounds sterling. These facts pertain to the romance of railway enterprise. It is instructive, therefore, to look back to the first interview of the Killingworth engine-wright with Edward Pease in 1821. Stephenson had come to Darlington and got introduced to Mr. Pease, with the view of being employed to carry out the undertaking. His modest and unpretending appearance, his honesty and knowledge, strongly impressed Mr. Pease, who soon saw he was the man for his purpose. Mr. Pease had made his calculations on the employment of horse-power, and was scarcely prepared for the bold assertion of the engine-wright, that the locomotive engine with which he was working the Killingworth coal railway was worth fifty horses. "Come over to Killingworth" said he, "and see what my Blucher can do; seeing is believing, sir." Pease went to Killingworth, and the sight of Blucher put through its paces entirely satisfied him as to the superiority of the locomotive engine.

While George Stephenson was re-surveying the Stockton and Darlington line he would drop in at Mr. Pease's house when the day's work was over to discuss the progress of the survey, and various matters connected with the railway. In these conversation Joseph Pease had a share; he was necessarily associated with Stephenson in the progress of the works, and it is difficult to say how much he was influenced in his after career by the sound practical sagacity and sterling honesty of the unpretending engineer.

During George Stephenson's visits to Mr. Pease's house, the family were greatly pleased with his conversation, which was always amusing and instructive. Mr. Pease's daughters were usually present. On one occasion, finding the young ladies learning the art of embroidery, he volunteered to instruct them. "I know all about it," said he, "and you will wonder how I learnt it. It was while brakesman at Killingworth, and when work-

ing the pitman's button-holes by the engine fires at night." It is pleasing to relate in connection with the Stockton and Darlington Railway, that when Mr. Stephenson became a prosperous and celebrated man, he did not forget the friend who had taken him by the hand and helped him on in his early days. He always remembered Mr. Pease with gratitude and affection. That gentleman, who died in 1858 at the age of ninety-two, was in his lifetime proud to exhibit a handsome gold watch received as a gift from his distinguished *protégé*, bearing these words:—"Esteem and gratitude. From George Stephenson to Edward Pease."

In his nineteenth year Joseph Pease had composed a first draft of the prospectus of the Stockton and Darlington Railway Company, a copy of which is yet extant. On that prospectus, slightly amended, the company was ultimately organized and the capital raised. He was subsequently appointed to the onerous position of treasurer, which was necessary, as no banker had then sufficient faith in the enterprise. Mr. Pease is described as having been a young man of handsome personal appearance and a favorite in society; his manners marked by a graceful admixture of modesty and courage. On the 20th March, 1826, he was married, after the manner of the Society of Friends, to Miss Emma Gurney, daughter of the eminent banker of that name at Norwich. The marriage was a happy one; and happy in its effect on the early cultivation of his love for domestic life, while it brought him into intimate connection with families of large capitalists who in succeeding years co-operated with him in the enterprises which led to the development of Cleveland.

The first idea of the Stockton and Darlington Railway was simply for the carriage of merchandise between the towns. A passenger traffic, suggested by Stephenson, was next provided for. The conveyance of coals on the line developed into coal exportation. The first cargo of coals was shipped from Stockport on the 26th of January, 1826; and in a few years the shipments, continental, metropolitan, and coastwise, had so vastly increased that the accommodation furnished by Stockport became insufficient for the growing trade. A new seaport for the export of coal became a dominating idea in the mind of Joseph Pease. Under the advice of his father, a company, of which he was the founder and principal partner, became the purchasers of 500 acres of land lower down the River Tees. A solitary farmhouse and its outbuildings occupied an isolated position on this land, while pasture fields and mud-banks formed the chief feature of the scene. This was the Middlesborough estate, now occupied by the flourishing town of Middlesborough. The first house was built in 1830; and the census of 1871 gives the population as verging upon 47,000. Intended merely at first as a port for the shipment of coals, Middlesborough is now chiefly known as a rapidly progressing centre for the iron manufacture. Ironstone is abundantly raised in the surrounding country; shipbuilding is carried on; and there are also in the town, chemical, brass, engine, and bottle works, with potteries, blast furnaces, and rope-walks. Mr. Pease's scheme to extend the railway thither met, strange to say, with the fierce opposition of the coal-owners. On a second application to Parliament, in 1828, the Bill was, however, passed. An extensive coal-owner who engaged in this opposition lived to say that the coal-owners of South Durham owed an everlasting debt of gratitude to Mr. Jos. Pease, beyond any other man, for having, by his energetic perseverance, conquered their prejudices. While engaged in these various undertakings, Mr. Pease became himself a coal-owner. To enumerate all the colliery enterprises with which he from time to time became connected is not necessary; suffice it to say that each stage of progress was marked by the clear judgment and decisive action characteristic of the man. When, in January, 1870, Mr. Pease formally retired from business, the collieries belonging to the firm, composed then of his brother Henry and his five sons, were among the largest in England. In connection with these collieries a very large establishment of coke ovens has long been in operation, producing upwards of a million of tons of coke per annum. There are also large works for the manufacture of bricks, pipes, and articles of a like kind, besides other subsidiary industries. The coal works, while giving employment to many thousand people, have greatly stimulated the development of the iron manufacture, now a great and growing industry of the districts of Cleveland, South Durham, and Furness.

After the passing of the Reform Act, in 1832, Mr. Pease was invited to offer himself as a candidate for South Durham. To the deputation of electors which waited on him, he would give no reply until he had consulted his parents. His mother, desirous above everything that her son should "live unspotted from the world," was adverse. His father, satisfied that the invitation was the spontaneous will of the electors, said, "I don't see how thou art to decline. Thy duty lies in accepting it." The invitation was accepted and an address issued. In his address, referring to what was then too common, the purchase of a seat in the House of Commons, he said, "I will never buy what

I will never sell. I will never seek to obtain by unworthy means what I have pledged myself to use worthily. If my sentiments be your sentiments, if I am the man of your choice, it is well; with the blessing of Heaven, I will do my duty as a man and a Christian."

Mr. Pease was returned at the head of the poll, and appeared in the House of Commons on the 8th February, 1832. He, however, as a Quaker, declined to take the oath required of members, and was requested by the Speaker to withdraw from the House. A committee was appointed to search for precedents bearing on the point. It appeared that a Mr. Archdall, a Quaker, elected to a seat in the House in the reign of William III, was refused admittance; but in Mr. Pease's case, on the report of the committee, a motion was unanimously agreed to that he should take his seat for South Durham. Henceforth he was *the* Quaker member—the first representative of an English constituency belonging to the Society of Friends, on whose behalf a solemn affirmation had been received in place of the usual oath. In the House, Mr. Pease, as a practical man, gave his attention to practical matters of legislation, and distinguished himself for his uncompromising and independent conduct as a politician. He proposed the insertion of a clause in the Metropolitan Police Bill, prohibiting the popular pastime of bear and bull baiting, which was lost at the time by a majority of four in a House of eighty-eight members; but Mr. Pease had afterwards the satisfaction of taking a leading part in effecting the legislative suppression of this barbarous sport. He opposed paying to the West Indian planters the compensation money voted until the great measure of abolition of slavery was carried into effect. The abolition of slavery, as might be expected from Mr. Pease's character and principles, engaged his deepest sympathies. His speech in seconding Sir George Strickland's motion for the immediate termination of "Apprenticeships," made a deep impression on the House.

(To be continued.)

### THE CALM OF THE SOUL.

When winds are raging on the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth, evermore.

Far, far beneath the noise of tempests dieth,
And silver waves chime ever peacefully,
And no rude storm, how fierce soe'er it flieth,
Disturbs the Sabbath of that deeper sea.

So to the heart that knows thy love, O, Purest!
There is a temple, sacred evermore,
And all the babble of life's angry voices
Dies in hushed stillness at its peaceful door.

Far, far away the roar of passion dieth,
And loving thoughts rise calm and peacefully,
And no rude storm, how fierce soe'er it flieth
Disturbs the soul that dwells, O Lord, in Thee.

O rest of rests! O peace serene, eternal!
Thou ever livest, and thou changest never;
And in the secret of thy presence dwelleth
Fullness of joy, forever and forever.

H. B. Stowe.

### PRAYER.

Lord, what a change within us one short hour
Spent in thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stand forth in sunny outline, brave and clear;
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong—
That we are ever overborne with care—
That we should ever weak or heartless be,—
Anxious or troubled—when with us is prayer,
And joy, and strength, and courage are with *Thee?*

Trench.

From the Penn Monthly.

### AMERICAN ANTIQUITIES.

The sources of Ancient History fall under two heads, *Written Records* and *Antiquities*. *Written records* are either *inscriptions* on public monuments or *books*. Antiquities are "the actual extant remains of ancient times, whether buildings, excavations, sculptures, pictures, vases, or other productions of art."

It was by the interpretation of hieroglyphics found on the rocks and monuments, and by a most careful and searching study of their antiquities, that historians had generally become agreed about these ancient nations. Yet after laborious investigations the best English Egyptologers dared not go farther back than the year 2700 B. C. as the date in the first dynasty in Egypt.

But since the discovery of the famous lake dwellings in Switzerland, in 1855, Europe has experienced a reformation in the study of antiquities. No longer do we measure the history of man by years merely, but by ages and geological periods.

During the season of unusually low water in the Swiss lakes, in 1855, piles were found projecting from the bottom of one of the lakes, which upon examination proved to be regularly driven, and under circumstances that precluded all possibility of their having been placed there by any modern nation. A closer examination revealed human bones, curious implements of stone, and such appearances as clearly indicated the habitation of a race of men that had long passed away. The search was continued in other places and in other lakes, with marked success. No sooner was the news spread over Europe than antiquaries and enthusiasts either hurried to

the spot to assist in the explorations and collect specimens, or treasured every item of information relative to a discovery so important and so unique. Not only was Switzerland subjected to a searching examination, but France, Belgium, England, Ireland, and even Scotland, were forced under the enthusiasm and excitement that followed, to yield up treasures of a like nature either long neglected or else buried in obscurity. So successful were the investigations that a large number of lake dwellings and towns were found; and the collections of relics from other places increased rapidly enough to enable a number of authors to publish descriptions of the discoveries.

The all-absorbing questions with the general public were, When were these towns built? At what time did these people flourish? To answer these questions was impossible. Everything, or almost everything in connection with this race of men, was buried in conjecture, yet by giving the imagination full play, and by loosely following the strict rules of induction, some authors have been able to picture the government, life and occupations of this extinct race to the partial satisfaction at least of the general reader. As for their age, no two are agreed; some trace them down to the days of the Roman Empire, others compute the date of their existence at 60,000 years ago.

The interest excited in Europe over these discoveries soon spread to America, and helped to turn the attention of many to a study almost neglected here. Ever since Agassiz asserted that the Laurentian hills, which extend along our famous northeastern boundary line, were the oldest dry land in the known world, he at once vindicated the maturity of our manhood and established our position of equality with the most ancient nations; so that what has usually been termed the New World, and has been commonly believed to possess no relics or records of human history, to be placed by the side of the antiquities of the Eastern hemisphere, has thus assumed the foremost rank, at least as respects the age of its geological formations.

Previous to this announcement by Agassiz, and the discoveries in the Swiss lakes, certain facts in natural history seemed to prove that the primitive forms of life were introduced on our soil long after they had flourished on the other continent. Certain types of fishes, long extinct in the other hemisphere, are still extant in our lakes. The gigantic monsters of paleozoic periods apparently continued on this continent to a comparatively recent date, and were even associated with man not many generations back. But with Agassiz for an authority we may safely infer that this continent was prepared for habitation before any other, and that the relics of *our* original population have not only an enhanced interest and value as monuments of local arts and manner of life, but as universal types of primeval history.

Till of late we have not been accustomed to look upon the implements and ornaments of stone so frequently found in this country, as of any particular historic value; but *now* the "Age of Stone" has attained a significance never before acquired; and flint-axes and arrow-heads, as associated with geological phenomena, are classed among the most important exponents of the condition of mankind, the world over, in primitive or prehistoric ages. It is thus that an animated and exciting specialty of a popular character has been rapidly developing for archæological exploration; what flint hatchets and arrow heads may posibly signify has already been pointed out in a literature now voluminous in Europe; and we are to day importing the means necessary to study our own antiquities.

But let us turn now to America as the widest and oldest field for investigation. Some of us can well recollect what an impression Stephens' great works on Central America and Yucatan made on their first appearance; all of us know with what interest we have examined those hideous hieroglyphics so faithfully represented in his books. What could those characters so plainly cut in the monuments and temples mean? No one knew. But now, just in time to add another incentive to the new interest over antiquities, comes an enthusiastic antiquary, the Abbé Brasseur de Bourbourg, who pretends to have found a key to the phonetic alphabet of the Mayas of Yucatan, in the library of the Royal Academy of History at Madrid. "The alphabet and signs," says the excited Abbé, "have been to me a Rosetta stone. Now nothing is wanting. I am master of all the inscriptions, in spite of the numerous variations in each character." In 1868 this Abbé published a large volume entitled "Four letters upon Mexico: An absolute explanation of the hieroglyphic system of Mexico, the end of the age of stone, the temporary glacial epoch, the commencement of the age of bronze, the origin of the civilization and the religion of antiquity, derived from the Teo Amoxtli and other Mexican documents."

By means of this key the Abbé has succeeded in raising the veil that for so many centuries has covered the mysterious history engraved upon these antediluvian monuments. He has discovered dates in chronol-

ogy which transcend the most ancient history of Egypt; the Mexican annuals, it seems, go backward, by periods of thirteen years, to about 10,500 years before our Christian era. They begin when man was still a savage in the middle of the glacial period. The regions where they especially present men in those remote times are the countries then said to extend from the shores of the Gulf of Mexico to Europe and Africa. Here lay that long lost island of Atlantis, famed in classical traditions, and it was here especially that the nations of the so called age of stone dwelt. In short, the Abbé assures us he can prove in an irrefutable manner that the languages, civilization, arts, and sciences of Egypt, India and Persia, as well as of Europe and Africa, proceed entirely, and without any exception, from America.

"Here," says the Abbé, "was the first cradle of civilization; and if I rightly understand the ancient typography, it is on the Great Antilles where men first united into society; * * * * and since the very first centuries of civilization a lively commercial interchange was established from Quito and Yucatan to the shores of Europe and Africa." But this cradle of civilization (this inter-Atlantic region) has long since disappeared, swept away by cataclysms or inundations, which caused the depression of that part of ancient America covering the Gulf of Mexico, the Carribbean sea as far as the Oronoco, and extending some hundreds of leagues toward Africa and Europe. The Abbé details the entire history of the rise of the mountains and the sinking of the ancient land.

But I pass from these specimens of the extraordinary positions assumed by so learned an enthusiast, whose works fill seven octavo and two quarto volumes, to the discovery of another Frenchman, C. S. Rafinesque, Professor of History and Natural Science in Transylvania University, who was seized with similar fancies respecting the hieroglyphics and symbols of our own tribes of Indians. Rafinesque (I here quote from the proceedings of the American Antiquarian Society, from which I have already taken extracts) "undertook to interpret the painted records of the Linapes by means of the native songs connected with them, of which they were the signs and emblems. These representations upon wood, and bark, and skins, and also in the form of wampum belts or strings, were common to the Chippewas, the Ottawas, the Sakis, and the Shawanis. These he conceived to constitute the peculiar graphic system of this portion of the continent, different from the Mexican, and probably imported from Asia. Pursuing his investigations among these materials, assisted by the principles of philological analysis and interpretation which then prevailed among the prominent philologians of Germany, he raised on such foundations an historical superstruction not less marvelous than that of the Abbé. Rafinesque, like the Abbé, went back almost to the beginning of things, including an account of the manners, customs, arts and sciences of the people of Atlantis at the time of the submersion of that country in the ocean that retains the name. His historical periods: First, from the dispersion of mankind to the original discovery of America, including several centuries; second, from thence to the foundation of the Western Empires, including some centuries; third, from the foundations of those empires to the great Pelagian cataclysm, several centuries more; fourth, from the Pelagian cataclysm to the invasion of the Istacan nations, about twelve centuries; and fifth, from that period to the decline and fall of the Atlan and Cutan nations, and extending to the present condition of things. * * * * There was, he had ascertained, a great Atalan empire, whose metropolis was somewhere on the Ohio river. The monarchs of this empire often contended for supremacy with the monarchs of Africa, Europe and Atlantis. An intercourse was kept up more or less regularly between all the primitive nations from the Ganges to the Mississippi, until the great catastrophe which severed the two hemispheres; the eastern nations taking it for granted that the whole American continent had sunk, as Atlantis and many Antillan islands had done." It is impossible here to give any adequate idea of the number and variety of prehistoric facts which Rafinesque thought he had discovered beneath the veil of American signs and symbols. But what do these things mean? Here are two extraordinary and analogous cases, two systems of interpretation and their results, which appear to have been wholly independent of each other in origin and progress.

(Conclusion next week.)

WHEN we behold a man filling the house in which he dwells with perpetual sunshine by the sweetness of his daily life; when he is met at the bedside of the sick, the doorway of the poor, in the chamber of the bereaved, the cell of the imprisoned, we do not care to ask to what denomination he belongs; we know he is a *Christian.*

"HE only who doeth righteousness is righteous;" he only whose character resembles Christ's is a Christian; he only loves God who loves his fellow-men, who loves to be and to do good.—*Samuel J. May.*

For Friends' Intelligencer.

## REVIEW OF THE WEATHER, ETC.

SEVENTH MONTH.

*The Hottest Month on Record.*

| | 1871. | 1872. |
|---|---|---|
| Rain during some portion of the 24 hours | 20 days. | 15 days. |
| Cloudy, without storms | 1 " | 1 " |
| Clear, as ordinarily accepted | 10 " | 15 " |
| | 31 " | 31 " |

| TEMPERATURES, RAIN, DEATHS, ETC. | 1871. | 1872. |
|---|---|---|
| Mean temperature of 7th mo., per Penna. Hospital | 76.68 deg. | 82.31 deg. |
| Highest point attained during month | 97.00 " | 98.00 " |
| Lowest do. do. do. | 60.00 " | 70.00 " |
| RAIN during the month, do. | 6.81 in. | 11.22 in. |
| DEATHS during the month, being for 5 current weeks for 1871 and 4 for 1872 | 1985 | 2767 |

Of the deaths for the four weeks ending on the 27th, (1872), 112 were from sunstroke.

Deaths in three cities for the week ending 7th month 6th, 1872, compared with their respective weekly averages:

| | | | |
|---|---|---|---|
| Philadelphia | 764 | Average | 420 |
| New York | 1569 | " | 620 |
| Brooklyn | 670 | " | 232 |

It is said the death rate of some of the European Capitals was quite equal to that of New York.

The above comparison between the cities of Philadelphia and New York has been rendered for the week in question as follows:

"In Philadelphia the deaths were seven hundred and sixty-four, or nearly one in every thousand of our population, and in New York about sixteen hundred, or fully two for every thousand inhabitants of that city."

Average of the mean temperature of 7th month for the past *eighty-three* years...75.91 deg.
Highest mean of temperature during that entire period, (the present year.).....82.31 "
Lowest mean of temperature during that entire period, 1816.....68.00 "

COMPARISON OF RAIN.

| | 1871. | 1872. |
|---|---|---|
| Totals for the first six months of each year | 21.32 inch. | 15.34 inch. |
| Seventh month (July), | 3.94 " | 11.22 " |
| Totals for seven months | 25.26 inch. | 26.56 inch. |

The heaviest rain fall during the month of the present year occurred on the evening of the 4th, measuring 3.13 inches, while that of the entire month as recorded above is said to have been exceeded only once (and then only by half an inch), during a period of thirty-five years. The average monthly fall for that time being a trifle over *four inches.*

And now in reference to the intense heat, what shall we say or where shall we begin? It would take a small volume to chronicle all of interest that has transpired on this point. We probably cannot do better than to reprint a portion of some valuable statistics furnished the *North American* by J. A. K. early in the month, viz:

It may be noticed that 98 degrees is the highest point recorded at the Pennsylvania Hospital, but there were some localities less favorably situated as to heat, where from 100 to 102 degrees were reported. We should be disposed to adopt the 98 degrees, (as above), as the fair extreme point for Philadelphia.

Such as may feel an especial interest in the matters treated of in this article are referred to the *North American* of the 2d instant for a much more lengthy review prepared by the writer, but too voluminous for insertion here. J. M. E.

*Philadelphia, 8th month* 3, 1872.

FIRST-DAY SCHOOL CONFERENCE.

A conference with Friends will be held at Rancocas Meeting House, N. J., on 1st day next, 11th inst., after meeting. Members of the Visiting Committee and any other interested Friends are invited to attend.

## ITEMS.

DR. DAVID LIVINGSTONE.—The doubts that have been entertained in reference to the truth of the report of the discovery of Dr. David Livingstone, by Mr. Henry M. Stanley, the New York *Herald* Commissioner, should be entirely dispelled by the certificates of Earl Granville, the British Minister of Foreign Affairs, and of Mr. S. Livingstone, the son of the long lost African explorer. Under date of August 1st, Viscount Enfield, Secretary to Earl Granville, formerly acknowledges the receipt of a package containing letters and dispatches from Dr. Livingstone, which Mr. Stanley had delivered to Lord Lyons, the British Ambassador at Paris, for transmission to the English Foreign Office. Under date of August 2d, Earl Granville writes an autograph letter to Mr. Stanley, alluding to the doubts as to the authenticity of Dr. Livingstone's despatches delivered to Lord Lyons, and says that, after inquiring into the matter, he finds that Mr. E. Hammond, Under Secretary, and Mr. Wm. Henry Wylde, Senior Clerk of the Foreign Office, have not the slightest doubt as to the genuineness of the papers transmitted through Lord Lyons, which are now being printed. Earl Granville expresses his admiration of the qualities which have enabled Mr. Stanley to achieve the object of his mission.

Mr. S. Livingstone also certifies that Mr. Stanley has handed to him the diary of Dr. Livingstone, which he has not the slightest reason to doubt is his father's journal. The diary was in a closed package, sealed and signed by Dr. Livingstone, with instructions written on the outside, and signed by the African explorer. Mr. S. Livingstone also says that the letters brought by Stanley are from Dr. Livingstone, and from no other person. This evidence would seem sufficient to remove even the doubts of the German geographer Keipert, who is incredulous as to the authenticity of the Livingstone letters, in consequence of the various alleged geographical blunders contained in them.—*Public Ledger.*

COMPARATIVE MORTALITY.—A comparison of the current mortality reports of Paris, London and New York, shows astonishing figures against the American metropolis. For the week ending May 18th, London, with a population of 3,251,900, had 1,268 deaths. Paris, for the week ending May 25th, had 842 deaths out of a population numbering 1,980,000. New York, for a corresponding period, with a population of 942,300, had 646 deaths. Presented in another manner, the statistics show that for each 100,000 people London sacrificed 39 lives, Paris 52 and New York 58. The *Times* says that during the first quarter of the year, the death rate in New York was actually greater than that of the East Indian cities of Bombay and Calcutta.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Memoir of Margaret Brown ..... 385
An Appeal to Parents ..... 387
Reminiscences ..... 388
Early Training ..... 389
Total Abstinence ..... 390
Trusting God ..... 391
Scraps from Unpublished Letters ..... 391
EDITORIAL ..... 392
MARRIAGE ..... 393
OBITUARIES ..... 393
The Late Joseph Pease ..... 394
The Omaha and Ponca Indians ..... 396
POETRY—"In the night Season"—Advancing Age ..... 398
American Antiquities ..... 398
Notices ..... 400
ITEMS ..... 400

For Friends' Intelligencer.

## MEMOIR OF MARGARET BROWN.

BY BENJAMIN HALLOWELL.

(Continued from page 373.)

The next year, 1858, Margaret Brown and her husband travelled South again, and were at Baltimore Yearly Meeting, having Nathan and Elizabeth Dennis for their companions in a part of their visit. This journey was quite extensive, but like the one in 1854, I have been unable to obtain a statement of where they were drawn, or any account of the incidents, labors and privations that must have attended their journey. There is reason to believe that on this occasion they visited the families of the three Monthly Meetings of Philadelphia, and there can be no question but that they were favored to return with the full evidence that He who had been with them in the six troubles or labors, had not left them in the seventh, and that they were blessed with the reward of sweet peace.

After their return home, Margaret again writes to one of her Friends as follows:

PICKERING, 10th mo. 15th, 1859.

* * * * *

"I have entered most deeply into feeling with thee. Thou art the almost constant companion of my mind. But what shall I say that thou art not already fully acquainted with? Surely, thou hast known the voice of the Most High to be mightier than the mighty waves of the sea! He has hitherto been thy arm every morning, and thy salvation in the day of trouble. Therefore, cast not away thy shield as though it had never been anointed; for truly, thou art His. He will cover thee with His feathers, and in *His name* thou shalt trust.

"The preceding presented as my pen moved along. It is from a heart filled with the overflowings of the *Father's love,* for *my own* mind a barren desert. Not even a green sprig to be found.

"The prospect of again leaving home is replete with fearful apprehensions—that there are giants in the land who are in battle array against the Lord and His anointed. But the little stone upon the brook has hitherto proved all sufficient for the trial of the day, and I have an unshaken confidence that it will never fail to deliver all who trust in its power.

"I have been looking to see the announcement of the safe landing of the immortal spirit of our dear ——. I could almost wish I was as near the haven of rest. But oh! what a void will be felt throughout the land! My heart fills to the overflowing of my eyes. Dear J., lay thou fast hold on the horns of the altar, and thou wilt be kept. Such are my *feelings* that it is with difficulty I can write.

"But to vary the scene, I will now tell thee, the *cloud* that has hitherto prevented our seeing any way to move, has been lifted

by a Hand Unseen, and the prospect now is for us to leave home in the course of a week or ten days. M. B."

After returning from the visit referred to in the preceding letter, she appears to have written the following, from which we can partially gather its extent:

PICKERING, 2d mo. 11th, 1860.

"My dear Friend J.:—Thou hast undoubtedly marvelled that no tidings have reached thee of our whereabouts. My intentions were widely different when we last parted. But so it is, our best resolves are too much like characters written in the sand. And yet I am not willing thou shalt judge from this that no thought has been in my mind of *thee* and of *all* that pertains to thy dwelling. On the contrary, not many of my waking moments have passed but that thou hast been the inmate of them. But what can all this avail unless the true seal of the kingdom is engraven thereon? And of this thou art in no wise ignorant. The access to the *Fountain* is ever within our reach, and thou, no doubt, hast been made a rich partaker of its invigorating draughts, in which strength has been afforded for the work of the day.

"Perhaps it may now be proper to speak somewhat of our faring after leaving Philadelphia. I may just say, the remembrance of our visit to that city is still sweet. Not that there is a dwelling upon it as food, only the feelings are of the kind that gladden the heart.

"Long Island was pretty thoroughly searched. Painful in the extreme were some meetings, and yet, in many, evidence was furnished that the camp was rightly searched and truth gained the victory. Dear R. H. was one in spirit with us, which thou mayst rest assured was a great comfort. The Quarterly Meeting in New York will, I think, be long remembered. Oh! we have abundant cause to bless and praise the Power so signally manifested for our help that gainsayers were put to flight, and nought but the glorious Truth reigned over all!

"I am sometimes lead to recur to some such seasons, when the language presents, 'Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints,' for not unto *us*, but unto His free grace let the adoration of the heart be given.

"At the close of the last mentioned meeting a release from further service was mercifully granted, and we gladly availed ourselves of the permit to turn our faces homeward, taking but two meetings, and spending a day at Rochester, with our kind friend Phebe Frost. Our own sweet home was reached in safety. * * * M. B."

No further account of the visit referred to in the foregoing letters has been obtained.

In the summer of this year (1860) my wife and myself made a visit to our valued Friends Nicholas and Margaret Brown, spending some weeks at their Canada home, and in travelling through the country. After our return, at the request of my Friends and neighbors, who had long known them both, and particularly Margaret, I wrote out the result of my observations and reflections, as follows:

"Our friend Nicholas Brown, to visit whom and his wife Margaret was the principal object that drew us to Canada at this time, owns three lots of about 200 acres each, in Pickering, Ontario County, about 20 miles east of Toronto, and 3 north of the shore of Lake Ontario, in a most beautiful and fertile district of country. No one fully knows Nicholas Brown who has not seen him at home and in his own neighborhood. From his manner and carriage in meetings, and often in private circles when from home, and especially when under the weight of religious exercise and concern, his appearance is somewhat austere, save when softened by the immediate flow of gospel love. But at home he is one of the most gentle, affable, kind and companionable of men, and full of animation. He has everything around him in good order, being a marked example in this respect of what has been said of the Canadian farmer. Good fences, gates and doors, all with hooks and latches; tools and vehicles all under cover when not in use; the stock of the finest variety, and all fat; and the greatest abundance of all kinds of provisions, and of whatever is needed for the convenience and comfort of the household. I think there were 20 or 30 large cheeses in the cheese-house; 200 or 300 bushels of oats in the granary; some hundred fleeces of wool; wheat, peas and hay in full supply; 25 or 30 cords of wood in the wood-house, near the kitchen door, ready sawed and split up, although in midsummer; and we may say truly, everything was abounding around him. He is like a prince among his neighbors, whom he often assists with his counsel and in other ways, and who regard him with affection and respect amounting in some instances almost to veneration.

"Now, this man, thus living like a prince, having his fine large carriage and noble span of bays, with which he took us 150 miles in a journey of about ten days through the country, and another vehicle for our daughter and niece, went to that country about 50 years ago *on foot*, with nothing but an axe and a small bundle of clothes, and commenced his business life in the midst of the

forest. As he earned a little money he invested it in land. All that he possesses is the result of his own industry, as was also the great amount he has expended in travelling, from apprehended duty on religious visits, often and far, for the benefit of his fellow creatures. When he settled in Canada, he had to go on foot 40 miles to attend his Monthly Meeting, which he rarely, if ever, neglected.

"By his faithfulness to what he believed to be his duty in this respect, a Monthly Meeting eventually became established and was held on a part of his own land, which he gave for that purpose. And this year he had the crowning satisfaction of having Genesee Yearly Meeting held at Pickering, within a quarter of a mile of the spot on which he first built his lonely shanty, in the midst of the forest. Such is the effect of steady industry and perseverance in a conscientious conformity to what is religiously believed to be a duty.

"The Yearly Meeting being held so near his residence, and he and his wife so extensively and favorably known abroad, and possessing both house room and heart room, it may well be supposed they had a full share of Yearly Meeting company, accommodating 63 regular lodgers, one bed remaining unoccupied. They had sometimes as many as 100 to dine.

The original shanty gave place many years ago to a pleasant and commodious white frame house, to which, within a few years, has been added a large stone mansion. In the entertainment, domestic arrangements, and neighborhood influence, his precious wife acts well and nobly her important part. Her refined influence on those around her, which, owing to the distance they formerly had to go to their meetings, extends 40 or 50 miles from their residence, has been very favorable and salutary. Any one who knew *Margaret Judge* would know *Margaret Brown.* The same sprightly and animated manner, the cheerful and extraordinary conversational powers, the same loud, hearty and contagious laugh, with the almost instantaneous drawing up in thoughtfulness and gravity when an apprehension arises that she may be going beyond the bounds of moderation and what would be pleasing to her good Master. All seem now, when over seventy years of age, just as they did 41 years ago, when she was the life of our social circles and of our religious associations at Sandy Spring.

"Nicholas has two valuable and valued sons with families, living near, one in the house with him, the other less than a mile distant, who now in his advanced life, add greatly to his comfort and relief from care.

"It is not to be expected that such a man would be entirely exempt from enemies. Success in life is often a ground of envy bordering on enmity, to some weak and illiberal minds, and an active man of strong character, firmness and candor, such as Nicholas Brown, must, in the nature of things, occasionally have enemies. He must at times cross the path of some evil intentioned person, who will thereby be foiled in the accomplishment of his purposes. But a steady, unyielding adherence to principle, right and justice, commands the secret respect of those even whose plans may be frustrated thereby, and often, after the immediate occasion of dissatisfaction passes away, and calm reflection succeeds, the former enemy becomes the fast friend, verifying the beautiful text of Scripture, "When a man's ways please the Lord, He causeth even his enemies to be at peace with him."

"Nicholas Brown has perhaps as few enemies as any one with his success in life, and with his firm, candid, and straight forward course in support of right, justice and truth, irrespective of person or personal regard, could reasonably expect to have.

"In the expression of his religious views, he may appear to some, on certain occasions, to be harsh and sectarian, almost wanting in charity, especially when speaking of the ministers of other religious denominations; but, I believe from an intimate acquaintance with him, and a careful study of his character, that he considers himself religiously called to this service by his Divine Master, and that he acts therein with the strictest integrity of purpose to do his Heavenly Father's will, and there I leave it, believing him to be an honest-intentioned, a favored, and good man, and that when he shall have finished his arduous, checquered, and eventful course in time, he will be received into the mansions of eternal rest and peace."

(To be continued.)

"As frosts unlock the hard shells of seeds and help the germ to get free, so trouble develops in men the germs of force, patience and ingenuity, and in noble nature's 'works the peaceable fruits of righteousness."

## AN APPEAL TO PARENTS.

I feel that I enter upon a tender subject when I address to parents a few earnest words in regard to the dress of their children.

Some will deem it of little importance, and others think it does not come within our province to touch upon such subjects; but knowing it to be a hindrance and a clog to the right advancement of our cause, I will not feel

myself excused without expressing my sentiments.

The time has surely come for us to take more notice of this growing tendency to extravagance and display.

An earnest, noble minded mother, visiting the families in her neighborhood for the purpose of interesting them in the establishment of a First-day School, was frequently met with this response: "Yes! we would be very glad to send our children, but then, how can we dress them as children are dressed now-a-days? and we do not want them to appear singular."

Is it not time for some of us to set the example of simplicity if our children are to be stumbling blocks in the way of others reaping advantages from social mingling because of dress?

I know full well the weary hours that some mothers toil, that their little ones may not "*appear singular.*" Many times depriving themselves of the pleasure and advantage of accompanying them to school or meeting because of their overtaxed strength. When will we come to consider a child most beautiful when simply and neatly clad? Far be it from me to restrict any one to a certain color or cut; only let the child be visible in its artless simplicity, and not be lost sight of in the multiplicity of its adornings.

Let those who are blessed with means be careful lest they burden another whom Providence has not so favored. We are strangely influenced by each other in our pathway through this world, and our example will be followed whether we wish it or not.

If elaborate dressing is in place anywhere, it certainly is not inthe First-day School. We meet for an earnest solemn purpose. Children, with their clear perceptions, are quick to see in teacher or parent whether the ornament of a "meek and quiet spirit" is preferred to that outward adorning which so often attracts the attention and leads the mind away from that spirit which delights to dwell in our hearts and rejoices when love reigns.

Let us pray then that this love that prompts us to gather the children may so overshadow us as to cause us to put aside anything that may hinder the growth of our spiritual natures. A CONCERNED PARENT.

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How many men there are who have ground and ground to make money, that they might be happy by-and-by, but who when they have got to be fifty or sixty years old, have used up all the enjoyable nerve that was in them? During their early life they carried toil, and economy, and frugality to the excess of stinginess, and when the time came that they expected joy, there was no joy for them.—*Beecher.*

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For Friends' Intelligencer.

## REMINISCENCES.

We have recently received through the pages of the *Intelligencer* several interesting accounts of the many privations and difficulties that Friends experienced in the exercise of their various Christian duties in the early settlement of this wilderness country. My own experience, in this respect, extends back not far beyond the commencement of the present century.

I was born near the south line of Ulster County, in the State of New York, in the year 1791, about eight miles west of the Hudson river. At that early period the farthest Monthly Meeting north, on the west side of the Hudson, was held at Cornwall, in Orange County, sixteen miles south of the residence of my parents; though a Preparative Meeting was held not far from my home called the Valley Meeting, and one at Marlborough, near the Hudson river, about the same distance from said Monthly Meeting, of which they were branches. My parents became members of Cornwall Monthly Meeting by request, and also requested for several of their oldest children. I was one of the number, which I have ever considered a great favor, believing as I do, that it had a direct tendency while in the morning walks of life, to shield me from many temptations and snares that lie in the slippery paths of youth. Many Friends at Marlborough and the valley were at that time in limited circumstances, and had but few accommodations for traveling; still, it appears their meetings were well attended. In order to attend their Monthly Meeting, my parents would generally leave home in the morning on horseback, and, if necessary, my mother would take with her a nursing child, ride sixteen miles, attend meeting, and return home the same day.

Near the commencement of the present century, Friends at Marlborough and the Valley were favored with the privilege of holding a Monthly Meeting alternately at those places, which was called Marlborough Monthly Meeting. In the course of a few years the tide of emigration westward, in connection with the large number of requesters, prepared the way for the setting up of six other meetings, under the care of the last named Monthly Meeting, which were located in different directions north and north-west, varying in distance from said Monthly Meeting, the nearest being five, and others ranging from sixteen up to thirty and forty miles. This, of course, caused Friends much travel

in a right discharge of their several duties and obligations in the attendance of meetings, visiting requesters, &c.

For much of the way to the meetings most remote, the country was new, the roads poor, and occasionally ranges of wild land, through which marked trees were their only guides to point out the pathway. Beside this, nearly all the travel at that time was performed on horse-back; women riding from thirty to forty miles to attend Monthly Meeting, or to visit requesters. My mother was frequently one of that number. One Friend whom I knew often traveled thirty miles or more on foot to attend Monthly Meeting, and on one occasion, four men and one woman on their way to visit Friends in those remote meetings, in passing through a lonely forest, guided by marked trees, mistook their way, and, while in this sad condition, continued to ramble until darkness obscured the path, and they were obliged to remain in the wilderness, (then inhabited by beasts of prey), during a cold, snowy, winter's night.

Being on horseback, they tied their horses, and by much exertion collected a sufficient quantity of green hemlock boughs, which they laid upon the snow for the aged Friend (one of their number) to rest upon, also for the woman Friend, who was of a delicate constitution. After this, layers of the same were carefully spread over them to protect them from the severe inclemency of the weather. The remaining three, being able-bodied men, were necessarily engaged in some active exercise during the night, that they might not perish with the cold. Although subjected to this perilous situation, they were wonderfully preserved from harm, and enabled the following morning to reach the desired port in safety, and to return grateful thanks to Him, who remains to be the preserver and care-taker of His church and people. I well remember all these Friends. They were frequently at my father's house, before and after this occurrence, and many years after, while traveling at two separate times in company with public Friends in the State of Ohio, we were kindly entertained at the house of one of that number, and heard him narrate the memorable event.

The aforesaid Monthly Meeting, when assembled from its various branches, was large and truly interesting. Much business engaged its attention. It seldom convened without there being more or less requesters. I have known as many as seven in one day, in connection with other business, requiring its attention, and on one occasion the meeting held till evening. It numbered at one time twelve public Friends, whose gifts in the ministry were acknowledged, and several others who appeared in that way. Not one of these is now living. At that time the members of this Monthly Meeting, and that of Cornwall, belonged to Nine Partners Quarterly Meeting on the east side of the Hudson.

I remember well, when eight or nine years of age, riding on horseback behind my endeared mother to attend Nine Partners Quarterly Meeting, thirty miles distant, crossing the Hudson on the way, and although so young in years, while sitting in that meeting, I was favored to receive lasting impressions of religious duty, to realize the prevailing solemnity that appeared to clothe the minds of the large assembly, and led to admire the harmonious order in which the business of the meeting was conducted. Friends at that time were examples of plainness and simplicity. They spent little, or no time, in following after the vain and fascinating allurements of the world, and they increased and prospered in basket and in store. And would it not be well for us, who are so highly favored with the enjoyment of religious freedom, of outward ease, and worldly prosperity, frequently to contrast our present condition with the tribulated and afflicted one of early Friends, cotemporaries of Fox, Penn, and Barclay, and also with that of Friends in the early settlement of this country, in order that we may duly appreciate our many favors, and witness an advancement in the precious cause of truth and its various testimonies?

D. E Gerow.

*Fairfield Co., Conn., 8th mo. 3d, 1872.*

## EARLY TRAINING.

"Surely it is a great mistake to suppose that 'training up,' such as the ancient proverb speaks of, consists merely in correct teachings, or the exhibition of good examples, important as these may be; for the young mind may receive these without stint, be constrained to observe them with respect, and yet depart from them when free to act out itself. Indeed, there is strong reason to expect that the grown-up lad will do so, unless he shall have been *trained to act* from an inward principle of *self-regulation*, which shall have grown with his growth, and become a guiding-power amid the varied phases of temptation. Unless this point be attained, in any particular case, the child cannot be said, properly, to have been *trained up;* and then all that passes under the name of education is, comparatively speaking, an illusion. A youth of eighteen or twenty years of age, to whom the precept of the proverb has been truthfully applied in early years, has already acquired a power of *self-direction;* his own principles, his judgment, his tastes have, in

this respect, become trustworthy. If he need as much watching and care at that time, in regard to his associations and conduct, as he did during the days of childish inexperience; if he cannot be trusted to mark out his own path and take care of himself in the great metropolis as well as in the quiet country village, as well in California and Australia as in the neighborhood of his early home, his education, so-called, has not been a 'training up,' but the development of an untrained nature."

ALL the works of the Lord are good: and He will give every needful thing in due season. So that a man cannot say, "This is worse than that," for in time they shall all be well approved. And therefore praise ye the Lord with the whole heart and mouth, and bless the name of the Lord.—*Eccles. xxxix.* 33, 34, 35.

From the Friend (London.)

## TOTAL ABSTINENCE.

At the anniversary meeting of the Friends' Temperance Union, held 5th mo. 27th, 1872, Joseph Crosfield thus addressed the meeting:

"As to the question of total abstinence, he wished to address a few remarks to young men present. He had been thinking lately of the length of time he had been a total abstainer, which was since the year 1846. He had practically been one for a year or more before, but latterly he had been analysing the motives which led him to take that step. He could not call to mind that there was any question of its being a safeguard to himself, or that it was at all likely that he should ever need such a protection; on the contrary, he thought he saw in it a means of usefulness, and that by example as well as by precept he would have the means of saying a good word for total abstinence in a way that he could not do unless he were a pledged abstainer. But when he considered the years that had rolled over since then, and when he looked back upon the sad fate of many of his own age and even of his own schoolfellows, he thanked God that he had been led to sign the pledge. He remembered particularly the case of two young men, schoolfellows of his, and one a little older, the other a little younger than himself, both members of the Society of Friends. They both gave way to strong drink. One of them, after his friends had done all they could to reclaim him, procured a situation for him in Demerara, and to send an intemperate young man to a climate like that, where spirituous liquors could be had for a trifle, was nothing more nor less than passing a sentence of death upon him. He only lived three months after he reached Demerara. The other sank into a thoroughly disreputable condition, and supported himself for a time by writing begging letters to people who had known him in better days. He died miserably. Another young man whom he knew well (not a schoolfellow) gave way to strong drink, enlisted in the army, was bought out by his friends, who did not belong to the Society of Friends, fell into drinking ways again, and for a crime he subsequently committed was transported. Now he did not see any reason, in looking back at the early history of these young men, why the same sort of things might not have befallen him, and therefore it was that in speaking upon the total abstinence question, and appealing to young men, he felt that he could appeal to them on their own account as well as on account of those with whom they might be brought in contact in after life, and upon whom they might have a large amount of influence. It appeared to him that there was nothing a young man could do that put him at once in a position of usefulness so decidedly as becoming a total abstainer. He was able at once, in speaking to the people, to take a totally different ground from what he did before, and especially on the subject of intemperate drinking was he able to tell them not merely to follow his precept, but the example he himself was willing to set. He did not know whether there was any sacrifice in total abstinence, but if so, he had forgotten it long ago. But suppose there was a trifling sacrifice, what was it in comparison with the amount of good they were able to do those around them? and was it nothing besides to be absolutely free from a vice to which thousands had succumbed? To those persons, and especially the young, to whom it was no sacrifice at all to abstain, was it not their duty to banish strong drink, for the sake of others? and to those to whom it was a sacrifice to abstain in the way of its being difficult to do, he could but say that, without knowing it they were getting into a condition in which their safety required, if not demanded, their abstinence. There was another advantage attaching itself to abstinence, which was the blessing it was to their families. A father who set his children the example of abstinence, placed those children in a totally different position in launching them in life, than he would do if they had not been brought up in the ways of total abstinence, with an intelligent appreciation of what it meant, and understanding something of the reasons which actuated their parents in not having strong drink in any way in their houses. In conclusion, he would say to parents that if they trained their children, not merely in the practice of total abstinence, but in its principles, they

would in that one particular thing, be taking a step calculated to be of the highest importance to them.

### TRUSTING GOD.

Christians might avoid much trouble and inconvenience if they would only believe what they profess, that God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such and such blessings were removed, they should be miserable; whereas God can make them a thousand times happier without them. To mention my own case. God has been depriving me of one mercy after another; but as one is removed, he has come in and filled up its place. Now, when I am a cripple, and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety. If God had told me some time ago that he was about to make me as happy as I could be in this world, and then had told me that he should begin by crippling me in all my limbs, and removing me from my usual sources of enjoyment, I should have thought it a very strange mode of accomplishing this purpose. And yet how is his wisdom manifest even in this!—*Dr. Payson.*

From "Balaustion's Adventures"

Ah, that brave
Bounty of poets, the one royal race
That ever was, or will be, in this world!
They give no gift that bounds itself, and ends
I' the giving and the taking: theirs so breeds
I' the heart and soul o' the taker, so transmutes
The man who only was a man before,
That he grows God-like in his turn, can give—
He also: share the poet's privilege,
Bring forth new good, new beauty, from the old.

R. Browning.

## Scraps

### FROM UNPUBLISHED LETTERS.

I am glad to find that there is no abatement of good and kind feeling, because of the decidedly opposite opinions entertained and expressed during our late call. This is as it should always be. Opinions, honestly entertained and humbly expressed by others, however much they may differ from those we may have formed, constitute no just ground for an interruption to the kindest and most affectionate personal feeling. Indeed, the expression more properly tends to promote and strengthen this feeling, because of the candor and confidence it betokens.

Dost thou think we *ought* "to be weaned from outside helps," or desire to be while in this life? The Good Being, in His wisdom and goodness, saw it proper to create us, not only *dependent* beings, but also *social* beings. Some writers base the religious element in man on the feeling of dependence, so that whatever tends to make us independent, whether it be wealth, learning or power, is unfavorable to (though not wholly incompatible with) religion.

While an abiding consciousness is maintained of a dependence on the Good Father for our help, strength and multiplied blessings, may it not be in perfect harmony with this feeling to accept offices of those He may send clothed with His Spirit, as ministering spirits, or "outside helps," coming from Him, and thus binding us more closely to one another socially in the bonds of His love?

But, with this dependence on others, there must be confidence in ourselves. When we are furnished with strength by the Good Being, immediately or instrumentally, we must use it. We must, as thou sayst, "use our own feet" under Divine illumination. Light always accompanies strength. Power and wisdom are inseparable.

The Good Providence confers His favors upon humanity through the instrumentality of His *obedient* children, whose hearts He influences to dispense His blessings. These thus become (I speak reverently) His hands and His feet—ministering spirits or angels, distributing His bounties according to His will.

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If there is such a thing as spirits mingling with spirits when bodies are absent, mine has visited thee many times, both while at the far West and since thy return. The feeling of close fellowship is precious, and tends to a proper remembrance of each other amid our varied probations. Thou art now again incorporated with the various concerns of domestic, civil and religious society, connected with thy own neighborhood, at least so far as the limitations and discipline of Truth admit as proper for thy mind to engage in.

No doubt thou hast been learning, during thy late journey, many important lessons for future use that might not have been acquired at home; and it may be well to consider whether all these additions to thy stock, may not increase the requisitions to impart to others of those things that have been entrusted to thy stewardship. Do not forget the caution not to withhold more than is meet, lest it not only tend to poverty, but thou be charged as monopolizing or wasting (because not using) the goods that have been committed to thy care.

I learn that thy setting out was in a low and discouraged state. A very good beginning if the evidence of requirement was sufficient. Of this I have no doubt. I was pleased to hear of thy dedication. The various subjects in thy letter were interesting, though not all satisfactory; but I feel, amid all our discouragements, a hope and sometimes a trust, that we shall yet be cared for, and that the Lord's heritage will not be given to reproach.

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 17, 1872.

PHILADELPHIA QUARTERLY MEETING.—This meeting was held at the Valley, Chester Co., Pa., on the 6th inst. A new and commodious house has recently been erected for the better accommodation of Friends of that locality, and also with the view of holding Philadelphia Quarterly Meeting there once in the year.

The building is pleasantly situated on a gentle eminence, a few rods from the former house, on the opposite side of the road. It is tasteful in its construction, and neat and comfortable in its arrangement, with galleries round three sides of the house, and it is said to be capable of seating about eight hundred persons. When the improvements now in progress on the grounds are completed, it will be a beautiful property, and will long remain a memento of the interest and energy of Friends of that neighborhood.

On the present occasion, the house was well filled, a number from other meetings feeling drawn to attend. Many of the neighbors came to the Meeting for Worship, and though it continued nearly three hours, a quiet solemnity prevailed over the assembly until the close.

When many are in attendance who are accustomed to give expression to their feelings, it requires great care on the part of those who minister not to occupy more time in the delivery of their exercises than is absolutely necessary, in order that those similarly exercised may have an opportunity to relieve their minds, and that the meeting may not be unprofitably lengthened. We need *feeling* rather than a multiplicity of words in our religious gatherings, and those called to speak in the assemblies of the people should ever remember that he who sitteth by, may likewise have a gospel message, and may go away burdened because there has been no time for its delivery. A due appreciation of the gifts of others tends to make us considerate of them in all respects and enables us in honor to prefer one another and thus promote the general good.

Owing to its being the first quarter after the Yearly Meeting, no queries were read and answered. Minutes were read of Friends who were acceptably with us from other meetings.

A request from Philadelphia and Green street Monthly Meetings, for the establishment of the meeting which has been for some time held in the newhouse, Girard Avenue and 17th streets, was acceded to.

At this season of the year, many of our citizens are absent, seeking a renewal of health in a purer atmosphere, and the care manifested by some of these not to allow other engagements to prevent their attendance at their Quarterly Meeting, was cause of encouragement. Several came many miles at considerable inconvenience to be present on this occasion.

The holding of our summer quarter in the country appeared satisfactory to most. While to some it may be attended with more effort than when held in Philadelphia, the convenience of others is greatly promoted by the change. The kindness and hospitality so freely extended by Friends in that section, and the pleasant opportunity thus afforded for friendly intercourse, causes our first Quarterly Meeting held at the Valley to be acknowledged as a time of religious and social enjoyment.

FIRST DAY SCHOOL CONFERENCE.—The Quarterly Conference of this Association was held at Moorestown on the 2d inst. Through public and private conveyances a large number of delegates and interested Friends reached the place of assembling a few minutes prior to the appointed hour.

At the call of the clerk the company collected, and though the house was full, a solemn and impressive silence reigned throughout. The delegates were called and the re-

ports read from the several First-day schools and Bible classes, showing a continued and increasing interest in the work. The reports, though mostly brief, were unusually interesting, and many of them contained valuable suggestions.

The proceedings of the Executive Committee informed that the Visiting Committee had, by appointment, held conferences in some localities, in others, Friends immediately concerned had conferred together, and that schools had been organized in most neighborhoods.

Occasional remarks from those working in the cause, giving an account of their manner of conducting their classes, or their views in regard to the most suitable times for holding these schools, gave variety to the exercises. Some preferred the early morning hour; others thought at the close of the meeting was the time when the largest number would be most likely to be collected; others, again regarded the afternoon as the appropriate season.

The report from West Chester called attention to the need of a good practical question book for all classes, and the Publication Committee was instructed to make an effort to prepare one. It seemed to us, that with the talent and energy, and the deep concern for the right training of the youthful mind, now so abundantly manifested among us, some would certainly arise who would respond to the feeling of need by letting their light shine through the pages of such books as would be attractive and instructive to the young.

At the expiration of the morning session, the company mostly adjourned to the schoolhouse, the use of which had been kindly granted by our Orthodox friends, and shared the repast which had been provided by the Friends of Moorestown. The recess also gave an opportunity of friendly greetings. The warm grasp of the extended hand evinced the interest with which Friend welcomed Friend, and showed that those whom space and circumstances had separated were still undivided in reciprocity of kindly feeling.

At the afternoon session the reading of the reports was resumed, closing with such as had been established within the past three months. Seven of such schools were reported, viz., at Greenwich and Medford, N. J.; at Spring Grove, Kennett and New Garden, Pa.; at Easton, Md., and Mill Creek, Del.; the one at Easton, consisting of thirty children, some of whom came fourteen miles to attend it.

During the entire meeting a feeling of harmony and freedom prevailed, and unanimity of sentiment on all important points, particularly that the teaching drawn from the Scriptures should be simple and practical. The consulting of "Notes" and "Commentaries" was alluded to, and it was remarked that while these are valuable for the light they throw upon the history and customs of the East, we should be careful not to imbibe or instill the theological errors of their authors; ever bearing in mind that the humble, sincere, reverent mind of average intelligence, is as much enlightened in saving spiritual truth as the most learned.

Epistles to the Associations of Ohio and Indiana were adopted, and an Essay from a concerned parent on the subject of the dress of children. This will be found in our present number, and we ask an attentive perusal of it.

After a time of silence the company separated to meet at Salem, N. J., on 7th day the 19th of 10th mo. next.

### MARRIED.

ROBERTS—CHARLES.—On 3d day the 16th of Seventh month, 1872, at the residence of the bride in Huntsville, Indiana, under the care of Fall Creek Monthly Meeting of Friends, Jesse W. Roberts to Anna Charles, both members of Fall Creek Monthly Meeting.

### DIED.

HIATT.—On the 2d of 7th month, 1872, at his son-in-law's, Joseph Whinery, in Liberty township, Clinton county, Ohio, Hezekiah Hiatt, in the 87th year of his age, with dropsy of the chest; an elder of Miami Quarterly Meeting of Friends.

VAIL.—On the 14th of 4th mo., 1872, at her late residence, Momence, Ill., Sarah Vail, in the 84th year of her age; the deceased was born in Rutland county, Vermont, in 1789.

She endured the hardships and privations incident to an early settler's life with a calm and heroic fortitude. and endeared herself to all by her uniform kindness and self-sacrifice. Early in life she embraced the principles and united herself to the Society of Friends, and was a bright example to the end of her days. Sweet and unruffled in temper, she made beautiful the walks of life; the mother of ten children, she cared for them with rare devotion, and though numerous were her domestic cares, she yet

found time for works of practical benevolence, and the charities of life were dispenced by her with genuine simplicity. In all she endeavored to follow Him who went about doing good, and no doubt has entered into his rest, and the language seems to be, follow me, as I have endeavored to follow Christ.

NEWMAN.—Died at the residence of Ebenezer L. Wanzer, in Ledyard, Cayuga county, N. Y., on the 12th of 7th month, 1872, Hannah Newman, in the 87th year of her age; a member of Scipio Monthly Meeting.

JENKINS.—Died on the 26th of 7th month, 1872, Patience M. Jenkins, wife of Ezekiel Jenkins, in the 68th year of her age. She was a member of Camden (Del.,) Monthly Meeting.

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From the Leisure Hour.

## THE LATE JOSEPH PEASE.

(Concluded from page 381.)

"The following sketch of Joseph Pease appeared in Mr. Grant's "Random Recolections:—

Jos. Pease, the Quaker member from Durham, is one of the most useful, though not one of the most shining, members in the House. In his attendance on his legislative duties, he is the most punctual and close of any man I ever saw. He even beats Mr. Hume himself. From the beginning of the business till the adjournment, no matter how late the hour, there he is, not indeed in any particular seat, but in some part or other of the House, all attention to what is going on. It is clear he acts from principle. As to a party object, he knows not what it is. A more conscientious or upright man never sat in the House His amazingly close attention to his duties in Parliament has told visibly on his constitution. He is much thinner, and much more sallow in his complexion, than when he entered the House.

"Jos. Pease speaks pretty often, but it is chiefly in committees, or on questions that do not call up the leading members. His mode of address is, of course, different from that of other members. He never uses the word 'Sir' in addressing the Speaker, which all other members do at almost every fourth or fifth sentence; nor does he call any member, according to the invariable practice of all other members when addressing the House, 'the honorable member,' but simply says, 'the member' for such a place. In short, agreeably to the principles of the Society to which he belongs, he applies no honorary titles to any one.

"He speaks with great rapidity, and is never at a loss for words or ideas. His style is correct, but plain. In his manner there is no action whatever. He stands stock still. His voice is weak, which, with his great rapidity of utterance, often renders him inaudible.

"His stature is of the middle size. His face is of an angular form, and is expressive of the mildness and intelligence for which he is distinguished. His judgment is remarkably sound, and he always takes the common-sense view of a subject. He is not only a man of great intelligence, but is always correct in the statements he brings to bear on any question. Taken all in all, he is, as I observed in the outset, one of the most useful members in the House. If he is a fair specimen of the Society to which he belongs, the country would have no reason for regret, were the entire six hundred and fifty-eight members selected from the Society of Friends."

In 1835, and again in 1837, Jos. Pease was returned for South Durham. As to his personal appearance there is happily a most authoritive memento. The magnificent painting of the Members of the First Reform Parliament, executed by Sir George Hayter, and containing upwards of five hundred striking portraitures from life, which long adorned the library of the House of Commons, is now to be seen in the vestibule of the Historical Portrait Gallery at South Kensington. On the left of the Speaker, and about midway from the gangway—two benches behind Daniel O'Connell, who, in the act of rising, is cast into prominence—may be seen the figure of "the first Quaker member of Parliament."

Jos. Pease retired from Parliament at the election of 1841, having declined, on the score of weakened health, again to become a candidate. He, however, soon saw other members of the Society of Friends returned to the House of Commons—John Bright for the city of Durham, and first his own brother and afterwards his eldest son as his successors for South Durham. In the farewell address of Jos. Pease to the electors of South Durham appears the following passage:—"I recur with much emotion to the period when, unaided by any man and unfettered by prejudice, you chose me as one of your representatives in the First Reformed Parliament. For a while the work of reform and good government was progressive. Many salutary changes were accomplished. The national expenditure was curtailed. Sinecures were abolished. Vexatious taxes were repealed. West Indian slavery was annihilated. The East Indies were thrown open to British enterprise. Education, learning, and the social condition of the people, received the fostering care of Government. Many threatening clouds, portending war and misery, were dispersed by a pacific policy. And the great cause of civil and religious liberty made visible and heart-cheering advances."

In the cause of popular education, Jos Pease was an ardent and devoted laborer

Perhaps the noblest monument of his life may be found in the schools founded by him, and in the thousands who owe to those schools such education and culture as they have acquired in early life. In his boyhood, Jos. Pease had felt much interested in the zeal and success with which a young Quaker, named Joseph Lancaster, had taken in hand a work in which at that time neither State nor Church appeared willing to engage—the education of the poor. The British and Foreign School Society—the fruit of Lancaster's labors—had no more earnest, and we may add, no more munificent supporter than Jos. Pease. With other friends of education he cordially united in the erection of the first public school in Middlesborough, in connection with the British and Foreign School Society. Forty years later, in 1870, he presented as a free gift to the town the Southend Schools, which afford accommodation for over 600 scholars, with separate playgrounds for each of the schools. In the same year he presented £3,000 to the North of England Agricultural School. At that time there were in the service of the Messrs. Pease—and for the most part in schools established at Jos. Pease's cost—twenty-nine salaried teachers, assisted by seven sewing mistresses and about sixty pupil teachers. J. M. Browne, in his "Educational report for 1871," says:—

"As the railway traveller passes along the Stockton and Darlington line, he will find from end to end monuments in the shape of first-class school buildings, which bear testimony to the zeal of this friend of education, through whose princely generosity they have been reared and upheld, and in which there cannot be less than 4,000 scholars under tuition. Jos. Pease has done as much in this way to improve the character and condition of the myriads connected with the coal, iron, and manufacturing interests of these two counties as any one man could be expected to do. Had all employers of labor in this growingly important part of the world done as he has done in this matter, there would not have been a tithe of the ignorance, drunkenness, and crime which now prevail in our midst. The world owes much to the pioneers of civilization and progress—men who, out of their abundance, have done much to benefit the condition of their less fortunate neighbors and dependents; and among these Jos. Pease must ever occupy a proud pre-eminence."

At the present time, we may add, seven missionaries labor for the good of the men employed by the Messrs. Pease in the coal and ironstone mining districts of Peases, West & Cleveland. They are all teetotalers, and use their best endeavors to bring those with whom they come in contact over to the side of temperance. The mission is of an entirely unsectarian character. Of the missionaries, only one is a member of the Society of Friends. Jos. Pease has acted either as the founder or a supporter of all educational and useful public institutions of his native town of Darlington. He was one of the first members of the Darlington Local Board of Health, afterwards superseded by the present municipal corporation. The important services rendered by himself and his family to the town were gracefully recognized by the election of his brother Henry as first Mayor of the borough under the new charter. At the first Great Exhibition of 1851, the name and fame of Darlington were made known for the first time to millions in connection with the name of Pease. "The materials of the flags flying from the roof of the Crystal Palace," says a chronicler, "were made by Messrs. Pease & Co.; the very iron of which the fairy-like structure was composed was smelted by Pease's coke; geological sections from Pease's iron and coal mines gave instruction to foreign visitors as to the northern field of enterprise; and Pease's firebricks and Pease's Cobourgs gained prizes at the Exhibition."

For several years the late Joseph Pease was President of the Peace Society, having been elected on the death of Joseph Sturge in 1859. His brother Henry was the Mr. Pease who had an interview, accompanied by Joseph Sturge, with the Emperor of Russia before the outbreak of the Crimean War in 1854. The pecuniary support given by Jos. Pease to the operations of the Peace Society has (like that of his family) been exceedingly liberal. He was attached, we need scarcely say, throughout life to the distinctive principles of the Friends. He filled the office of Elder, and more recently discharged the duties of one of the Ministers of his communion. He regularly attended the Yearly Meetings; and in the smaller and more local church meetings he took a prominent part with marked earnestness for the spiritual prosperity of his fellow-members.

In later years the reading of religious biography, the critical study of Holy Writ, with the aid of Alford's "Greek Testament," Alford's New Testament for English Readers," Smith's "Dictionary of the Bible," and other Biblical works, shared much of Joseph Pease's attention. He kept up an extensive correspondence, but much of it was in the direct service of charity. Some works were his particular favorites, such as Clarkson's "Portraiture of Quakerism," and Dymond's "Essays on Christian Morality" These works he printed at his own expense, and either

gave copies away, or sold them at a reduced rate, to encourage their extensive dissemination.

For a number of years Joseph Pease suffered from impaired vision; and in 1865 he was afflicted with total blindness. One of his last works of philanthropy, among many which deserve mention, and to which we refer in conclusion, was the translation at his cost of Dymond's "Principles of Morality" into Spanish, and the sending to Spain handsomely-bound copies for distribution. This was done under the conviction that the book was well adapted to the want of Spain, and that its philosophical consistency would recommend it to the Spanish intellect. Volumes were presented to the King, to each of the members of Cortes, to the principals of the universities, and to many of the public libraries and leading men of Spain. Joseph Pease's gift was highly appreciated by King Amadeo, by the Senate of Spain, and the Congress of Deputies, all of whom forwarded to the donor their official acknowledgments. On the 2d of January last, little more than a month before his death, a telegram reached Darlington that the Spanish Government had conferred on the aged philanthropist the Order of the Grand Cross of Carlos Third, as a further recognition of his interest in the welfare of Spain, and of his act of thoughtful generosity.*

## THE OMAHA AND PONCA INDIANS.

*A Letter to the Editor of the "Tribune and Republican."*

My attention has been arrested by an article in the *Tribune and Republican*, of the 28th, in relation to the removal of the Ponca Indians to a part of the Omaha reservation. I feel it to be my duty to offer a few remarks in relation to the statements and sentiments set forth in the aforesaid article. Ill health and pressing business engagements have prevented me from embracing an earlier opportunity to offer the remarks I am about to make. It is due to the Omaha Indians to state expressly that no proposition was ever made by them, their agent, or by any persons or persons authorized to act on their behalf, inviting the Ponca Indians to settle on any part of their present reservation on any terms whatever. This proposition seems to have originated with the Poncas themselves or their advisers. A delegation of the Ponca chiefs, together with their friend Wm. Welsh, of Philadelphia, were recently allowed an opportunity to lay the subject before the Omaha chiefs and the agent of the tribe in council assembled. At this council the Superintendent of Indian Affairs and also General Ord were present. After a patient hearing, it was decided that the proposed arrangement could not be carried out, and the whole subject was dismissed.

In the article of 28th ult., before referred to, I find it asserted that "this Indian element has done more to retard the settlement of Nebraska than anything else," with a single exception therein stated. Without desiring to set myself up as a judge in this matter, I may say that, so far as the Omaha Indians are concerned at least, the subject appears to me in a different light. After a sojourn of more than three years among the Omahas, I have not been able to discover any reason why their presence on their reservation has been the means of hindering the settlement of Nebraska.

The Government of the United States has set aside this reservation for their own use and benefit, and those of their tribe that are to come after them; with the solemn assurance made to them that it is to be a "permanent home," for them and their children. Within the past three years a farm has been allotted to each Indian family in severalty, in accordance with the terms of the compact with the government; and title papers of their several tracts have been duly issued by the Indian department at Washington and placed in the hands of the allottees.

Part of the surplus lands of their reservation after this apportionment was made, is to be offered for sale under an act of Congress passed at the recent session. The funds realized from this sale are to be applied to the settlement of the Indians in the pursuits of agriculture, the erection of comfortable houses for their families, and procuring the ordinary comforts of civilized life.

The time has at last arrived when these Indians must abandon the chase forever. They realize the situation, and are prepared to meet it. Their great ambition now is to have a little home that they can call their own, and to live by the fruits of their own industry.

Quite a number of families are already settled in good houses, built by Indian carpenters, under the direction of a competent white mechanic, and manifest a most commendable interest in getting comforts around them.

The subject of education has not been lost sight of during the rapid improvement made by these people within the last three years.

Two additional schools have been established, and preparations are now being made

* In the preparation of the foregoing notice, we have been mainly indebted to a "Memoir of Joseph Pease," re-printed from the columns of the "Northern Echo" newspaper.

for another, making, with the former school, four in all. At these schools all the Indian children of a suitable age can be taught. The progress they have made in learning thus far has been highly satisfactory and gratifying, particularly when it is considered that a knowledge of our language has to be acquired in addition to the usual studies of white children. These difficulties have been met and surmounted, and the teachers all agree in their testimony to the high rate of average attendance at the schools, the deep interest manifested both by children and parents in the subject of education, and the general prosperity of a work which underlies the whole superstructure of Indian civilization.

As it respects the religious sentiment among the Indians, I have avoided being over officious in my attempts to make proselytes; yet I have been rejoiced to find, when I have approached them on this subject, that a deep and abiding sense is felt amongst them, of their accountability to God for the deeds done in the body. This is a cheering feature in the hopes of their future civilization and enlightenment.

I have long believed that the true condition of the Indians in the State of Nebraska, or at least of some of the tribes, has not been properly understood by the people of the State at large.

A correct estimate of their character and standing can never be formed from specimens of the stragglers to be met with outside of their reservations. These are not a representative class.

I have many times been pained to see in some of the public journals of the State, the most unjust, abusive, and scurrilous articles published in regard to the Indians, some of them of a local character, and others industriously copied from other papers up and down in the land, wherever they could be found. It is an easy matter to heap abusive language upon a weak and defenceless people; but is it humane? is it manly? is it just? In these articles they have been denounced in the most bitter terms as a lazy, brawling, drunken, treacherous and bloodthirsty people. I admit that there are honorable exceptions to these charges in the public prints of the day. I wish here to say that so far as the Omaha tribe is concerned, during three years of residence in their midst, I have never seen a drunken Indian, neither have I seen two men, nor women, nor even two children engaged in a quarrel or fight. As to profanity, I am told they have no language of their own in which to express it. In this last particular I almost blush for some of my own white brethren.

The question as to the capacity of the Indian for civilization now remains no longer a problem. His amiable disposition, his unobtrusive habits, his good moral standing, and the great facility with which he receives instruction in useful knowledge, eminently fit him for the intercourse soon to take place between him and his white neighbor. The benefits of this intercourse will soon prove to be mutual. This fact is already being appreciated to some extent by settlers who are rapidly locating along the line of the reservation.

In the article before referred to it is stated that "Nebraska does not want these Indians; there are millions of acres of just as good land belonging to the government outside of civilization, which they might have and be by themselves." Such promises have long been made to the Indians, but sad experience has long ago taught them that new and distant reservations, if the location is at all desirable, very soon become subject to the same difficulty. *The white man wants the land.* Even the mountain pastures are invaded by the pioneers of the dominant race as onward the march of empire takes its way.

It is asserted in the article from which I have quoted that "the Indians are not averse to this," (meaning their removal,) "and would be just as well satified with other lands." Such is not the case with the Omahas. They are contented and happy where they are, and do not desire to change their location.

In a few years, with a just and wise administration of their affairs, they will doubtless be worthily and successfully engaged in agricultural pursuits, and surrounded by the comforts and blessings of home.

And now, having overcome for the time being my extreme reluctance to appear in print, I find I have been led beyond the limit prescribed by myself in expressing the interest I feel in a once powerful but now nearly extinct race of people, and this must be my apology for extending my remarks thus far. The statements I have made in regard to the Indians may appear rather extreme to some; still they have at least one merit—they are true.

E. PAINTER,
U. S. Indian Agt. for the Omahas.
*Omaha Agency, 7th mo.*, 1872.

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"ALL callings may be noble, and the one God calls us to is the *noblest for us*—and what makes anything good is its being given by God. That contentment which consists not in persuading ourselves that our things are the very best in the world, but in believing they are the best for us, and giving God thanks for them."—*Schonberg-Cotta Family.*

## "IN THE NIGHT SEASON."

BY W. H. BURLEIGH.

Lord give us rest! Night's shadows round us close,
Hushing the tumult of the voiceful day;
Over our souls let thy divine repose
Assert its gentle sway.

The night is Thine! its skies above us bent
Glitter with worlds all fashioned by Thy hand—
The radiant armies of the firmament
Marshaled at Thy command.

Rank upon rank the shining squadrons press
Through the far spaces which no eye can scan;
Thy mercies, Lord, like them are numberless,
Showered upon sinful man.

We read Thy record in the starry sky,
Nor less we trace it in earth's lowliest flower;
And, in adoring wonder, magnify
Thy goodness and Thy power.

Yet, when we view Thy works, so vast, so fair,
Till fails our vision in the distance dim,
"Lord, what is man," we sob amid our prayer,
"That Thou shouldst visit him?"

Formed in Thine image, with Thy glory crowned,
O, let Thy love our yearning spirits fill;
And be our will, in all life's changes, found
Obedient to Thy will!

Selected.

## ADVANCING AGE.

Just sixty-two! then trim thy light,
And get thy jewels all re-set,
'Tis past meridian, but still bright,
And lacks some hours to sunset yet.
At sixty-two
Be strong and true,
Scour off thy rust, and shine anew.

'Tis yet high day, thy staff resume,
And fight fresh battles for the truth;
For what is age? but youth's full bloom,
A riper, more transcendent youth.
A weight of gold
Is never old;
Streams broader grow as downward roll'd.

At sixty-two life has begun;
At seventy-three begin once more,
Fly swifter as thou nears the sun,
And brighter shine at eighty-four;
At ninety-five
Shouldst thou arrive,
Still wait on God, and work and thrive.

Keep thy locks wet with morning dew,
And freely let thy graces flow,
For life well spent is ever new,
And years annointed younger grow.
So work away,
Be young for aye,
From sunset breaking into day.

From the Penn Monthly.

## AMERICAN ANTIQUITIES.

(Concluded from page 383.)

Rafinesque flourished forty years before the Abbé, who scarcely notices the former in his own great works. Can it be that these two men are victims to an unnatural and forced development of a particular train of thought? They are apparently sincere and in earnest, and their conclusions seem to have arisen gradually and consistently from diligent and protracted study. Rafinesque came to this country in 1802, was intimate with the leading naturalists of his day, and travelled largely about the States with those habits of observation which belong to his pursuits. His studies of American archæology and philology were unusually thorough and complete, and he was the author of many laborious works upon these subjects. The Abbé Brasseur de Bourbourg was educated in Rome, and in 1845 came to this country to fill a professorship in Quebec. He made the study of Mexican antiquities the great work of his life. He visited Mexico as a member of the French Commission in the reign of Maximilian, and there familiarized himself with the dialects of the country, as well as its monumental inscriptions and remains. He had the highest and best means and opportunities for information joined with zealous and long-continued application of mind to qualifying studies. Whether his discovery of the key to these hieroglyphics and his translations of them are to be accepted in every respect as true must depend upon more thorough examination and proof before the skeptical will be satisfied.

American Archæology demands study. Peru, Central America and Mexico present a great field for research, which cannot soon be exhausted. But there is a field nearer home. Two or three days' ride to the west brings us into the heart of it. Up and down through the great western river bottoms and valleys are those famous *mounds*, of many shapes and sizes, and filled with a great varity of curious antiquities. Unfortunately for the development of these vast archæological resources, this country is wanting in enthusiastic and independent antiquarians, men who, like the famous Lord Kingsborough, would be willing to spend their fortunes and their time in collecting and recording our antiquities. Mr. Peabody has, however, endowed Harvard University with a fund of $60,000 to found a Museum of Archæology, and Prof. Wyman, who is now at the head of it, is collecting such specimens as he can, and we may hope soon to see a large collection of relics, sufficient to enable antiquarians to draw safe conclusions in regard to the primitive history of this continent.

Let me now add a page from my own investigations on this subject. Late in the fall of 1860, I was at Chester, Illinois, eighty miles south of St. Louis, on the Mississippi river. I had been there for some time, and was just upon the point of returning home when an incident occurred that has eventually led to the writing of this article. It was Saturday; we were patiently waiting for some passing steamboat to carry us off, when

there crosses from the Missouri side of the river a young fellow having a curious relic he had taken from the bluffs on that side the stream. This relic was apparently an idol, or decanter shaped like an idol, representing the figure of a man in a sitting posture, with the arms folded. It was made of dark-colored clay, very hard, and showed no signs of decay. There was a hole in the back of the neck, and the figure was hollow. It was about a foot high, and seven or eight inches in diameter. Soon after, several men crossed the river, having a number of curiosities, including one idol of larger proportions than the first, representing a woman with the hands resting on the knees. They had, besides, bottles, kettles, pots, and a sauce-pan with a handle hollowed at the extremity and filled with pellets. The larger bottles were shaped like modern decanters. All were well executed in clay, and showed no signs of age.

Upon inquiry, I found that that portion of Missouri where these curiosities had been found was thinly settled and neglected. But after the war the farmers worked with security and on a more extensive scale. New fields were plowed up and new roads were made. And it was near the lime bluffs opposite Chester, in a deep rut made by heavily laden wagons, that some human bones and an odd-looking bottle of clay were unearthed. Information of this discovery was at once given to a Mr. Christian, long known throughout that region as an indefatigable hunter of Indian antiquities. Christian's residence was at Chester; his education was very limited; a brick-layer by trade, and ready to endure any toil, exposure, or pecuniary risk to further his aboriginal researches. He has discovered many valuable curiosities, among which I might mention a petrified *nautilus* of more than a hundred pounds in weight. Seldom rewarded for his exertions, and often laughed at for his indefatigable zeal, he still, at the age of sixty or more, continues his investigations through all the country round. The party recently from the new field of discovery reported Christian as there, and the prospects good for many more relics. Great curiosity was excited in the town at these discoveries; and becoming anxious to investigate the spot, and secure some of these relics of barbarism, I crossed the Mississippi in a skiff early the next morning, and tramped through the cottonwood forest of the "bottom lands" towards the bluffs, five miles away. I was soon lost in the entanglement of trees and vines, but regained the way and reached the bluff safely, when the excavations were soon found. These excavations had been made on the side of a gently sloping hill, elevated from fifty to an hundred feet above the "bottom land." The soil is of a rich, dark loam, yielding fine crops of corn every year. There was every indication of an old Indian settlement there. All over the hill were scattered pieces of flint. At one side was a deep ravine with a spring of water. The top of the hill was covered by one of those circular mounds peculiar to Indian fortifications, and unquestionably the work of human hands. Some suppose this was the scene of a great battle; at all events, there were hundreds, yes, thousands, perhaps, of aborigines buried in this hill, from a few inches to three or four feet under ground. Without an exception, where the entire body had been buried, the feet were toward the rising sun. Many skulls, disjointed bones, vertebræ and broken bits of pottery had been buried in an apparently careless manner; though, I believe, no skulls were found that were not face uppermost, and laid in a general direction from east to west. As soon as a "trace" was found, it was followed up to the skull; for it was always around the skulls that the earthen bottles and other curiosities sought for were placed. If the trace revealed the bones of a grown person, the specimens found were sure to be of large size; while vessels of inferior workmanship and smaller dimensions were found at the heads of children.

On my arrival a group of horsemen were idly watching Mr. Christian, who was hard at work digging. Friends are made in a few moments in the West. Christian seemed delighted at the prospect of a co-worker for a day or two. Our only tools were a mattock (not the *bidens* or *tridens* of Latin grammar notoriety, but an affair with a single tooth,) a hoe, and a butcher's knife—the latter of great use in probing round the skulls for pottery. About noon that day we unearthed a choice lot of vessels, among them a small idol representing a woman. We worked on till night with varied success, exposing in all eight or ten skeletons. It was Sunday. The character of the region all round about was wild and rough. There were no churches within miles. Right or wrong, never before had I so plainly seen "sermons in" the bones, if not in the "stones" before me. The rough Missourians, as they rode by, jested over this "premature resurrection" (as they called it, of the skeletons we had exposed. But the strange circumstances furnished us all with food for more serious reflection. As the mattock or hoe clashed into the ribs and joints, and pulverized, scattered and mixed with the earth the decayed bones of the Indians, it was plain how the soil was enriched, and a future nourishment for grass, corn and fruits provided, which would eventually cir-

culate back into the bodies of another generation.

According to the poet:

"Jam seges est ubi Troia fuit, rescandaque falce,
Luxuriat Phrigio sanguine pinguis humus."

Some of the bones were evidently those of men of large stature; the vertebra of one man, Christian assured me, was a third larger than any he had ever seen. All the skulls were inferior in shape. The jaws were large and strong; the facial angle low and the forehead contracted. Roots of trees and the pressure of the earthenware had in some cases horribly distorted the skulls. In our zeal to follow up a trace, we dug a trench directly across the travelled road, which obliged us to cut away the trees and open a new road below. Bits of muscle shells, apparently, a claw of some animal, burnt stones, charcoal, a lump of lead nearly a pound in weight, and an ornament for the neck were found.

Here is a rare opportunity for studying Primitive Man in America. The readers of Figuier, Lubbock, and other such writers, could with a little research and imagination easily draw up a domestic scene, a feast or a battle, from the relics so thickly strewn over this hill. So valuable a field did Christian judge this for the archæologist that he leased it to prevent any disturbance from outsiders. Yet he would gladly welcome, and even share his discoveries with any one who was really interested in advancing the study of antiquities.

As night came on, Christian left this "Valley of the Shadow of Death," and passed up into the "Delectable Mountains," or rather upon a hill, where we spent the night in a log cabin.

Early the next morning we resumed our excavations, and by four in the afternoon had disclosed a large number of skeletons and odd bones. We discovered about a dozen vessels of different shape; some pestles and numerous broken bits of pottery. Some of these last, when entire, must have been vessels as large as any Vermont sugar kettle.

Business hurried me back to Chester that afternoon; once more I tramped through the cottonwoods, this time laden with several specimens of archæological interest. Happening to be in Chester again in the following spring, I heard that Christian was still digging where I had left him six months before. I accordingly visited the Indian graves again, secured the entire collection of antiquities dug up by Christian, and sent them to the East. They are now at New Haven under the care of Prof. Marsh. This is but a single instance of hundreds of such mounds and graves, scattered over the western and southern river valleys. The history of these mound-builders is almost unknown; and yet the subject is one of great interest to any who have the time and inclination to investigate antiquities. It is to be hoped that before these mounds are plowed down and destroyed by the western pioneers that their external character, as well as their strange contents, may be safely preserved, so that it may no longer be said of the oldest continent, that it is behind any other in the knowledge of its primitive history and archæology.

ALFRED D. CHANDLER.

FIRST DAY SCHOOL CONFERENCES.

A conference will be held after meeting with Friends of Rancocas, N. J., on 1st-day next, 18th inst., (erroneously stated 11th last week.) Members of the visiting committee and other interested Friends are invited.

A conference will be held at Hockessin, Del., on 1st day, 25th inst., after meeting.

Members of the visiting committee and others concerned to attend will leave at 4.30 P. M., 7th-day, from Broad and Prime for Fairville Station on Baltimore Central R. R., where Friends will meet them. Can return on 1st day afternoon.

CIRCULAR MEETINGS.

| | | |
|---|---|---|
| 8th mo. | 18th, | Haverford, Pa., 3 P.M. |
| | | Roaring Creek, Pa., 10 A.M. |
| | | Catawissa, Pa., 3 P.M. |
| | | Orange, N. J., 10½ A. M. |
| | | Orangeville, N. Y., 11 A. M. |
| | | Kelso's school house, Md., 3 P. M. |
| | 25th | West Nottingham, Ind., 3 P. M. |
| 9th mo. | 1st | Reading, Pa., 3 P. M. |
| | | Abington, Pa., 3 P. M. |
| | | Chester, Pa., 3 P. M. |
| | | Westfield, N. J. 3 P. M. |
| | | Mount Vernon, N. Y., 10½ A. M. |
| | | Constantia, N. Y. |
| | | Alexandria, Va., 11 A. M. |
| | | Back Creek, Va., 11 A. M. |

## ITEMS.

ACCORDING to a report of the Census Office, the total area of the United States and Territories amounts to 3,603,844 square miles, or, 1,984,467 square miles in the States, and 1,619,377 square miles in the Territories. For the whole country, the number of families is 7,579,363, with an average of 5.09 persons to each family; and the number of dwellings is 7,042,833, with an average of 5.47 persons to each dwelling. For the States the number of families is 7,481,607, with an average of 5.09 persons to each family; and the number of dwellings is 6,941,603, with an average of 5.49 persons to each dwelling. For the whole country, the number of persons to the square mile is 10.7; and for the States alone, the number of persons to the square mile is 19.21.

A CURIOUS and valuable tree is the Stillingia Sebifera, or tallow-tree of China. Its most important peculiarity is that it contains separately, in nearly pure state, the two proximate principles of animal tallow, stearine and elaine. It has other uses. Its leaves are employed as a black dye; its wood is hard and durable, and may be easily used for the blocks in printing Chinese books and various other articles; and, finally, the refuse of the nut serves for fuel and manure.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXIX. PHILADELPHIA, EIGHTH MONTH 24, 1872. No. 26.

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REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.

AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Memoir of Margaret Brown ..... 401
The Lives of the Saints ..... 404
Local Information ..... 406
A Clear Conscience ..... 407
Scraps from Unpublished Letters ..... 407
EDITORIAL ..... 408
OBITUARIES ..... 409
The Yo Semite ..... 409
POETRY—Daybreak—Nobility ..... 412
Alaska Seals ..... 412
The Primeval Forest of Trinidad ..... 412
The Suez Canal ..... 414
Our Japanese Students ..... 415
The Weather at the Santee Agency, Nebraska ..... 416
Notices ..... 416
ITEMS ..... 416

For Friends' Intelligencer.

## MEMOIR OF MARGARET BROWN.

BY BENJAMIN HALLOWELL.

(Concluded from page 387.)

The next year (1861), while on a visit to the Indians at Cattaraugus, in Western New York, my wife and I made our friends N. and M. B. another short visit, to which dear Margaret refers at the close of the following letter. This was the last time we met. She was then much changed, being quite feeble, but she still possessed that kind and warm heart, and deep interest in her friends, for which she was always so remarkable.

PICKERING, 7th mo. 4th, 1861.

"My dear J.:—My capacity for letter writing is becoming so feeble that I dread taking the pen. However, such as I have give I unto thee.

"Thy kind, affectionate greetings have come to hand, and would it were in my power to send any thing like an equivalent. But I am poor and feeble. My health is much broken, but I do not complain. I rather rejoice in the certainty that strong intimations are given that the cords are gently giving way.

"Wilt thou conclude me insensibly affected when I assure thee that the failure of strength which I witness alarms me not? All I ask, and this I strive to attain, is a preparation for the *final change.*

"By this time I suppose our precious A. has reached her home, doubtless loaded with the sheaves of sweet peace. The band that came from the *Land of Penn* left with us a sweet savour. Our love flows affectionately towards all.

"How precious it is when those who thus go forth in the Master's service, can so move as to adorn their calling.

"I did not speak to thee of our faring during the Yearly Meeting, as no doubt dear Ann has told thee all about it. I must just say, when we met our little band the first meeting after our *yearly feast* was past, it seemed as though there was a sweet feeling surrounded the gathering, something like a skirt of the good will of Him that dwelt in the bush.

"The week after our annual gathering, we had a beautiful visit from our mutually dear friends, Benjamin and Margaret Hallowell. It was indeed a sweet brook by the way.

"My Nicholas and the dear children send warm messages of love to thee, and to friends who may inquire after us.

"Most affectionately thine in the Truth,
M. B."

A letter dated "Lincoln, Va., 3d mo. 13th, 1872," from our valued Friend Samuel M. Janney, says:

"I recollect that Margaret Judge lived in Alexandria, and was recognized as a minister of the gospel when I was a very young man.

Her ministry was lively and instructive, and she endeared herself to the young by her kindness and sympathy, the buoyancy of her spirits, and the vivacity of her conversation.

"During a visit to Canada, in 1868, I spent many hours very pleasantly in her company. She was then, I suppose, in her 86th year; her mental faculties were weakened, and her memory impaired by age, but she was very cheerful and happy; the sweet sense of divine life and love being still fresh, showing that the decay of the corporal nature did not affect the immortal part. She appeared in the ministry in brief, lively communications, having the unction of the Holy Spirit.

"Such examples of a serene, happy old age are encouraging to those who come within the sphere of their influence, showing that 'the work of righteousness shall be Peace, and the effect of righteousness, quietness and assurance forever.'"

The following extract from a letter of Sarah E. Wright to Keziah Gillingham, of Wood Lawn, Va., dated "Montreal, Canada, 6th mo. 26th, 1870," although it has been published, presents such characteristic traits of our beloved Friend, that it will bear re-publishing in connection with this memorial.

"I expect thou wouldst like to hear something about Margaret Brown. She is pretty well in health, and although she did not go out to Yearly Meeting, she enjoyed the society of her friends—some of the time rationally—and appreciated it much.

"At times she would relate her experience with great clearness and force, to the melting of the large company who daily surrounded her. On one occasion, she preached one of the best sermons I ever heard, and one long to be remembered by all present. When done, she remarked, 'This was very unexpected, Friends; I hope you will all profit by it.'

"She sat at the head of the table nearly every meal during the week of the Yearly Meeting, often enlivening the company by her off hand, cheerful remarks. She would several times a day ask different Friends if they knew her husband. When answered, she would say, 'Oh, he was a noble fellow, but he has gone and left me! I can go to him, but he cannot come back to me! Well, it is all right; it wont be long I'll have to wait!'

"Sometimes she would exclaim, 'There is no Society under heaven that enjoys such privileges as we do in our religious meetings and social comminglings.'

"She would often ask if we all had comfortable lodgings, and, being always answered in the affirmative, she would say, 'I expected you had. Ever since I was little, I always had a desire to be able to entertain Friends. Now see how I am blessed, knowing my children are capable and well able to make so many comfortable, &c.'"

The following testimony is borne by Mary S. Lippincott (formerly Hallowell):

"Our dear Friend M. B. was remarkably dedicated to her Master's service, very ardent in her affections and cheerful in disposition, feeling that she lived in a beautiful world, under the care of a kind Father and never failing Friend.

"She was impulsive, but if in haste she had wounded the feelings of any, she was quick to make amends by the greatest kindness.

"She was powerful in her ministry, reaching the witness in tender minds, and comforting the afflicted by pouring in the 'wine and the oil.' In prayer evidence was given that she drew near to the Fountain whence the living stream flowed.

"She was thorough in her instruction as a teacher, maintaining a lively interest in the studies of her classes. She was dear to her pupils, and to her many friends, who knew her worth, and felt that her labors were blest to them.

"Her zeal in her Master's cause never slackened till, through the infirmities of age, her mental sky was partially overcast, and even then the prospect of a happy home remained bright, and she waited to be gathered into rest! All is bright in view of her change. The end crowns all, and surely hers was peace, sweet peace!

"The gradual failing of both physical and mental powers continued. Sherman Brown, who was only about three years old when she and his father were married, and to whom she extended all the attention and affections of a mother, was as kind and attentive to her to the close of her long life as if she had been his own mother. Her many Southern friends, by whom she was held very dear, are much gratified in knowing this. No attention nor expense was spared to increase her comfort or to add to her happiness and enjoyment. He kept her friend Jane Johnson, whom he addressed as 'my mother's friend,' informed of her condition, physically and mentally."

The following extracts from his letters give an affecting picture of her latter days. They furnish the only record extant.

Under date 11th mo 24th, 1871, he says "Mother is failing gradually but perceptibly She is very thin and stoops some, but is very smart on foot. She has a good appetite and sleeps well. Lies from 8 in the evening until the next morning, when she comes from her chamber looking bright and is soon ready fo

her breakfast. Mother used to be *so* nice at the table—a good example for the family. But that has all gone! She now has her meals by herself, and often vocally craves a blessing. She wants every one that comes to the house to eat. The poor beggar that comes to the door is her friend. She invites him to the table.

"She seems to know no distinction between persons, except when a plain old man or woman *Friend* comes in; she remembers that dress, and says, 'I think it is the neatest of all dresses.'

"Here she comes now from her chamber, after a nap. I say to her, 'I am writing to thy friend Jane Johnson.' She replies, 'Dear Jane! one of my near friends! Tell her I love her; and tell her I am trying to get along as well as I can!' Then asking if I do not think there is a good deal of *good* amongst us yet, she adds, 'Tell her I would like to have a letter from her.' But mother cannot read writing now, neither can I read a letter to make her understand it, in consequence of her great deafness."

In a letter dated 12th mo. 19th, 1871, Sherman Brown says:

"Mother I believe is all right in looking forward to the end of time. I often hear her say, 'Thou, O God, wilt not forsake me!' and many passages of Scripture in support of this truth she will repeat very correctly."

In a letter to Mary S. Lippincott, dated 12th mo. 27th, 1871, S. B. says:

"I said to her, 'Mother, dost thou know Mary S. Lippincott?' She replied, 'Yes, I guess I do, *well*.' I said, 'I have a letter from her with a message of love and kind remembrance to thee.' 'O, dear creature,' she replied, 'if I only knew where she lived I would write to her.' I tell her I am writing to her. 'Oh, is thee? Well, give my love to her.'"

In a letter to J. J., dated 2d mo. 16th, 1872, and addressed to "My Mother's Dear Friend," this devoted son says:

"My dear mother is going soon! Yes, I say soon! We are looking for the close daily! Her appetite is nearly or entirely gone. Her feet are very much swollen. My poor, dear mother! *She* must go *also!* *

"Well, perhaps my mission will be answered after my tender care of my poor mother is finished. We have lived as one family 45 years! A long time!

"She is sensible, I think, of her approaching end. Her work is done. She is 90 years old in this month. † She does not look like mother, nor as Margaret Brown used to.

"But I must give up my poor, old mother I sit with her nearly all day, and see her once or twice through the night. She sits or lies, as we think best. She does not suffer in the least, apparently, in any way She is very quiet and polite, and *so thankful* for her blessings."

On the 20th, he adds, "Mother is failing fast."

On the 28th of 2d mo., 1872, a telegram announcing the death of Margaret Brown, and that the funeral would take place 3d mo. 1st, at 11 o'clock, A. M., was received in Philadelphia, and forwarded by mail to Sandy Spring so that the minds of many of the friends of the deceased were with them at the hour of interment.

On the 20th of 3d mo., Sherman Brown writes to J. J. as follows:

"I received your valued letter in due time. It was written on the day my dear mother was buried. Strange to say, I felt your presence with me at the time of our solemn gathering, for the last time, about the lifeless remains in her quiet room! Oh, how sad my feelings were for a few moments! Then I remembered the blessed promise of my good Master, and I had new life; I felt my strength return to me.

"The day was a beautiful one, but cold indeed. There was a large gathering of people of all classes and grades. F. C., of Norwich, was favored to portray the worth of the departed, and to give comfort to the bereaved and afflicted.

"Although the change has been long looked for, when it came it brought a feeling of great sadness at parting with my cherished mother, and 'a mother in Israel' indeed. Oh, how glad I would be to contribute a lively memorial to the worth of the two valiants who have gone to reap their reward of 'well done.'

"I have been examining the remaining papers and letters of my mother. There are very few left. In 1864 she told my wife she would look over her papers and letters and arrange some writings for her friends to put in print when she was gone. But afterwards (no doubt when she did not realize rightly what she was doing,) she burned up bushels of her old letters. She had also told me she would leave a short journal of her own travels, and of those of her husband and herself together, but if anything of this kind was written, the manuscript perished with the other papers."

The destruction of these is a great loss. M. B. had a number of interesting corre-

*This refers to his having buried his wife very recently.

† He has not her age correctly. She would have been 89 years old on the 4th of 3d mo. 1872, which she did not reach by 5 days.

spondents, whose instructive letters she highly valued. Before her marriage she corresponded with Mary Rotch, of New Bedford, Rachel Mason and Hannah Carey, of Baltimore.

A letter dated 3d mo. 21st, 1872, from my valued friend, Benjamin Rodman, of New Bedford, of whom I made inquiry whether any of Margaret Judge's letters to his aunt Mary Rotch could be furnished me, states in reply, "I am sorry I cannot help thee. Margaret Judge stands in my mind in delightful memory. I do not know much of her personally. My aunt, M. R., was her correspondent and valued her highly. It is from that association I formed my opinion. My aunt had some delightful friends and was a beautiful letter writer. She often interested us by reading such as she received, and perhaps it was thus I formed my high opinion of Margaret Judge. But everything relating to her correspondence is out of the reach of any of her family."

The attention and filial care of her son Sherman Brown, particularly after his father's death, when the responsibility devolved more immediately upon him, have been very gratifying to her many Southern friends from whom she was so widely separated. So also has been his testimony to her worth and virtues, as given in the extracts from his letters.

The calm, peaceful state of her mind at the close of her life, her affectionate concern for the comfort of her friends, and for the poor especially, her gratitude for her many blessings, and thankfulness for the kind attentions of those around her, rise up in sweet memorial and bring to mind the poet's description of "The death of the Righteous," which she loved to read in 1820:

"Sweet is the scene when Virtue dies!
When sinks a righteous soul to rest!
How mildly beam the closing eyes!
How gently heaves th' expiring breast!

"*So* fades a summer cloud away;
*So* sinks the gale when storms are o'er;
*So* gently shuts the eye of day;
*So* dies the wave along the shore.

"Triumphant, smiles the victor's brow,
Fann'd by some angel's purple wing:
Oh *Grave!* where is thy vict'ry now?
Invidious *Death!* where is thy sting?

"A holy quiet reigns around,
A calm which nothing can destroy;—
Nought can disturb that Peace profound
Which their unfettered souls enjoy.

"Farewell conflicting hopes and fears,
Where lights and shades alternate dwell!
How bright the unchanging morn appears!
Farewell, inconstant world! *Farewell!*

"Its duty done, as sinks the day,
Light, from its load, the spirit flies;
While heaven and earth combine to say,
'*Sweet is the scene when Virtue dies.*'"

*Sandy Spring, Md., 4th mo. 10th, 1872.*

From Old and New.

## THE LIVES OF THE SAINTS.

A tall, bony, weather-beaten, hard-handed New England woman, is St. Hannah. Left motherless at the age of twelve, and learning thus early to be a woman, on a bleak island off the coast of Maine, she migrated from one school "deestrict" to another, that she might go to school all the year round, working meanwhile for her board. At sixteen she had "got her education," a good old-fashioned education, such as in those days fitted one for the whole duty of man; yet I cannot but fancy that her method of gaining it was the best part of it. She planned no great career, but realized all her hopes by going to service in a good family in the city. It was after a year of such service that her father and brother went to live at Crescent Island, and sent for her to come and keep house for them.

Perhaps you have never heard of Crescent Island. Let me try to describe it as it was forty years ago. One of the farthest seaward of those islands which skirt the coast of Maine, it lay exposed on its southern and eastern sides to the full force of the Atlantic waves; on the north a deep bay, nearly cutting the island in two, gave it its crescent shape. Eastward a lonely rock bore a lighthouse, and the good harbor on the north made it a resort for fishermen. It was probably first settled by some adventurous men of this class, who cared little for the comforts of civilized life, and still less for its graces and virtues; for the log-houses which clustered along the shores of the bay were of the most squalid description; and although children had been born there, and grown to manhood and womanhood, neither schoolhouse nor church was to be seen among the weather-beaten huts, and the only civilizing influence that the men brought from Boston, when they went up with a schooner load of fish, was a barrel or two of New England rum. It isn't easy to believe that such a place existed in our vaunted New England: but you must remember, it was twenty miles off shore; the inhabitants too poor to pay taxes, and so not entitled to the advantages of the State school-fund, and indeed so little desire among them for anything better than their present surroundings, that it is a wonder they hadn't lost that one distinguishing spark which, before Darwin's day, we used to think marked the man,—the possibility of progress.

Into this community came Hannah, a tidy, fresh young girl, full of good sense and practical knowledge, just from one of the best families of our finest New England city. Was it wonderful that her first emotions was those of

disgust, and that after one month of hopeless struggle with the thousand petty annoyances and degraded scenes about her, Hannah told her father that she couldn't stay, and went back to service in her more congenial Massachusetts home?

Do you remember that grand scene described in the Old Testament, where Isaiah heard the Lord's voice in the temple asking, "Whom shall I send, and who will go for us?" answered, "Here am I; send me." Was it less grand when this simple country girl, in her comfortable city home, unable to rid her mind of the painful thought of those graded people on Crescent Island, was one denight praying earnestly for their salvation, and received an aswer as plain, she told me, as if spoken face to face, "If you want them to be saved, go and save them yourself." The next day she went. I don't know with what feelings, for, in telling me, she did not dwell at all upon her own thoughts; it was simply obedience, direct and implicit, to a command that she recognized as divine; so she went, without preparation, and trusting to find ways and means on the spot; for He who sent her would make all things possible.

Her father was married again, a poor man, unable to maintain her while she brought him no return either in money or work; and, on the other hand, the people were too poor to pay for her services, and, probably, too little disposed to desire them to make any effort in that direction. She met this, her first difficulty, by proposing to open a school which all children on the island might attend without pay, if their parents would board her a week at a time in return. Boarding round never possessed any charms; but boarding round in log-huts on Crescent Island, among a drunken and debased population, was indeed formidable for a girl of seventeen. Nevertheless she was not disheartened: a religious enthusiast, she forgot herself entirely; it was not she that was doing God's work, but God was working through her, and the possibility of failure, even the consideration of obstacles, counted as nothing. Like Jonathan, when he attacked the Philistines, she said, "There is no restraint to the Lord to save by many or by few."

Many of the houses had but one room, some of them but one bed; and I dare not speak of their accommodations for a boarder; but the children, brought up in utter ignorance, were soon attracted by the novelty and mysteries of the primer and spelling book, and the day-school was quickly supplemented by a Sunday-school, to which the fishermen, who had superstitiously observed Sunday by passing an idle day, unless there was prospect of a specially good catch, lounged in to see "what that gal was up to with the children," staid to listen to a hymn, were moved to an unwonted reverence when it was followed by simple, earnest prayer straight from the heart of a young girl full of faith, and speaking as to a strong Friend and Helper. And so the Sunday-school gathered, and grew into a little church.

Before another winter set in, Hannah had made a trip to Boston in one of the fishing-schooners, and, as she graphically said, "represented to my good friends there how deficient the people were in bedding and other necessaries." And she returned with such supplies as gave the islanders a hint of a civilization beyond their own, and opened a way for the observance of some of the decencies of life; for the message to the ear is often in vain, if the hand doesn't accompany it with the means of carrying out its precepts.

Now, Hannah had seen from the first that intemperance was what kept the islanders in their degraded state; that when the children staid from school it was generally because either father or mother had been drinking; that when Joe Lane's schooner was in from Boston on Saturday night, there was little chance of seeing Joe or Ben Smith or Sam Jenkins at the church service the next day. So she founded a temperance society, and drew up a pledge, which was signed gladly by the children, and slow and gradually by the younger men and women.

"I didn't expect," she said, "to change the habits of the old men; they went on as bad as ever; and one old man especially, old Abram Godfrey, sold more New England rum on our island than did all the rest put together. I could neither persuade nor convince him; but the work was the Lord's, and he never neglects his business; and so it seemed good to him after a while to remove old Abram by death. But it wasn't long before we got into new trouble. Silas Drake went up to Boston, and came back with a cask of rum. He came into port one Wednesday afternoon, and I saw him rolling the cask up from the shore into his barn. Then I knew what would follow; and that night I was awake many hours laying the whole matter before the Lord. I grew almost angry and impatient, as I thought of Joe Lane and Sam and Ben almost ready to sign the pledge, and yet not strong enough to resist the temptation of an invitation to the opening of that cask. So I labored in prayer for a long time; and at last the answer came, just as calm and quiet, like oil on the troubled waters. 'Can't you trust it to Me?' said the Lord; and I was ashamed, and answered, 'Yes, Lord; I can.' And then I

fell asleep. An hour after I was awakened by a blaze of light shining full into my face; and, hurrying to the window, I saw Silas Drake's barn afire. Next morning Silas came to me very angry. 'Miss L.,' he said, 'I want to know if the temperance men set my barn afire?'

"'The temperance men respect themselves too much to do such a thing,' said I; and he hung his head and went away.

"The next day he met me on the way to school; and, looking me straight in the face, said he, 'Miss L. I'm not going to sell any more rum, nor buy any, neither;' and he kept his word, and threw in the promise not to drink any either, without saying a word about that. I know he kept his word, for I have been his wife these thirty years.

"But the Lord tried us and tested us in other ways still; when there wasn't a drop of liquor sold on our island, and we began to hold up our heads a little, and feel like men, —Silas had begun to build a frame house, and so had old Abram Godfrey's son, and the Lord had prospered us, for the catch had been wonderfully good that season. My little Isaac was a baby, only a week old, and I wasn't able to be round much myself, when Ben Small's wife came in and said to me, 'Here's ill luck for us, Miss Drake: the Sampsons are down here with "The Mary Ann." This was bad enough; for "The Mary Ann" was a little craft, schooner-rigged, built to run among the islands; and John Sampson and his brother used her for the express purpose of carrying liquor to lonesome, out-of-the way places, where else they couldn't get it at all.

"'What shall we do?' says she: 'my man he told me to come up and see you about it.'

"I hadn't no words of my own to speak. I was kinder dumfoundered; but the Lord didn' desert us, and it was given to me what to say. 'Tell the temperance men,' said I, 'to give him warning to leave on the next tide, without landing a drop of liquor; and tell him, if he doesn't take the warning, they will come aboard and spill it into the bay.'

"I got up at flood-tide that night, to see if Sampson had sailed; and when I saw 'The Mary Ann' still at her moorings, my heart failed me, for I knew it would be hard work for our men to withstand the temptation of all that liquor, that used to be so dear to them.

"But Ben and Sam and one or two others thought it would be a good frolic. They had read about throwing over the tea in Boston harbor; and all I can say is, that John Sampson gave Crescent Island a wide berth whenever he came our way again."

Perhaps I am making too long a story with so much detail, although I could have heard Hannah talk all day without tiring; but I will content myself with showing you the island after the forty years of her apostolic career. And since material things are but outward signs of the spiritual, I will ask you to notice that there isn't a log-house on the island,—all frame houses, completed now, although slowly and laboriously built; for the Crescent islanders had so little floating capital to invest in the enterprise of building, that, after a house was raised and boarded, they would perhaps live in it six months or more, and before winter set in save enough money to buy a few laths, and a little lime from Rockland for plaster, with which to make one room tight and warm for winter; next year all the windows were glazed; and next came more laths and plaster, and perhaps a paper for the best room. There is a little building, the only public edifice on the island, which serves for school on week days and church on Sundays; and from time to time preachers of various denominations have come, as Hannah told me, "to labor among us. They are called by different names, but it is one religion," she said; and I thought if we could all say as much it would be well.

The boys who signed that temperance pledge are now the fathers of families, steady and respectable men. There is no wealth on the island, but neither is there extreme poverty; only money is a rare article, and very difficult to obtain, and the payment of taxes is the one bugbear that can't be vanquished. But there are pleasant fields, where fairly good crops are raised; there are cows, sheep and pigs; and there is the sea, an almost exhaustless larder, from which the chief supply of food is drawn.

St. Hannah is still living among the islanders, identifying herself with them; not lowering to their level, but bringing them up to her's, and unwearied by the endless task. I think by this time her faith must almost have become sight.

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For Friends' Intelligencer.

## LOCAL INFORMATION.

### FRIENDS' MEETING HOUSE AT TRENTON.

The Meeting House of Friends at Hanover and Montgomery streets in the city of Trenton, N. J., having lately been rebuilt and greatly improved, a few facts connected with its history, are by the writer deemed worthy of notice in the *Intelligencer*:

In Doctor Michener's "Retrospect of Early Quakerism," from the records of Burlington Quarterly and Chesterfield Monthly Meetings, it appears that the Meeting at Tren-

ton was "settled in the year 1740." This agrees with the date (1739) placed with blue glazed bricks in one end of the house, and well remembered by some of us who were school boys here from 1820 to 1830. About the year 1840 the house was considerably changed and rough-cast on the outside. The recent improvements have been very thorough, and we think the house now has some features worthy the attention of Friends who may wish to make their Meeting Houses more comfortable. We have now a roomy vestibule entrance, where Friends can exchange salutations, dry their feet before meeting, or find their company to leave for home, and a stairway leading from this vestibule to a well arranged Monthly Meeting room above, which, by sliding shutters, can be thrown in connection with the house below.

The traditional open back benches have been discarded for close back seats, which are, together with the wood work of the house, painted, and the floor carpeted. Altogether it is a Meeting House neat and plain, but not so widely different from our own homes as to show an unpleasant contrast. There is also a peculiar satisfaction in knowing that within these same walls we have heard a Thomas Wetherald, a Richard Burdsall, and a Maria Imlay, give forth to most attentive listeners words of wisdom and truth. These, with other beatified spirits from amongst us, have passed on to the "Better Land."

ISAAC STEPHENS.

*Trenton, N. J., 8th mo. 13th, 1872.*

### A CLEAR CONSCIENCE.

How bravely a man can walk the earth, bear the heaviest burdens, perform the severest duties, and look all men in the face, if he only bears in his breast a clear conscience—a conscience void of offence to God or man. There is no spring, no spur, no inspiration like this. To feel that we have omitted no just task and left no obligation unfulfilled, this fills the heart with satisfaction and the soul with strength. Conscience, it is said, makes cowards of us all—but only cowards when it reproaches us with some unmanliness—some shrinking from truth and right, and the commission of some wrong.

Impossibilities are not asked of man. The errors of ignorance, if not willful and persisted in against knowledge, are to be pardoned—these are a part of the natural ladder by which man is to climb above imperfection—thorns and pebbles in the path over which he runs his race to perfection. Man knows instinctively what he would have his fellow-man do unto him, and the Golden Rule—by which the conscience is kept clear—only asks that he shall do the same in return.

The road of right, then, is not an intricate one, nor are the demands of a clear conscience dubious. It is profitable to observe and weigh the examples of others, as a means of guidance, but to walk firmly, every one must feel the ground he treads on, and know that his own convictions give poise and aim to all his movements. Else he moves not of himself, but as an automaton—impelled by imitation, and not inspired by conscience. Just in proportion as the conscience is broad and luminous, man rises in stature toward his Maker—in proportion as it is narrow and foul, he sinks to the level of the brutes. A clear conscience is the offspring of a pure heart, and "The pure in heart," we are told, are "blessed, for they shall see God."

## Scraps

### FROM UNPUBLISHED LETTERS.

I could wish there was more positive evidence among us as a people, of a belief in the great testimony to the efficacy of public silent worship. I consider this testimony very closely connected with the great Truth that "God is the teacher of His people," and I think no greater or more impressive testimony can be born to this truth, than that given by a large public meeting, gathered in silence, waiting under a feeling of precious solemnity for such manifestations of the Divine presence as may be judged food convenient. If the good Father employes instruments and thereby visits any individual soul, strengthening, comforting or instructing it, it is well. If He imparts this strength, comfort or instruction through the *immediate* revealings of His own life-giving presence it is also well, and surely no less cause of humble gratitude. Ah, is it not indeed even greater cause of gratitude that in the infinitude of His love, He still condescends to teach His people Himself, even through the close companionship of mind acting upon mind.

I have often been instructed by the remembrance of how it was with the children of Israel, when they were offered the immediate teachings of the Divine Mind; they shrank therefrom, "they removed and stood afar off, and they said unto Moses, 'speak thou with us, and we will hear; but let not God speak with us, lest we die.'"—Exodus xx. 18, 19. They were manifestly not ready for that state of self-abnegation which must be known, if we would receive directly from the Fountain those streams whereby the soul is most effectually nourished.

However, the Record tells us they were not

cast off because of this their great weakness, for Moses (an instrument) was instructed "thus shalt thou say to the children of Israel, ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. An altar of earth shalt thou make unto me and shall sacrifice thereon thy burnt offerings and thy peace offerings, thy sheep and thine oxen ; in all places where I record my name, I will come unto thee and I will bless thee."

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I am very glad to hear of the accomplishment of the service for which thou left home, and that peace of mind has resulted therefrom. We are graciously dealt with by our Heavenly Father. Simple obedience to impressions of duty never goes unrewarded. In fact, it is its own reward. In its train are life and growth. Well would it be for us all, were we so watchful as always to perceive the gentle motions or drawings of heavenly good and loving enough to obey them even without doubting. The figure used in Scripture is very apt and very beautiful : "Except ye become as a little child, ye can in no wise enter into the kingdom of heaven." The kingdom of love and peace and trust. If we would know this state, we must have for our Heavenly Parent the same trusting love that is manifested by the sucking child, and the same entire dependence for protection and nourishment. There is great beauty in the loving trust of a little child and great safety too. And how full a return comes, as expressed in a Scripture comparison. "Can a woman forget her sucking child ?" yea, she may forget ; yet will I not forget thee. Behold I have graven thee upon the palms of my hands, "thy walls are continually before me."

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# FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 24, 1872.

We occasionally receive communications on the subject of war, commenting on its barbarous character and querying whether as members of a Society professing the principles of Peace, we are doing all that is in our power to desseminate them. The query is a pertinent one, which each individual must answer for himself. With regard to the barbarous character of war and its inconsistency with enlightened Christianity, little needs to be said, for few are found to dispute this. Indeed some of the strongest testimonies against it have been uttered by warriors themselves. But though knowledge is not perhaps wanting, faithfulness to the pointings of duty often is. We recall more than one instance, during the agitation of the slavery question in the early part of Abraham Lincoln's administration, when propositions to address the President and Congress and to strengthen their hands were made in the women's meeting of Philadelphia in a very simple way and through unlooked for instruments. These suggestions found a place and were carried forward, and who can tell what influence they may have had on the minds of those who though statesmen acting too often from motives of mere policy, are yet not insensible to appeals made to their consciences and feelings as men. The efforts now being made in different parts of the world to bring about a Peace Congress, the formation of new peace societies in this country and Europe, where in the latter the workingmen, looking at the subject from a financial point of view, are protesting against the system of war with great energy, all encourage us to believe that the subject will not be permitted to drop. Neither has our own Society been idle. The Representative Committees of some, if not all, our Yearly Meetings have from time to time moved in the matter as occasions presented, but whether as often as would have been best, is for each individual conscience to determine. Through the ravage and suffering caused by war intensified as it has been of latter time by the invention of gigantic and terrible engines of destruction; by the gradual enlightenment of the human mind as to the requirements of Christianity ; and in no small degree by the bringing together in friendly relations people of all nations through the medium of steam transit and the telegraph, the God of Mercy and goodness who waits long with his erring children, is leading them step by step toward that reign of peace in which they shall learn war no more. Let us, while laboring faithfully to promote every good work, learn not only to labor but to wait. This gigantic system cannot be torn up by the roots, for they have spread far and wide ; but it must perish by slow decay ; and they who see it in its true light, who love peace and pursue it and yearn

mournfully over their benighted brethren, have need of patience that after having labored they may inherit the promise. And perhaps to those now living it will only be the promise, which the eye of faith sees while yet afar off.

CORRECTION.—Owing to the printer's neglect, an error occurred in the date on first page of last week's *Intelligencer*, which should be the 17th instead of 10th.

DIED.

BOND.—At Sandy Spring, Md., 7th mo. 11th, 1872, of consumption, Isaac Bond, in the 48th year of his age; a member of Sandy Spring Monthly Meeting.

HARROP.—In Philadelphia, on the 11th of 8th mo., 1872, Eliza, widow of John Harrop, in her 75th year.

SHAW.—On the 13th of 8th mo., 1872, Anna Margaret, widow of Alexander Shaw, and youngest daughter of the late Richard Heaton, of Burlington Co., N. J., in her 49th year; a member of Philadelphia Monthly Meeting.

CHAMBERS.—On the 13th of 8th mo., 1872, Hannah, infant daughter of Cyrus and Mary P. Chambers, members of Philadelphia Monthly Meeting, aged 9 months.

SMYTH.—On the 10th of 8th mo., 1872, at the residence of her grandmother, Mary Betts, Wilmington, Del., after a few days illness, Mary B., daughter of Wm. C. and Emily B. Smyth, aged 24 years; a member of Philadelphia Monthly Meeting.

From the Christian Register.

## THE YO SEMITE.

SAN FRANCISCO, June, 1872.

We had scarcely crossed the borders of California before the Yo Semite began to force itself upon our attention. Hand-bills which set forth the merits of various ways of getting thither, were thrown into the car windows ere we were fairly descended from the Sierra Nevadas. Hotels, saloons, the wheel-houses of steamboats, displayed the magic name. "Photographic Views of Yo Semite and Big Trees," appeared in letters four feet high on opposite walls. And skillful bummers, cognizant of the exact moment of each arrival, button-holed us in corridors, if we happened to be gentlemen, if not, slipped pamphlets under our bed-room doors, with statistics of the where, when, and how much of the routes they represented.

Among this multitude of these volunteer counselors we grew despairingly confused. A fever of question seized upon us. We lay in wait for parties just returned. We interrogated strangers in shops, in elevators, on stage tops. Each fresh statement contradicted all the others. We must equip ourselves in flannel from top to toe; we mustn't, black silk was the thing. Black silk, absurd! brown linen and brown linen only, take my word for it. The valley was hot, the valley was cold. There was mud up to saddle-girths, there was dust to tops of mountains. The horses were good, the horses were wretched. It was fatiguing beyond expression, fatigue? pooh! nothing to signify. Oak Flat,—Milton,—Lathrop,—Mariposa;—by all means Mariposa, what is thirty-two miles on horseback? So it went. On one thing only were all agreed. Everybody said Go! don't give it up on any account!

We knew we *must* go. To face our constituency at home and confess that we had not seen the Yo Semite required a degree of moral courage which none of us possessed. But what, with advice and counter-advice, a distaste for the excursion grew upon us. In private we spoke of it as "That horrid valley." It seemed a case of "See Naples *and* die." But, "We can but perish if we go." Death before dishonor, we said. So we went.

The blind fumblings of chance, and a desire to dodge horse-back as much as possible, led to the selection of the Oak Flat Route. Careful comparison of some seventeen reliable authorities had thrown us so completely in the dark as to when and where we were to do anything, that only one point remained clear, which was that we left San Francisco at seven in the morning.

So at that hour we started, *via* the C. P. R. R., for Stockton, retracing part of the route we had traversed a short time before. A summer change had passed over the landscape during the brief interval. The lupine patches which then lay like blue lakes on the bosom of the fields were now dry and colorless. Catch-fly pods had turned from vivid green to brown yellow. Escholtzia no longer glinted everywhere like gold fringe on a garment. But in place of these vanished beauties, the great harvest, fully ripened, lay spread before us, rolling for miles and miles like a vast sea. Men were reaping it. From far-away farms the mist-like spray of grain rose in clouds above the winnowing machines. "Headers" were moving up and down the fields in wide swaths, tossing the separated wheat into mounds. Here and there was seen the puff of steam reapers, and lines of sleek horses and busy men dotted every hill-slope.

It is calculated that the wheat crop of California in this year of plenty, is worth more than her gold crop. All the morning long, through the Sacramento Valley first and afterward the St. Joaquin, we wound our way through the harvest lands, gladdened to think of the hungry mouths which this bread should fill. At two, we left the railroad at Bernet, a new-born station not a year old, and took the stage for Chinese Camp.

Thanks to an opportune thunder storm the night before, we were spared both dust and heat. On the top of a Concord coach, drawn by six strong, handsome and beautifully groomed, horses, with a country around us whose velvet green and groups of trees suggested an English park; through vineyards and luxuriant orchards of peaches, figs, apricots, with a new and interesting Flora on every side; the air growing more bracing and delicious each moment, the distant mountain range more distinct, our doubts and anxieties fled rapidly away. "If this be called dying, 'tis pleasant to die," we chanted, and in happy mood of mind were set down in Chinese Camp, at the neat little hotel, kept by a Polish exile, Count Solinsky.

The next day found us less buoyant. Being dragged from our beds at four in the morning, an uncomfortable thing at best, took on the proportions of a monstrous wrong, when, later in the day, it turned out utterly needless, the stage stopping for some three hours on the road, and getting to its destination before 6 P. M. Another and more tangible grievance was the stage itself, a heavy, three-seated, covered wagon, with no spring in its springs, and no stuffing in its cushions, driven at a pace I will not venture to describe. A Broadway omnibus is comfortable in comparison. Mazeppa can hardly have looked at his "down grades" more apprehensively than we. Bounding, bouncing, concussing, ricocheting, holding on for dear life, l ttle recked we of the beauties of nature, by the time that, weary, bruised, disgusted, we were set down at Hogeden's for our night's rest.

"Night's rest" is a pretty term, but circumstances beyond our control rendered it in this case rather a poetic fiction than otherwise. The big wooden shed in which we slept harbored many other travellers beside ourselves, and boasted of partitions only half way to the ceiling. People talked, people snored. Doors banged, children cried. As well try for slumber in a hen-roost with all the hens discussing the events of the day at once. But hens wouldn't be so foolish. To my dying moments I shall harbor a grudge against somebody called "Kate," who, for three mortal hours of that wretched night, did giggle herself and cause to giggle two youthful companions, while the elders of their party vainly thumped on the wooden wall and adjured them to go to sleep.

There were no dissenting views next morning on the subject of an early start. By five we were off, and before ten were seated on the piazza of Gentry's, a neat, cozy, smiling little hostelrie, on the very edge of the Wonderful Valley.

Looking over the tops of the great tree belts which swept up the hill from below, a mighty sun-lit cliff was discernible, down which stole a long thread of sparkling foam. The air was inexpressibly light and fragrant, full of the wine of the mountains and the aromatic breath of pines. The wind blew freshly, bringing rustling wafts from the invisible woods. Now and then we caught the pulsation of falling water. Like Miss Warner's heroine, we "couldn't see much, but it sounded delicious."

By-and-by a horse's head became visible down the steep path, then another and another, and the saddle train from Hutching's stood confessed; ladies riding astride, little children perched gallantly in their saddles, donkeys with packs loaded with valises and travelling bags. Everybody rushed out to see them dismount.

With that scrutiny which is born of fear, we studied the steeds and their equipments. A more dejected set of animals it has seldom been my lot to see. Standing in the sun, awaiting the pleasure of their riders, they no sooner halted than they seemed instantly to go to sleep. Their poor old knees folded up and knocked together like the component parts of a camp chair, their eyelids drooped and veiled the eyes, their heads hung down, or, if possible, they leaned against something.

"Now my weary lids I close,
Leave, oh, leave me to repose,"

was expressed by the whole attitude. And when we learned that no mid-day meal was furnished the exemplary animals after their long climb, to go to sleep and forget their misery seemed the best thing they could do.

I said I would rather walk down.

To anybody of average powers of exertion, I can recommend this as a delightful experience. The distance to the foot of the trail is two miles and a quarter. It is steep and rough, and overlaid with deep, loose soil. You will get tired and very dusty. But to have the first glimpse *alone;* to feel, as you easily may, for a whole hour, that you are the first discoverer of all that loveliness, the first to look off into the enchanted depth, favored above your race, is well worth the discomfort it costs. The path is utterly lonely. You see no human habitation, and meet no living thing, unless, as may possibly happen, tinkling bells sound from below as you sit resting on a rock, and a long train of mules with Spanish muleteer in scarlet cap, files past, adding a fresh element of color and picturesqueness to the scene.

We had feared that what with photographs and our highly raised expectations the first view of the valley might prove a disappointment. These apprehensions were needless.

No picture, no description can over-state or do justice to the singular charm of the Yo Semite. It is not simply its grandeur,—though you perceive, after you come away, that your estimate of height and depth has undergone re-adjustment, that things which once seemed bold and steep are become insignificant in your eyes; at the time this sense of grandeur is so interwined with the sense of beauty that to a degree you lose sight of it. And this beauty is not the usual and commonplace prettiness of a green vale between mountains. It is of a rare and singular quality in which the element of surprise takes part. Everything is of Titanic scale, yet informed with wonderful finish and perfection of shape and color. And over all broods an indescribable atmosphere of peace and joy, a light beyond the light of common day. The sun seemed to keep his choicest smile for this spot. Each bubble on the long plume of the cataract laughs as it plunges over into its desired haven. The Merced fairly dances round its curves, the very trees seemed to wave satisfaction, and every human being who enters catches something of the pulse and thrill of this jubilant content. Riding slowly along the winding bank of the Merced we easily identified this or that cliff as made familiar by photographs. Now it was El Capitan, now the Cathedral Rocks, again, Sentinel Dome. But what scant justice photography has so far rendered to the place we little guessed till we saw with our own eyes. The trail was steep and rough; up and down strong hills, through swamps and rapid brooks with pebbly bottoms, and thickets of alder and willow. At last we reached a bridge, soon after a small hotel, then another, and a half mile farther on, in the most beautiful curve of the valley, drew bridle at the door of "Hutching's," our destined place of repose.

This hotel must always surpass all others in the Yo Semite, in point of situation. Past the windows of the cottage where we were lodged ran the Merced—one flash of beryl-green and silver, not twenty feet away. Tall oaks clothed its banks, white-podded Balm of Gilead trees, and shaft-straight pines with dark green foliage. Beyond, so near that it seemed we might touch it, rose the cliff of the Three Brothers, and, pouring out of the sky as it were, the great Yo Semite Fall—1640 feet above our heads. Its rush and throb filled the air, and blended with the flash and trickle of the river into a music which made day and night alike voiceful.

One can be very happy, if not exactly comfortable, at Hutching's Hotel. The accommodations of the valley are just now in the condition of a little boy, who, having outgrown his last summer's clothes, is not provided with any new ones for this. Two thousand persons visited the Yo Semite last year; it is estimated that this season there will not be less than three thousand. For this great tide of travel the present accommodations are quite inadequate. There is a deficiency of common comforts. Chairs do not "go round"—or wash-bowls or looking-glasses. Each new arrival makes his room inhabitable by "jumping" the furniture of some other room which happens to be vacant. A general game of grab goes on through the whole establishment; and the local mind is slow in making up to the emergencies of the situation. But when one considers that each article of daily use, every rocking-chair and tumbler and can of fruit comes into the valley on a mule's back, down the steep path you have just traversed with such difficulty, the wonder is, not that anything is wanting, but that everything is *not* wanting. And far from quarreling with the absence of mixed pickles or the low ebb of the Worcestershire-sauce bottle, you are grateful for the foresight which took these luxuries into even ineffectual consideration.

But while animadverting on the discomforts of the Yo Semite, discomforts which seem trifling in so delightful a place, and which are borne gaily and good-humoredly by the generality of travellers, I must not forget to mention one little oasis to which all visitors to the Yo Semite have owed much comfort since its establishment a year since. This is the "Cosmopolitan Saloon," built close to Hutching's Hotel, a low, brown, one-storied building, with an always shaded piazza, which commands perhaps the best view of the Yo Semite Fall, with a parlor and reading room for ladies, furnished with writing materials and files of the leading papers, a barber's shop, a billiard room (fancy two full-sized billiard tables brought into a chasm four thousand feet deep on mules back!), a bar which dispenses perennial iced lemonade, and, best of all, six neat and perfectly appointed bath rooms. The refreshment of having a hot bath always at hand after a dusty ride can hardly be over-stated. My wonderment over the complete equipment of these little retreats, pin-cushion, pins, brushes, Florida water, bay-rum, buttons, needle, thread, scissors, whisk brooms, towels of every size and variety,—was interrupted by apologies from Mr. Smith, the proprietor. The button-hooks, it seemed had not arrived! They were coming on the next pack train! But I think when only a button-hook is wanting, the minimum of deficiency may be said to be reached, and nobody but that Princess who wept for the lack of the roc's egg, could

find it in her heart to utter a word of complaint.

SUSAN COOLIDGE.

## DAYBREAK.

BY SARAH O. JEWETT.

Where out beyond the eastern hills
Was faintest light, there, scorning
Shadows which warned us back, we turned
Our faces toward the morning.

And soon by daylight we could see
The road we thought so weary;
Where we were frightened in the night
Was anything but dreary.

On either side grew grass and flowers,
We saw each other's faces;
The light shone deep into our hearts,
The rocks were resting places.

When first upon that morning cold
We saw the golden glory,
And found the light was meant for us,
And learned anew its story,

We were so glad. With hearts at rest,
In peace the sunshine found us.
We sang a psalm, and smiling watched
The pleasant land around us.

For, though the clouds grow dark o'erhead,
And storms may bring us sorrow,
It's not for always, and the sun
Still shines—will shine to morrow.

We lose the path, our feet soon tire;
We seek new ways, lamenting;
And back like truant children come,
Unsatisfied, repenting.

Though we may fall and fall again,
We fear to walk no longer;
And even through mistakes and pain
Can hourly grow the stronger.

Dear Lord of Light! forever lead
Our wandering hearts. Oh! guide us;
Nor let us once in storm or sun
Forget the Friend beside us.

## NOBILITY.

BY ALICE CARY.

True worth is in *being* not *seeming*—
In doing each day that goes by
Some little good—not in the dreaming
Of great things to do by and by.
For whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure—
We cannot do wrong and feel right,
Nor can we give pain and gain pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight, for the children of men.

'Tis not in the pages of story
The heart of its ills to beguile,
Though he who makes courtship to glory
Gives all that he hath for her smile.
For when from her heights he has won her,
Alas! it is only to prove
That nothing's so sacred as honor,
And nothing so loyal as love!

We cannot make bargains for blisses,
Nor catch them like fishes in nets;
And sometimes the thing our life misses,
Helps more than the thing which it gets.
For good lieth not in pursuing,
Nor gaining of great nor of small,
But just in the doing, and doing
As we would be done by, is all.

Through envy, through malice, through hating,
Against the world, early and late,
No jot of our courage abating—
Our part is to work and to wait.
And slight is the sting of his trouble
Whose winnings are less than his worth;
For he who is honest is noble,
Whatever his fortunes or birth.

## ALASKA SEALS.

The islands of Alaska are the summer resort of seals in immense number, but where they spend their winter is an unsolved mystery. Sufficient search has been made for their winter abodes, with a view to taking their skins, to know that they do not land in any considerable numbers on any known ground. They begin to leave the islands early in October, and by the middle of December they have all left, and none are seen again until April or May. A few hundred, mostly young pups, are taken by the Indians around Sitka, 1,200 miles east of the islands, during the month of December, again in March on their return to the islands, and in February off the coast of British Columbia, but in such small numbers as to make no appreciable difference in the immense number that visit the island annually. It is claimed by the natives that the seals return invariably the second year to their places of birth, and, when not too often disturbed by driving, continue to do so.

In order to test the truth of this story, Mr. Bryant, special agent of the Treasury Department at St. Paul's Island, has instituted an experiment. He had one hundred male pups selected before leaving, on a rookery one mile north of the village, and marked by cutting off their right ear; and a like number by cutting off the left ear, on a rookery to the south of the village. This has been done for two years, and the next year the first will be old enough to be taken, when the result will be ascertained. It is evident that sharks or other voracious fish prey upon the young pups while in the water, from the fact that of more than a million pups annually leaving the islands not one-third return to them in the spring.

## THE PRIMEVAL FOREST OF TRINIDAD.

The primeval forest, or high woods, as it is called in the tropics, is a region with which even through life-long study, one could never grow familiar. A world of confusion and

mystery, it fills the beholder with awe and terror. One is afraid at first to venture in fifty yards, and indeed, without a compass and skilful guide one must be lost in the first ten minutes, such a sameness is there in the infinite variety. That sameness and variety make it impossible to give any general sketch of a forest. Once inside "you cannot see the wood for the trees." You can only wander on as far as you dare, letting each object impress itself on your mind as it may, and carrying away a confused recollection of innumerable perpendicular lines, all straining upward, in fierce competition, toward the light-food far above; and next of a green cloud, or rather mist, which hovers round your head, and rises, thickening and thickening, to an unknown height. The upward lines are of every possible thickness, and of almost every possible hue; what leaves they bear, being for the most part on the tips of the twigs, give a scattered, mist-like appearance to the under foliage. The straining upward of all growths toward the air and light gives one the impression at first that the lower forest is open, and so it is in comparison with the huge mat of flowers, vines, and branches high above your head. But try to walk through it, and ten steps undeceive you. Around your knees are probably mamures, with creeping stem and fan shaped leaves, something like those of a young cocoa-nut palm. You try to brush through them, and are caught up instantly by a string or wire belonging to some other plant. You look up and around; and then you find that the air is full of wires—that you are hung up in a net-work of fine branches belonging to half a dozen different sorts of young trees, and intertwined with as many different species of slender creepers. You thought at your first glance among the tree stems that you were looking through open air; you find that instead you are looking through a labyrinth of wire rigging, and must use the cutlas right and left at every five steps. You push on into a bed of strong, sedge like sclerias, with cutting edges to their leaves. It is well for you if they are only three and not six feet high. In the midst of them you run against a horizontal stick, triangular, rounded, smooth, green. You take a glance along it right and left, and see no end to it either way, but gradually discover that it is the leaf-stalk of a young cocorite palm. The leaf is five-and-twenty feet long, and springs from a huge ostrich plume, which is sprawling out of the ground and up above your head a few yards off. You cut the leaf-stalk through right and left, and walk on, to be stopped suddenly by a gray lichen-covered bar as thick as your ankle. You follow it up with your eye, and find it entwine itself with three or four other bars, and roll over with them in great knots and festoons and loops twenty feet high, and then go up with them into the green cloud over your head, and vanish as if a giant had thrown a ship's cables into the tree-tops. At another of the loops, about as thick as your arm, your companion, if you have a forester with you, will spring joyfully. With a few blows of his cutlas he will sever it as high up as he can reach, and again below, some three feet down; and while you are wondering at this seemingly wanton destruction, he lifts the bar on high, throws his head back, and pours down his thirsty throat a pint or more of pure cold water. This hidden treasure is, strange as it may seem, the ascending sap, or, rather, the ascending pure rain-water which has been taken up by the roots, and is hurrying aloft to be elaborated into sap and leaf and flower and fruit and fresh tissue for the very stem up which it originally climbed; and therefore it is that the woodsman cuts the water-vine through first at the top of the piece which he wants, and not at the bottom; for so rapid is the ascent of the sap that if he cut the stem below, the water would have all fled upward before he could cut it off above.

Far above your head, supported by a mat of gigantic branches, is a whole green garden of vegetation, the home of many monkeys, burley red howler, and tiny peevish sapajou, living aloft in absolute security They may peer down at you through cracks in their green mansion, but you cannot peer up at them.

You look upward at the ærial garden far above you, and wonder whence it has sprung. You scramble round the tree to find, if possible, some token of connection with the soil below. You find nothing. The tree trunk is smooth and free from climbers; and that mass of verdure may belong possibly to the very cables which you met ascending into the green cloud twenty or thirty yards back, or to the impenetrable tangle, a dozen yards on, which has climed a small tree, and then a taller one again, and then a taller one still, till it has climbed out of sight. And what are their species? What are their families? Who knows? Not even the most experienced woodman or botanist can tell you the names of plants of which he only sees the stems. The leaves, the flowers, the fruit, can only be examined by felling the tree; and not even always then, for sometimes the tree, when cut, refuses to fall, linked as it is by chains of liane to all the trees around.

And what is that delicious scent about the air? Vanilla; and up that stem zigzags the

green, fleshy chain of the vanilla orchis. The scented pods hang far above out of your reach.

Soon you will be struck by the variety of the vegetation, and will recollect, what you have often heard, that social plants are rare in the tropic forests. Certainly they are rare in Trinidad, where the only instances of social trees are the Mora and the Moriche palm. Northern forests are usually made up of one dominant plant—of firs or of pines, of oaks or of beeches. But here no two plants are alike. Stems rough, smooth, prickly, round, fluted, stilted, upright, sloping, branched, arched, jointed, opposite-leaved, alternate-leaved, leafless, or covered with leaves of every conceivable pattern, are jumbled together till the eye and brain are tired of continually asking "What next?" The stems are of every color—copper, pink, gray, green, brown, black as if burned, marbled with lichens, many of them silvery white, gleaming afar in the bush, furred with mosses and delicate creeping film-ferns, or laced with the air-roots of some parasite aloft. Up this stem scrambles a climbing seguine; up the next another creeper quite different; and so on, through all the infinite variety of tropical vines.

Another fact will soon force itself on your attention. The soil is furrowed everywhere by holes; by graves, some two or three feet wide and deep, and of uncertain length and shape, often wandering about for thirty or forty feet, and running confusedly into each other. They are not the work of man, nor of an animal; for no earth seems to have been thrown out of them. In the bottom of the dry graves you sometimes see a decaying root; but most of them are full of water, and of tiny fish also. These graves are, some of them, plainly quite new. Some, again, are very old, for trees of all sizes are growing in them and over them.

What makes them? A question not easily answered; but the shrewdest foresters say that they have held the roots of trees now dead. Either the tree has fallen and torn its roots out of the ground, or the roots and stumps have rotted in their place, and the soil above them has fallen in.

But they must decay very quickly, these roots, to leave their quite fresh graves thus empty; and—now one thinks of it—how few fallen trees, or even dead sticks, there are lying about in the high woods!

There are forests in North America through which it is all but impossible to make way, so high are piled up, among the still growing trees, dead logs in every stage of decay. And here, in a forest equally ancient, every plant is growing out of the bare yellow loam. Most strange, until you remember that you are in one of nature's hottest and dampest laboratories. Nearly eighty inches of yearly rain and more than eighty degrees of perpetual heat make swift work with vegetable fibre, which, in a colder climate, would crumble into leaf mould, or perhaps change into peat. This zone of illimitable sun force destroys as swiftly as it generates, and generates again as swiftly as it destroys. Here when the forest giant falls, with the crackling of the roots below, and the lianes aloft rattling like musketry through the woods, till the great trunk comes down upon the forest floor with a boom as of a heavy gun, the genial rain and genial heat act upon the fallen monarch until all the tangled ruin of lianes and parasites, and the boughs and leaves, melt swiftly and peacefully away into the water and carbonic acid and sunlight out of which they were created at first, to be absorbed instantly by the green leaves around, and, transmuted into fresh forms of beauty, leave not a wreck behind.—*Kingsley's West Indies.*

## THE SUEZ CANAL.

The U. S. steamer Iroquois, on her route to the Asiatic squadron, recently passed through the Suez Canal under steam in eighteen hours. Commander Adams of the Iroquois reports to the Navy Department that the canal is in perfect order, with a depth of twenty-four feet and a width of over fifty feet. The canal does not fill up with sand from the desert, and only a few dredging machines are at work. The curves are easily turned, and a steamer four hundred feet in length recently passed through the canal without any accident or detention. Any ordinary steering ship can pass without touching either bank. The average number of vessels passing through this year is one hundred a month. The Iroquois is a screw steamer carrying six guns and measuring 695 tons. It may here be mentioned that considerable feeling has been expressed in Europe at the increased rates of toll demanded on the Suez Canal Steamers since July 1st have been charged with dues upon their gross tonnage, instead of their net tonnage, as heretofore. This change however, is approved of by the owners of sailing vessels, since the freight by steamer must be raised in order to meet the increased expenses of the passage through the canal. By actual measurement of steamers running through the canal, it has been ascertained that the new tariff will increase the rates of toll from fifty to sixty per cent. Thus, a steamer with a net measurement of 1009 tons and paying a toll of $2,018, will be raised to a gross measurement of 1503 tons, and will

have to pay $3,006. A steamer with a net measurement of 2287 tons, and paying a toll of $4,574, will be raised to a gross measurement of 3648 tons, and will have to pay a toll of $7,296.

### OUR JAPANESE STUDENTS.

The public are indebted to Charles Lanman, American Secretary of the Japanese Legation in Washington, for a work which, besides giving authentic and fresh information on the Japanese, who have visited and are in our country, whether in a political capacity or for education, presents a number of essays by Japanese students, and a work of considerable pretention on America by Antinori Mori. Among the most interesting passages of the book are those regarding the movement for female education, which has borne fruit in the arrival of a number of Japanese girls to attend our schools. Last year, Mr. R. Kusada, passing through this country, became much impressed with the happy condition of our women. Seeking a solution, he found it in their superior education and the recognition of their entire equality in higher qualities with men. It struck him that the Japenese ought to intermarry with foreign nations, so that he insisted that Mr. Mori should marry an American woman without delay. Mr. Mori declined to be in haste about the matter. But Mr. Kusada's mind was occupied with the subject of female education, and wrote to his government about it. Five Japanese girls were sent. They are: Lio Yoshimas aged 15; Tei Woozeda, about 15; Stematz Yamagawa, 12; Shinge Nagai, 10; and Ume Tsuda, 8. "They represent in their persons five distinct families, and while they are not immediately connected with the imperial family of Japan, they do belong to that particular class which would, in this country, be called the aristocracy of intellect and wealth combined." Their fathers are all connected with the present government. Mr. Mori desires that they be made acquainted with the blessings of our home life, and that their minds be stored with all those kinds of information which will make them true ladies.

"The youngest has brought from her home pictures of her father's house, with the family on the porch or balcony in front. In one scene the house looks upon a rice-field; in another upon a beautiful lake; and another gives a glimpse of beautiful scenery, with the banks lined with cherry-trees. Her mother is seated, with her little sister in her lap, her father by her side, and her mother, a very old person, beside him. There is also another picture of the mother with the little Ume's hand in hers, and this seems to be a pleasant picture to the little wanderer. * * * The two older ones are graceful, sprightly, and attractive although not beautiful, and are very neat in their habits and persons. The other two are full of mischief and glee, making the house ring with merry laughter. They are anxious to assume the American garb. * * * They do not use any paint or powder, as has been asserted, and have abandoned their pomatums, hoping thereby to be able to arrange their luxuriant hair in the American bushy style. They are all exceedingly polite and gentle in their manners. It having been intimated to these girls, on their arrival in San Francisco, that they ought to be, or might be, supplied with jewelry, the older ones declined any such arrangement. They said that their government had been very kind in sending them here to be educated, that the expenses attending their education would be great, and that they would be perfectly willing to dress in the most humble manner until their return to Japan."

"The total number of Japanese students," we are informed, "who have visited America, is estimated at five hundred, but the number now studying in this country is about two hundred. They are chiefly congregated in the New England States and New York, New Jersey, Pennsylvania, and Maryland. Nearly all of them are supported by their government, a few by their rich relatives, and perhaps half a dozen by themselves." The best accounts are given of their character and behavior.—*The Methodist.*

---

WISDOM exalteth her children and layeth hold of them that seek her.

He that loveth her loveth life, and they that seek to her early shall be filled with joy.

He that holdeth her fast shall inherit glory, and wheresoever she entereth the Lord will bless.

If a man commit himself unto her he shall inherit her, and his generation shall hold her in possession.

For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul and try him by her laws.—*Ecclesiasticus.*

---

No one is a thorough Christian, no one has a right to regard himself, no matter what others may say of him, as a thorough believer, until he has learned by tender sympathies, by gentle moods of feeling, by a broad charity, and by an active benevolence, what that mighty word Love imports.

For Friends' Intelligencer.

## THE WEATHER AT THE SANTEE AGENCY, NEBRASKA.

*Raid of Grasshoppers—Discouraging prospects for the Indians.*

Our faithful correspondent at the above named place gives the following account of the weather for last month (Seventh,) which is confirmatory of the opinion that the "heated term" has been experienced (almost) "everywhere :"

| | |
|---|---|
| "Mean temperature for the month, | 76.47 deg. |
| Maximum height of thermometer 28th, | 96 deg. |
| Minimum do 17th, | 51 deg. |
| Mean temp. of month last year, | 74.96 deg. |
| Rain for the month this year, | 1.95 inches |

Prevalent winds from S W. to N. W.

"Very fine displays of atmospheric electricity in the evening from the 6th to 9th, rarely accompanied by thunder. The lightning assumed the various forms so common to it, passing from the earth to the clouds, and from cloud to cloud ; at other times it assumed the peculiarity of the aurora, and the flashes were sometimes so vivid as to produce quite a sensible feeling of heat (though a friend at my elbow suggested that as I did not test this by the thermometer, I might be deceived.)

On the 27th, just after sunset, a pecullar appearance of the clouds was noticed, the sky being very clear. From the two points, N. W. and S. E. as centres, were seen white streaks or belts, radiating in different directions and growing wider as they progressed, until the two series united together in the zenith. The next morning we had one of our characteristic winds, but whether this appearance was a forerunner of it I cannot say. Yesterday the migratory grasshopper made their appearance here, and to-day they are out in full force. But I have never seen anything to equal this display. They came in clouds, or rather swarms, sailing around in the atmosphere like swarms of bees, and their white wings gave them very much the appearance of cottonwood down floating in the air ; but woe to the crops where they alight. In a very few hours I have seen a promising field of corn stripped of its foliage until nothing remained but the thick part of the stalk, the ears being destroyed as well ; and this will not seem incredible when I say that the stalks of corn, the fences and the ground were black with these insects, so that were it not for their flight when disturbed, it would be impossible to step without crushing myriads of them. Our crops, which never looked better, we may fairly presume, are entirely ruined, and our gardens as well. My turnips, which were about six inches high, were cleaned off so completely that in less than two hours it would have been impossible to tell whether anything had been planted there or not. It is about four years since their last appearance in such force, and as soon as the Indian sees them he realizes an end to his hopes, for he at once exclaims, 'No corn.' While it is very discouraging for those more advanced in civilization to see the fruits of their labors thus suddenly swept away, how much more so must it be for these half-civilized 'children of nature.' Still there is much truth in the old saying, 'All is not lost which is in danger,' and it may be that a portion may be preserved to us unharmed. Let us wait and see.

G. S. T."

The poor Indians above alluded to are much to be pitied, but let us join with our friend in the hope that their crops may not be entirely lost. Otherwise the effect on their "untutored minds" will indeed be a great disadvantage. J. M. E.

*Philadelphia, Eighth mo. 16th*, 1872.

MUTUAL AID ASSOCIATION.

Stated meeting 2d day evening, 26th inst., at 8 o'clock, at Race Street Meeting Room.

ALFRED MOORE, *Secretary.*

CORRECTION.

In the interesting account last week of the First-day school meeting, two new schools were omitted, viz., Camden, Del., and Homeville, Pa., making nine since the meeting in 4th month last. I would also state that Friends of Bristol, Pa., have concluded to start one on the 1st of 9th month.

J. M. T.

## ITEMS.

UNITED STATES PARCELS POST.—Persons desiring to send samples of merchandise or other articles of merchandise by mail, can avail themselves of the existing laws by observing the following rules : First, the package must not exceed twelve ounces in weight, for if it does exceed that limit the whole package must be charged with letter postage ; second, the packages must be put up or "packed" in such manner as to allow an easy inspection of the contents, otherwise the packages must be charged with letter postage ; third, no writing of any kind other than the address of the person to whom a package is sent, can be sent either inside or outside of the package.

THE SIEGE OF PARIS.—The damage sustained by the inhabitants of Paris during the two sieges and the rule of the Commune has recently been the subject of a report from the Prefect of the Seine to the Municipal Council of the city. The number of claims for compensation amounting to 12,480, representing a sum of $81,400,000. These demands have been cut down in amount, and have been classified as follows : Damages caused by foreign war, 1703 claims, amounting to about $400,000 ; damages caused by the second siege, 2436 claims, amounting to about $1,800,000 ; and injuries done by the Commune, 8451 claims amounting to $11,000,000. To these claims must be added the sum of $2,500,000 for miscellaneous demands, making in all, $15,700,000, which amount is to be distributed. Of this sum, only $400,000 are to be contributed by the Republic, the remainder being provided by the city of Paris through a loan.

How disastrously the Cuban war is affecting its commerce is shown by the fact that the exportations of sugar from Cuba were in 1871 over 904,547 hogsheads less than in 1870, and of molasses, 99,903 hogsheads, a reduction of thirty per cent. In 1870 the value of exports was $71,000,300, and in 1871 it was $63,762,175, a difference of over $7,000,000. The war has now lasted over three years, with no prospect of its coming to an end, and as it proceeds there is a still wider devastation of country and ruin of estates.

ICELAND is well known to have become harsh and untenable in its climate since the days of the Norsemen. Ancient Icelandic documents show that on the arrival of the Norwegians, and for centuries afterward, extensive forests grew in different parts of the island, and furnished the inhabitants with wood both for domestic and nautical purposes. Now these have either wholly disappeared or have dwindled down to mere underwood of birch, willow, and mountain ash. Grain, too, was once largely raised there, as indicated by *akr*, signifying corn-field, still preserved in the names of places, and by the existence of laws in the old codes regulating the division and cultivation of such fields. Now the climate is too severe for the growth of any sort of grain.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXIX. PHILADELPHIA, EIGHTH MONTH 31, 1872. No. 27.

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Historical Notices of Friends' Meeting House at Flushing ..... 417
Local Information ..... 420
Resting ..... 420
Inconsiderate Prescriptions of Alcoholic Liquors by Physicians ..... 422
"Comfort ye my People" ..... 422
Scraps from Unpublished Letters ..... 423
EDITORIAL ..... 424
MARRIAGES ..... 424
OBITUARIES ..... 424
Bits of Travel at Home—The Geysers ..... 424
For the Children ..... 427
The Even Temper ..... 427
Dog Days ..... 428
POETRY—Striving—The Building of the Nest ..... 429
A Greenlander's Life ..... 430
The Value of Forest Trees ..... 430
The Horn-Book ..... 430
The Family ..... 431
Notices ..... 431
ITEMS ..... 432

## HISTORICAL NOTICES OF FRIENDS' MEETING-HOUSE AT FLUSHING.

It was in August, 1657, that a company of travelling ministers of the Society of Friends from England, first landed at New Amsterdam, and thence visited Long Island. Governor Stuyvesant at once issued a proclamation against harboring Quakers, and sent it to Flushing. The people met and agreed on a remonstrance, for which the Governor punished the town officers; but Friends' principles were declared and prevailed.

Tradition says that the new converts met secretly in the woods between Flushing, Newtown and Jamaica; and that John Bowne, a Baptist, was induced by his wife to attend the meetings, and thus was convinced.

The precise date of the formation of a Society is not known, but it was subject to the General Meeting of Rhode Island, and so continued till 1695.

Bowne says in his journal: "On the 11th of 4th mo., 1661, we went from our house at Flushing toward Rhode Island, to the General Meeting, where we staid 9 days' time; and about midday, 28th of 4th mo., we came home again."

On the 24th of August, 1662, the magistrates of Flushing lodged an information against John Bowne, for "holding meetings every Sunday of that abominable sect called Quakers, of which the majority of the inhabitants of the town are followers." Stuyvesant had him arrested and sent to Holland.* On Bowne's acquittal there and return, meetings were held in turn at his house, at John Farrington's, Hugh Cowperthwaite's, Benjamin Field's, Dr. John Rodman's, Bayside, and at Robert Field's and John Way's, Newtown, till 3d of 9th mo., 1693, when the meeting appointed John Bowne and John Farrington to "take care to employ workmen to get what timber they shall see needed for the fitting the meeting-house at Flushing for raising against next 1st mo." Bowne and Rodman had previously (October 15, 1692,) purchased for £40 three acres of land in the townspot, with a dwelling-house and orchard thereon. From S. Bowne's account book we glean the following particulars:

FRIENDS' ACCOUNT FOR MEETING-HOUSE.

| | £ | s. | d. |
|---|---|---|---|
| 1694, 4th mo.—Simon 1½ days underpinning, and 2 days at back-making, | – | – | ∾ |
| By cash for 2 weeks work of Richard Willit's Indian and diet, | 1 | 4 | 6 |
| To Benjamin Field, for wagon work, | | 3 | |
| S. B. one day's work, and for meat at the rearing, | | 11 | 3 |
| My casting the ground-sills and clapboard bolts, | | 9 | |
| Cash to George, the carpenter, | 2 | 10 | |
| 1695, 3d mo.—Cash to George Langley | 3 | | |
| " " " Hugh Cowperthwait for lime, | | 15 | |

*See Bowne's Journal, on page 4 of the *Record*, in which is an account of his arrest, imprisonment and banishment.

| | | | |
|---|---|---|---|
| 1695, 6th mo.—Cash to George to balence, | 1 | 4 | |
| 1696, 24th of 1st mo.—Geo. Langley for work, | | 16 | |
| " 9th of 2d mo.—The smith for window iron rods, | | 18 | |
| " 10th of 2d mo.—John Man for boards, | 3 | 0 | 9 |
| " James Clement, for writing deed of sale 5-10½, and recording it 5-6, | | 11 | 4½ |
| " 23d of 3d mo.—Thos. Ford, for 6½ days' work, 19, and for their diet 5, | 1 | 4 | |
| " Johannes Demore, (?) glazier at York, for glass, | | 2 | |
| " Fetching two loads of boards for forms, | | 4 | |
| Thos. Ford, 18 days' work about the stable (2 men) £5-8, and their diet, £1-7, | 6 | 17 | |
| Two wagon loads of timber carted, 3; 2 loads from the hills, 7-6, | | 10 | 6 |
| Two loads with cart and oxen, 4; 600 feet of boards £2 2, | 2 | 6 | |
| 16 lbs. of nails, 16; Hugh Cowperthwait, 7 lbs. nails, 3-6, | | 19 | 6 |
| John Marston for thatching the stable, | | 10 | 1½ |
| Samuel Haight, for work done about stable, | 1 | 12 | |
| Samuel Haight, for carting 2 loads of boards and timber, | | 4 | 6 |
| Wm. Fowler, for making hinges, | | 12 | |
| Wm. Hallett, for 3000 soft and 300 hard bricks, | 2 | | |
| 1697, 12th mo.—James Clement Cr. by work, | 1 | 6 | 6 |
| Boards 29; Paid Thos. Ford 37-1½ | 3 | 6 | 1½ |
| 1701.—John Everard, for planks, 18-6; nails, 3-9, | 1 | 2 | 3 |
| 1702, 28th of 9th mo.—Samuel Haight was paid for the money he had laid out in building the meeting-house, | 50 | 0 | 0 |

We extract some further account of the meeting-house from the records of the Society and scarce books:

1701, 24th of 3d mo.—The first Yearly Meeting was held in the new meeting-house.

1702, 2d of 2d mo.—Samuel Haight is appointed to take care to see the fences about Friends' land repaired as he shall see need.

Two notable scenes were exhibited in this meeting-house, both of which occurred in 1702. The first was that of George Keith, a relapsed minister of the Society of Friends, who, having just received orders in the Church of England, returned to the sphere of his former labors, in order, if possible, to gain over proselytes; and among other places he visited Flushing. We give the account in his own words:

"September 24th, I went to the Quakers' meeting at Flushing, accompanied by Mr. Talbot and Mr. Vesey and divers other persons from Jamaica, well affected to the Church of England. After some time of silence I began to speak, standing up in the gallery where their speakers used to stand when they speak, but I was so much interrupted by the clamor and noise that several of the Quakers made forbidding me to speak that I could not proceed. After this one of their speakers began to speak and continued about an hour. The whole was a ramble of nonsense, and perversion of Scripture with gross reflections on the church and government there. He said vice was set up (which was a reflection on the Government there) because some were lately made Justices of the peace on L. I., who were not greatly affected by Quakerism, &c., &c. After he had done he went out of the meeting in all haste, fearing he should be questioned about what he had said. I stood up again to speak but they made a new interruption, and threatened me with being guilty of a breach of the Act of Toleration, and thereby had put myself £20 in the Queen's debt.* I replied that I was silent while their preacher was speaking, but that they broke the act by interrupting me. They said I had no right to speak in their meeting-house which they had paid for, and I had contributed nothing. One was so hot that he commanded me to go out of the house. I said that it was not his, and that all who have a mind to come in at meeting time may come, and ye are bound to keep your doors open, &c., &c. * * *

"Dec. 3d, I again visited the Quaker meeting at Flushing, having obtained a letter from my Lord Cornbury to two justices of the peace to go along with me to see that the Quakers should not interrupt me; but they did, and took no notice of my Lord Cornbury's letter, which was read to them by Talbot in their meeting. I brought the printed Act of Toleration with me, and Talbot read some passages to show that they had not qualified their meeting-houses nor their preachers as the Act requires. We staid and heard three speakers utter nonsense and perversions of Scriptures. The chief speaker, a most ignorant person, said, 'Balak [meaning Cornbury] had sent Balaam [Keith] to curse the people of God." After they had done and generally gone away (speakers and others) many who were not Quakers staid and heard me detect the perversions they had made of the Scriptures, &c."

The second noteworthy scene was the arrest, in this house, of Samuel Bownas, (by the procurement of Keith,) for words spoken at Hempstead, Nov. 21st, against the sacra-

*The Act allowed Friends the privilege of worshipping God without molestion, provided the place of meeting be certified to the Justices of the Sessions and recorded; and that it be not held with doors locked, barred or bolted. On the 27th of March, 1704, the Yearly Meeting agreed to present their meeting-houses and places to the Court of General Sessions at the City Hall, N. Y., to be recorded according to Act of Parliament, passed 1689 in the first year of William and Mary.

ments of baptism and the Lord's supper. We give the narrative in Bownas' own words:

"A warrant was issued for my arrest, and sundry substantial people (not Friends) would have had me gone off, but that I would not do; so on the 29th of 9th mo., as I was at Flushing, it being the Half Yearly Meeting, which was very large, Keith being expected there, when the meeting was fully set, the sheriff came with a very large company, all armed, some with guns, others with pitch forks, others swords, halberds, clubs, &c., as if they should meet with great opposition in taking a poor, harmless, silly sheep out of the flock. The sheriff, stepping up into the gallery, took me by the hand and told me I was his prisoner. We pro'd and con'd a little time, and I got up from my seat, and John Rodman and Samuel Bowne and sundry other Friends, and walked out of meeting, it not being proper to discourse there at that time. They easily prevailed on the sheriff to stay at the meeting, with all his retinue; and afterwards they would consider what was best to be done. They laid down their arms outside the door and came in, which increased the throng very much. Finding the wind like a fire I could no longer contain, but standing up had a very agreeable service. It was the first day of the meeting, and the seventh of the week. The sheriff allowed me to stay with my friends till the 5th day, there being two days of the meeting yet to come, and the funeral of a noted Friend the day after. The meeting increased, there being nearly 2,000 the last day; but Keith did not come."

1704, 1st of 12th mo.—A committee is appointed to take care to shingle and plaster and further repair the meeting-house as soon as can well be.

1704—5, 1st of 1st mo.—A subscription is made to repair the meeting house, and add something adjoining to it as shall be judged most useful; and 1st of 9th mo., John Way and James Clement are to agree with Thos. Ford for what work he hath done about the meeting-house.

1707, 3d of 2d mo.—Robert Field and John Farrington are to take care that our Monthly Meeting be not encumbered with such persons as have no business there. Considering the great hurt and disturbance of our meetings by Friends' children and other young people's frequently running out and in, and spending their time without about the house during the time of the meeting, a committee is appointed to take care and endeavor to prevent it.

1707, 4th of 7th mo.—Samuel Haight is desired to make the remaining part of the front fence with stone, hang a gate, and provide a lock for it.

1713, 17th of 12th mo.—£8 is due John Farrington on account of making fires for 4 years.

1716, 23d of 12th mo.—It is concluded unanimously that the meeting-house [65 feet long and 42 broad] proposed to be built at Flushing, upon Friends' land there, near the old meeting house, be left to a committee of fourteen, who shall have power to form the house and agree with workmen, and carry it on according to their discretion, and receive the several subscriptions to pay the workmen.

1725, 30th of 9th mo.—Paid 5-9 for lock, staples and link for the meeting-house ground.

1748, 28th of 3d mo.—Samuel Bowne and John Way are appointed to sit in the gallery each day of the Yearly Meeting [to preserve order] during time of public worship.

1752, 3d of 5th mo.—The Yearly Meeting, considering the rude and unchristian practices of many rude people who frequently come about our meeting to the grief and trouble of Friends, appoints Mat. Farrington, Jos. Rodman, Richard Cornell, John Bowne, Jacob Seaman, Samuel Willis, Joshua Delaplain and James Burling to apply to the authority [*i. e.* the General Assembly] as they shall think proper for some relief. The committee report 26th of 5th mo., 1753, that they had done but little, and are continued.

1760, 6th of 11th mo.—Thos. Franklin is appointed to get an iron stove for the meeting-house, and send it up from N. Y. as soon as possible. The repair of the stable is to be paid for out of the rent of the orchard, which was £3.10 per annum.

1763, 5th of 5th mo.—The meeting-house wants considerable repairs. Thos. Farrington, John Willet, Samuel and Daniel Bowne are to provide materials and employ workmen.*

1764, 26th of 5th mo.—Daniel Bowne reports the meeting house most done. Samuel Bowne, Jr., and William Mott are to settle with him.

1773 4.—Paid Rebecca Walsh for making fires and taking care of the meeting-house, £1.10 a year. Paid John Eagles for mending the bellows, 3s.

1778, 6th of 5th mo.—The meeting-house has for some time past been in possession of

*The Yearly Meeting ordered subscriptions in other meetings. New York gave £52, and Westbury, £17, 15s. 9d. The whole cost was £96, 17s. 2d. It was, perhaps, in 1763 that the people's gallery was taken down and a chamber floor laid, thus making the house 1½ stories in height. Small windows with shutters (and some without glass,) were inserted in the upper story, which was partitioned into two rooms, in one of which a school was kept for many years.

military men. The King's troops, soon after landing on Long Island, occupied it for barracks or stores, whereby it hath sustained great damage, and will sustain still more if so continued; and Friends can't hold their Yearly Meetings there. Friends petition Daniel Jones, commander-in-chief, for its restoration. Meanwhile they meet in a private house. The ground adjoining (the meeting-house) lies open, the fence being taken away (by the soldiers for fuel).

30th of 5th mo.—The meeting-house being restored, Friends think to enclose it and repair the upper room that they may hold meeting there. The commitee are to repair the room below the chamber also.—4th of 9th mo., timber is reported scarce, but on the 16th of 10th mo. is procured; 20th of 11th mo., the meeting-hou e is again in possession of military men, and the matter of repairing is left for the present.—1782, 20th of 5th mo., the meeting-houses at New York and Flushing are again taken by the British troops. Friends petition the commander for their restitution, but without success. He received them kindly, and said he had occasion for the houses a little longer in the public service. At this answer Friends feel uneasy, and say if their meeting-houses are not restored they will apply to Friends in London for their co-operation.

1783, 2d of 10th mo.—Friends are informed that they may now take their meeting-house into their possession. A committee is appointed to do so much repairs thereon as may accommodate the Monthly Meeting.

1783, 12th of 11th mo.—The Flushing meeting-house is restored, and the ground rented for £3 a year, the tenant to fence it in and deduct the expenses from the rent.

I here close this fragmentary record, as I find nothing of interest after 1783.—*The American Historical Record.*

## LOCAL INFORMATION.

From letters received, as well as from verbal information, the following items are gleaned and may be of interest to many Friends.

At Miami Monthly Meeting, Ohio, in 7th month, James W. Haines returned the minute granted him to visit Friends in Michigan (in which he was accompanied by Jonathan W. Plummer.) At the same meeting he obtained a minute to attend Ohio Yearly Meeting and to attend all the Meetings in the State of Ohio and Western Pennsylvania, and to attend Baltimore Yearly Meeting and some Meetings within its limits and to appoint some meetings as way may open among those not in membership with Friends. Robert F. Furnas, a minister, also obtained a minute to attend Ohio Yearly Meeting and appoint meetings as way opens. At this Monthly Meeting quite a number of applications for membership were minuted of persons residing near Hopewell, the indulged meeting which was re-established about two years ago.

Circular Meetings by appointment and under the care of a committee have been held within Miami Quarterly Meeting. The committee has been recently continued by that meeting.

Circular Meetings have been established within Prairie Grove, Baltimore and other Quarterly Meetings.

Friends residing at Toledo, Ohio, meet together on 1st day at the house of David Ketchum.

Purchase Quarterly Meeting on the 31st ult., was large and a favored meeting.

Creek and Stanford Monthly Meetings have been united under the title of Creek and Stanford Monthly Meeting, N. Y.

The Monthly Meetings of both branches of the Society of Friends in Marshall County, Iowa, have appointed committees to co-operate with delegates from other religious denominations and temperance societies, who meet the first Second-day in each month for the suppression of intemperance. It has been productive of much good and promises much success in the future.

At Centre, Pa. a First-day School Association will be held on Seventh-day afternoon, 31st inst., at 3 o'clock.

At Spruce Monthly Meeting on the 23 inst., Susan N. Williams, a minister, obtained a minute to attend Centre Quarterly Meeting, Pa. That Quarterly Meeting being held on 2d prox. J. M. T.

## RESTING.

BY ROBERT COLLYER.

I had a friend once in Michigan (he is now in Heaven) who was one of those men that give their whole heart to business, and believe in nothing else on week days, while even on Sundays their worship is, never to be still if they are religious men, but to be doing something from daylight to bed-time.

One summer day the feeling came over him that he would wander away, just for once, into the silence, and take one whole day of perfect rest. It was toward an upland he took his way, wandering by some small lakes, of an exquisite beauty, and enjoying every moment of his holiday; until away on in the afternoon, when he had drunk deep of the quietness, and was lying on his face in the grass, happening lazily to lift his head, all at once as by a flash, he saw that one of these lakes could be tapped for his mill-dam, and so give him water enough to tide him over

the Summer dryness and prevent his wheel from stopping when it ought to go right on. He went home at sunset, blessing himself for his good fortune as well as for the leisure, which was likely to turn out a better day's work than he had done for a long time, took a survey of the land next day, and when he told me the story he had made his connection with the new reservoir, and it answered entirely his expectation.

I have often thought of my friend's adventure since then, as an illustration of a lesson we are rather loath to learn in this busy land of ours—how springs and reservoirs of blessing may sometimes be opened to us through a perfect quietness we can never find through incessant toil. We do not believe in rest as devoutly as we believe in work. It does not seem possible we can ever do as good service either for God or man to be still as to be stirring. In this intense life we easily believe that to do nothing one whole day is for that day to be nothing. It is as if we should do nothing in a boat alone among the rapids of the St. Lawrence. The majestic motion and contention of the life about us overcomes us, so that the gracious word contemplation in the old, sweet sense, is about as strange to the most of us as Sanscrit. We contemplate the very heavens to remember how many millions of miles the sun travels in an hour. Work while it is day, is the watch-word of our age, and it is always day. Time means the time to do things. "Let us then be up and doing," is indeed our psalm of life. We fight the idea of the philosopher that God cannot have rested on the seventh day and hallowed it, and then often illustrate our own belief by filling the seventh day as full of cares as the rest. * * * *

Then activity is so handsome and taking, and has so much to say for herself, compared with her sister, stillness, that we cannot help loving her. To see a house bright and crisp, because the mistress can never bear to see a pin out of its place or a fly in it; and full and plenty in hall and kitchen, because the husband is at work all day long, with never a thought of resting; and farms and factories stirring with prosperity, because their managers are of a moving spirit; and churches full of interested people, because the minister is such an incessant worker—how can stillness, we say, come into comparison with an activity like this? Surely, in earnest times like these, to sit still even for a day is to take the lower place.

Well, this I noticed when I was on Nantucket once: that in the ocean there was a beauty and power quite peculiar to its rest, as well as its motion.

Once in a while there would come a day when the waters would leap into white foam, in their strife with the great, calm cliffs; and then a day when the blue waters would melt into the sky, full of innocent dimples, which made you feel as if the tides were laughing with content. But this was what I noticed besides: that in the clear waters rested the full sun, while in the unresting waters you saw only broken lights. There was a shining on the edges, but not in the deeps; a stormful grandeur, but no mirror of the quiet heavens. It was in a Summer vacation, when I was glad enough to find reasons for lounging all day long on the sweetest bit of land I ever found west of the heathery Ramald's Moor, where I wandered a quarter of a century ago. And so I said to myself: Beautiful is the activity that works for good, and beautiful the stillness that waits for good. Blessed the self-sacrifice of the one and the self-abnegation of the other. Martha gives up everything, that she may be hospitable, and is cumbered with much serving; and Mary sits still. But still the voice of the Lord tells her, and tells us through her, that she hath chosen the good part. I would like, then, if I could do it, to include both in their turn in the sum of my life. We cannot help believing in work; but there are days when we should be glad because we are quiet,—when both the strong motion and the strong emotion of existence should be done with for a while, and all things be as naught to us except the pure stillness which, like the still sea I saw, only drank in the sun and glassed his clear shining through its whole heart.

And I doubt not this stillness may often mean to busy men and women simply to be still, and nothing more. There was a man last night at a wedding I attended whose whole being seemed broken—body, soul, and spirit. "How are you feeling?" a friend said to him. "Much better," he replied. "I have gained six pounds." What are you taking?" was the next question. "Rest," he replied—"brown bread, cream, long rides behind a pony that goes like a snail, long sleeps between my rides, out of which I wake up and say to myself, 'I don't care whether school keeps or no.' Never did it before; have to do it now, and like it, and am bound, please God, to get well." Poor fellow! I thought: You came near working your way into six feet of sand on Rose Hill. You will believe after this in resting, when you get to work again; but you can never rest as you might have done if you had known these thirty years what you know now.

So, men of business, believe me, there is now and then a profitable venture in doing nothing at all. In the power to put business

aside, and abiding now and then in a perfect quiet, things sometimes solve themselves, when we give them that advantage which refuse to come clear for all our trying. We all know how, by simply taking some perplexity into the deepest silence this side of death—a good night's sleep—we can do better sometimes than if we sat up and wrought at a task all night. When Matthew Murray, of Leeds, wanted to see his way through some sore perplexity in his inventions, and all other effort was of no use, he rested day and night from all noise, and all effort except the effort an active man has to keep himself quiet ; and then the thing he wanted would steal in and look at him, and light on him, and stay as birds used to light on the old hermits, no more afraid of them than of the trees under which they sat.

And, mothers, you may care and toil incessantly for your little ones, never resting a moment in your devotion ; and then, because you never do be quiet, but enter into your very closet with a little frock to mend, you shall never be quite able to take the whole sunlight and sum of your motherhood into your heart. You will be so full of care about the bread that perishes as to miss the bread that cometh down from Heaven. No person in the world needs so much now and then to be still, and open her soul only to the silence, as an earnest, energetic, wholehearted mother. This eternal activity is almost sure to run at last into shallows.

I have left myself no space to touch the worth of this stillness and rest in those things which belong intimately to the higher life ; but it is all of a piece with what I have said already, and so I am content. Or will not one look into the face and one glance along the life of any true follower of George Fox we may happen to know, leave us without excuse if we fail to learn of that holy quiet into which the soul can enter, where the Divine business of being still and waiting on God may sometimes bring us so near to Him in the peace that passeth all understanding, that, in comparison, our "exercises" shall be like the hurtle in the ring of a tornado compared with the perfect stillness of its intimate heart.—*Independent.*

INCONSIDERATE PRESCRIPTIONS OF ALCOHOLIC LIQUORS BY PHYSICIANS.

The following document, signed by three hundred of the leading physicians of London, appeared in the papers of that city in the latter part of last year :—

"As it is believed that the inconsiderate prescription of large quantities of alcoholic liquid by medical men for their patients has given rise, in many instances, to the formation of intemperate habits, the undersigned, while unable to abandon the use of alcohol in the treatment of certain cases of disease are yet of the opinion that no medical practitioner should prescribe it without a sense of grave responsibility. They believe that alcohol, in whatever form should be prescribed, with as much care as any powerful drug, and that the directions for its use should be so framed as not to be interpreted as a sanction for excess, or necessarily for the continuance of its use when the occasion is past. They are also of opinion that many people immensely exaggerate the value of alcohol as an article of diet, and since no class of men see so much of its ill effects, and possess such power to restrain its abuse, as members of their own profession, they hold that every medical practitioner is bound to exert his utmost influence to inculcate habits of great moderation in the use of alcoholic liquids. Being also firmly convinced that the great amount of drinking of alcoholic liquors among the working classes of this country is one of the greatest evils of the day, destroying—more than anything else—the health, happiness, and welfare of those classes, and neutralizing, to a large extent, the great industrial prosperity which Providence has placed within the reach of this nation, the undersigned would gladly support any wise legislation which would tend to restrict within proper limits the use of alcoholic beverages, and gradually introduce habits of temperance." George Burrows, M. D., F. R. S., President of the Royal College of Physicians, Physician Extraordinary to the Queen ; George Busk, F. R S., President of the Royal College of Surgeons, and others.—*Late Paper.*

For Friends' Intelligencer.

"COMFORT YE MY PEOPLE."

"All manner of sin and blasphemy shall be forgiven men, but blasphemy against the Holy Ghost shall never be forgiven, neither in this world nor that which is to come."

Many sincerely conscientious minds who feel they have not in all things been true to the revealings of the divine Spirit, apply this text to themselves, and think the day of grace has past, and they go mourning on their way. I have met some so fixed in this belief that nothing could change it, when there was not a shadow of doubt in my mind but they were safe in the hollow of the Almighty hand. My heart goes out in sympathy to such, wherever they are ; and I would assure them in our loving Father's name, this strong language was never intended for such as they. It can only belong to that class who willfully and determinately rebel against the light until their hearts are like the nether mill-stone,

and who draw iniquity as with cords of vanity, and sin as with a cart-rope, inquiring in their hearts "who is the Lord that we should serve him, and what profit shall we have, if we pray unto him," saying to evil, "Be thou my good, and glorying in their shame."

O, how different this condition from one that laments the least deviation from the high and exalted standard raised by the monitor placed within, which ever inclines heavenward, and cites to watch unto prayer. The good Shepherd is near these though they perceive Him not, so great is their humiliation; they sit as in sackcloth, with dust upon the head, wrapped in weeds of mourning; they appeal in secret to their Judge as did Job of old, "Why is light given to a man whose way is hid, and whom God hath hedged in." This very rending of heaven and earth is to prepare for higher good.

Lift up your heads in hope, poor as you feel. To you will the good Shepherd say in the day of final decision, "Ye are they who have continued with me in my temptations, and I appoint unto you a kingdom."

The woman noted in the Gospels, who threw her two mites into the treasury, had no idea that this act was marked by the Master, or would be recorded for generations to come; but so it was, and sweet it is to have evidence of the estimate placed upon pure intentions.

The poor in spirit, the mourner, and those that hunger and thirst after righteousness are among the blessed. The comforter will come from the throne of his glory, and with words of cheer allay all their perturbations. "Fear not, I am with thee, be not dismayed, I am thy God." "Light shall rise out of obscurity, and darkness be as the noon-day, the Lord shall be thy everlasting light, thy God, thy glory." SARAH HUNT.

*Eighth Month* 16, 1872.

## Scraps

FROM UNPUBLISHED LETTERS.

One after another is removed from labor, till we look over the fields that are white unto the harvest and find the laborers but few as in the olden time by the sea of Galilee. The spirit of the Lord is unfolding some precious minds in such a manner that they cannot much longer remain in silence but the lips will be touched as with a coal from off the Holy Altar, enabling them to speak of things which are only revealed unto those who are children of the Father to the comforting of the weary ones along the pathway of life. The mantle that has fallen must be taken up; the work must go on and my earnest desire is that those who feel that a portion has rested upon them, will be faithful, will draw closer unto the heavenly vision that they may have written in their book of life revelations of truth, which they may give forth in time to the hungry little ones who are weary and worn with their journey through the clouds and darkness. There are a few whose mission seems to be as guides for the rest who stand upon the mountain top calling unto the others to come up hither, and with a word of encouragement, pointing out the way, that the weaker ones may avoid the snares and pitfalls in their way.

I remember that some years ago I went into a maze in Hampton Court, thinking I could easily find my way out, but the more I tried the more bewildered I became, till after more than two hours fruitless labor of body and brain, I was compelled to accept the services of a person placed there for the purpose of showing the way out. It was very humiliating for I had refused his services several times.

I only speak of this as an illustration which is very often recalled to my mind, and has had great influence over my life and saved me many times *from myself*. Our life is a maze and the Lord is our Guide, let us all be obedient unto the drawings of his love whither it shall lead us, that the work may go on. Although the loved ones may be removed from our sight for a time, they have ascended and will draw us up higher and higher, till mortality shall take on immortality and all be gathered into Christ.

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My thoughts have gone out to you, and the many who have known and been blessed with J. H. R.'s companionship, even we, who have known so little of him, have felt much on account of his suffering and removal; but many times since receiving thy letter, the language of Jesus to his disciples comes forcibly to my remembrance: "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you." It was when the disciples were in the lowest depth of hope crushed, and their joy all gone out, that Christ was given back to them from the grave. And as he came unto them, so shall He come unto all that are His. To him who gropes in doubt, he will come as the Light indeed. To the bereaved, he will come as consolation, as love given back and made good a thousand-fold. To the sincere he will come as pardon and healing. In the garden, upon the road, in our secret chamber, when we expect him not, he will come. It may be through the gate of death. It may

be while we yet walk the earth. To some he discloses himself by slow degrees, so that at last they wonder to see in how close companionship with their Lord they have unknowingly been. But to all alike, his word is the same, "Watch, for ye know neither the day nor the hour wherein the Son of Man cometh." Deeply do I feel the truth of all this and our inability to know just what is best for ourselves, or for posterity. And hard as it is to see the faithful removed, my heart is often made glad with the thought that the memory of such lives may aid more in winning souls to Christ, than their longer continuance here.


## FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 31, 1872.


CORRECTION IN THE MEMOIR OF M. B.—Those who file the *Intelligencer*, will please refer to No. 17, page 258, first column, 25th line *from the bottom*, and erase "and Alexandria." The author of the memoir finds that the Friends of Alexandria did not belong to Indian Spring Monthly Meeting. They had a Monthly Meeting of their own previous to that time.

### MARRIED.

YOCOM—KING.—On 2d day, Eighth month 19th, 1872, at the residence of Mary King, with the approbation of Little Britain Monthly Meeting, Jesse Yocom, of Morgan County, Ohio, to Annie King, of Fulton, Lancaster County, Pa.

DIXON—McKINSTRY.—On the 14th of Eighth month, 1872, at the residence of Gideon G. Dare, and under the care of Baltimore Monthly Meeting of Friends, Isaac F. Dixon to Mary M. McKinstry.

### DIED.

DOWNS.—At the residence of her father, Charles Shinns, on the morning of the 14th of Fifth month, 1872, Hannah, widow of John Downs, in the 33d year of her age; a member of Maple Grove Monthly Meeting, Indiana. After a lingering illness, she quietly passed away like one going to sleep.

DOWNS.—In the Third month, 1872, William, son of Hannah Downs, in the 3d year of his age.

LIPPINCOTT.—On the 17th of Eighth month, 1872, Abigail, widow of Abraham Lippincott, aged nearly 91 years; a member of Westfield Particular, and Chester, N. J., Monthly Meetings.

WATSON.—At Abington, Pa., on the 18th of Eighth mo th, 1872, of consumption, Deborah H., wife of Mark Watson, in the 60th year of her age.

From the Independent.

### BITS OF TRAVEL AT HOME—THE GEYSERS.

BY H. H.

By boat from San Francisco to Vallejo. By cars from Vallejo to Calistoga. By stage from Calistoga to the Geysers. This was the guide-book formula. It was to take an afternoon and a forenoon, and the night between was to be spent at Calistoga. But nothing was said in the advertisement about the loveliness of the sunset in the Golden Gated Bay, on which we were to sail to Vallejo. It was not mentioned that Mount Tamalpais would be yellow in mist on our left, and Mount Diablo purple in mist on our right, and that all the San Pablo shore would seem gently floating up and down, and back and forth, as we passed, like the edge of some enchanted country, on which no man might land; that the fortified islands in the bay would be so strangely touched and lit up by the level beams of the sinking sun that their bastions and towers would only seem as still further token of an enchanted country; and that, when, after an hour and a half of this, we reached the opening of the Napa Valley, we should be carried into the heart of the very kingdom of Ceres herself—and on a festival year, too, it seemed to us, as we looked out of the car-windows, and saw yellow grain and green vines stretching miles away on either hand, and interrupted at last only by a mountain wall, too high for the grain and vines to climb. "Surely, there can be no such other valley as this in California?" we said. "Oh! yes; much finer valleys than this," replied a statistical traveler at our side. "This is a small affair. Very pretty, very pretty. But the San Joaquin Valley is fifty miles wide and three hundred miles long! Contains 18 million acres of land!" he added, maliciously seeing our wide-open eyes.

Since that day we have journeyed in the San Joaquin Valley; have looked off over its boundless yellow seas of wheat; have come upon distant vista views of it, where it looks so like one great ocean line that no stranger would ever dream of its being land; but not all its vastness and richness can dim or dwarf the picture of beautiful, glowing, smiling Napa. The mountain ranges on each side of Napa Valley are green to the tops; but clear-cut against the sky, as if they were of bare rock. There is not a waste field, a barren spot in it. Tall oak trees, which spread and droop like elms, stand in all the vineyards and wheat-fields. It seems impossible to believe that they have not been grouped and placed; but they have simply been left where they were found. Each man has set his house in a park, and each village stands in a wooded domain.

It was dark when we reached Calistoga. "Free carriage for the Calistoga Springs Hotel," resounded all along the platform from an invisible point in the distance. It was only partly visible when we reached it and clambered in, and the road was not visible

at all. Neither was the hotel fully visible when we were a ked to enter it. It was the oddest, most twinkling of little starry spots I ever saw; low, ambushed in trees, with a wide stoop thatched with great hemlock boughs, from which hung a lantern here and there. "No rooms in the hotel," the landlord said. This did not seem so strange to us next morning, when we learned that there were but two sleeping-rooms in it. "But he had reserved rooms for us in a cottage."

Out into the darkness, following a small boy, carrying two candles and a handful of matches, we went. The path wound and was narrow. Heavy odors of roses and honeysuckles came up on each side. If we stepped off to right or left, we were in soft grass. We passed dim shapes of pavilions and summer-houses and arbors. At last the boy swung open a little gate, and stepped up on the piazza of a house, whose door stood open. Striking a match on the heel of his boot, he lit our candles, and threw open the doors of our sleeping-rooms—two tiny closets, holding one bed, one window, one chair, one washstand. There were two more such closets opposite ours. These four made the cottage! No keys, no bolts! "How shall we get anything we want? Is there any servant in this house?" said we.

The boy looked amazed. We were evidently new to the ways of California watering places. "What would you like?" said he, "I'll bring it to you."

Thus pressed, we discovered that we really did not want anything, except hot water; but it seemed eminently probable that we should want at least a dozen things as soon as the boy had vanished in the thick darkness, and we had no visible or invisible means of communication with him. In a few moments came another boy, guiding two more groping travelers into this dusky retreat. The doors were shut, all was still, save the delighted musquitoes, to whom we were given over. It was a novel situation. How far were we from the hotel? Who were our opposite neighbors? No door could be fastened. Our one window must be open, or we should smother; but it seemed to be only two feet from the piazza floor and only one from the foot of our beds. However, as there was nothing else to be done, we went to sleep; and in the morning we only laughed at our fears. Eighteen of these picturesque little cottages stood in one circle around the hotel. The winding path, which had seemed so long in the darkness, was only a few rods long. Every body was within sound of everybody else, and the cottages and the summer-houses and the arbors and the pavilions were all in full blossom—roses and honeysuckles and geraniums. It was simply a cluster of bed-rooms in a garden. The wide hemlock-thatched stoop of the hotel looked even more picturesque by daylight than it had done the night before. Why does it not enter into the heads of all landlords to do this thing? Then, when the summer heats are over, the hemlock boughs can be burnt up, the rough sapling pillars of the stoop taken down, and the sun let into the rooms. The dining-room of this little hotel was also very picturesque. The tables were small and arranged in two rows. High up over each table was swung an odd banner-like thing, made of strips of gay paper, with fringes of blue, red, yellow, green, and pink. All of these were connected together by a wire, and the whole affair could be moved by a cord in the kitchen, and swung slowly back and forth above the tables, to keep off flies and make a cool breze. When it was in motion it made a very gay stir, like a fluttering of paroquet's wings.

The "Great Foss" stood in the door-way, and the Great Foss' horses stood outside. Six of them harnessed to a three-seated open wagon. Who is the Great Foss? Ah! that is the question which pressed upon our minds when friends said and friends wrote and friends reiterated: "Be sure and drive with Foss. That is the great thing, after all, in the trip to the Geysers." All our cross-questioning failed to elicit anything in regard to this modern Jehu, except the fact that he was in the habit of driving six horses at full gallop around a right-angled corner, and not upsetting his wagon. This seemed to us an equivocal recommendation of a driver on a very dangerous road. Nevetheless we humbly entreated that we might take our full share of the delicious risk of broken legs and necks, and be able to come away saying that we too had gone at full gallop around right-angled corners of narrow roads, with the "daring champion reinsman of the world," as an enthusiastic writer has called Mr. Foss. With meek thankfulness we took our seats on the middle seat, the posts of greatest honor and danger, on the front seat, having been secured many days in advance, by telegraph, from a distant part of California. Such is the notoriety of Mr. Foss' driving, and so inexplicable are the desires of the human heart. But we soon forgot our disappointment as we drove out into the fresh morning beauty of the valley—the same park-like fields of grain and grass and oak trees on each hand, and the beautiful mountain, St. Helen's, just rising above the gray mists. Soon the valley narrowed; the hills were covered with lower growths; no more oaks; farm-houses were wider apart. All things showed that we were drawing near the wilds. In solitary

spots we came upon high posts with one cross arm, on which swung a mail-bag. With one dexterous stroke, and without reining up his horses, Mr. Foss would seize it, and send the exchange bag whirling through the air. Then we would wheel suddenly into some farm yard; the six horses would gallop at full speed round a track in shape of a figure eight, and come to a sudden halt, like circus horses; then while the horses were drinking water, all the men in the two wagons would disappear in the farm-house, at a mysterious signal from Foss. We knew what it meant only too well. This perpetual wayside tippling is one of the worst of California's bad habits. The extent of it would be simply incredible, except on actual observation.

Soon we begin to climb. The valley has disappeared. We are shut in by hills. We are toiling up hills. From each ascent we gain we can see only hills. All the fertile beauty has gone. Only low pines, manzanita, and greasewood bushes are to be seen. But the greasewood is in full white flower, and looks like a heath; and the ground is gay with low flowers—the Columbine, Pink Clarkia, by the rod; a Claytonia, with a tiny white star-shaped blossom, growing in great mats; a low Iris, yellow and white; Snap Dragons, yellow and blue—all these, and many others which we do not know, make the stony and dusty ground bright. It is a marvel on what they are living; but they look content. Great thickets of the "California Lilac," purple and white, wave along the sides of the road, and as far up as we can see on the hillsides. It is pathetic to find it called "Lilac." I wonder if homesick miners did not name it so because the odor has a slight resemblance to that of the New England lilac. But its fine, feathery flower looks more like a clethra than like a lilac; and it has a long botanical name, which I forget. Ten miles of this long, winding climb, and we are at the summit of the mountain ridge, which we must cross to reach the Guyser Canyon.

From this summit is to be had what the guide-books call "one of the grandest views which the globe affords." I confess to an unconquerable indifference to this type of view. They seem to me singularly alike in all countries; just about so much sharp mountain-top that you can see, and just about so much more that you can't see, on account of mist; just about so much shining line of river or sea, and just about so much of pale blue at the horizon, which might be river or sea, or mountain, or Chinese wall, or anything else in or out of the universe, for all you can discover.

There is, of course, the one great suggestion and stimulus of unmeasured, almost immeasurable distance. This is good for conceit. Estimates are apt to adjust themselves in an hour of solitude on a mountain peak. But I think that true delight, true realization of the gracious, tender, unutterable beauty of earth and all created things are to be found in outlooks from lower points—vistas which shut more than they show, sweet and unexpected revealings in level places and valleys, secrets of near woods, and glories of every-day paths.

All this I said to myself as we whizzed down the other side of the mountain. I use the word "whizzed" without any forgetfulness of the fact that it is usually applied only to bullets and arrows. I have never journeyed on either of those vehicles; but I would unhesitatingly recommend one or other of them for the descent of this Pluton Canyon. the road is simply a succession of oxbows or letter Ss' in shape, laid along the precipitous wall of the Canyon. The turns are so sharp that you often lose sight of the leaders and of the heads of the chain-horses. The road is so narrow that in many places the outer wheels seem to be absolutely in line with the sheer wall below, and in no place does there seem to be more than six inches margin. Instead of a firm outer edge of stone, such as ought to support a road like this, there are many places where the road seems to be only a bank of gravel, which at every revolution of wheels on it shakes and sends down crumbling particles into the abyss below. Down this road, round these corners, on these rattling rims of gravel-banks we dashed at a run—two wagons full of mortal souls.

One thousand, two thousand feet below us, on our right hand, ran the Pluton river, over a rocky bed. Tall pines and firs and enormous bowlders filled up the abyss, so that it looked black and terrible. If a bolt, a strap, a spoke had given way, as we turned one of those corners, wagons, people, all would have spun out into the air, as a child's top spins off when it first leaves the string. It was perilous; it was reckless. But no sober sense can keep sober in such a descent; it is only the after thought which takes note of the foolhardiness. At the time, we held our breaths, with quite as much delight as terror. Tops of trees were below our feet one minute, above our heads the next, and the next gone, left behind, and more trees dancing up in their places. Gigantic rocks, and gnarled roots, and fallen trees covered with moss, and trickling streams, and foaming cascades, and waving bushes of white blossoms, and great spaces of pink and scarlet and yellow flowers beneath, all seemed to be flying up the hill as fast as we were flying down. High

on our left arose a wall, whose top we often could not see—sometimes solid rock, with tiny ferns and flowers clinging in crevices; sometimes a heavily-wooded bank, with the roots of its great trees projecting, bare, and threatening to fall. I have forgotten how few minutes we were in reaching the bottom of the canyon. I only remember that it was a matter of boast that the descent had been made in so short a time; and the fact that this can be a point of pride with drivers, that this kind of road can be looked on as a race-course, is more significant than any comment or any statistics of speed. Is there any other country except America where such a road and such driving would be permitted? In the famous Ampezzo Pass, in Italy, the road has to wind around a dolomite mountain nine thousand feet high, the Antelao. Three times the road crosses the walled front of that mountain. From the lowest road you can look up to the two above, and they look like mere lines on the rocky surface. From the uppermost road you look down straight into the valley below, and see no signs of the roads by which you have climbed, so sheer is the wall. But this road is at all points wide enough for two carriages to pass at full speed; and its outer edge is a thick wall of masonry and stone, at least a foot wide.

(To be concluded)

## FOR THE CHILDREN.

As a supplement to our recent article noticing President Chadbourne's work on "Instinct in Animals," we wish to say a word about a curiosity which may be seen in the Museum of Brown University at Providence, R. I. There, among other objects of interest, are several thousand specimens of birds, together with a good showing of nests, and among the latter is the curiosity of which we speak. It appears to reveal an act of intelligence and knowledge entirely above the plane of instinct so called, and to be clearly referable to reason. A bird had built her nest in a tree, hanging from a slender branch, not much larger than a pipe-stem, which grew out of a small limb about half an inch in diameter. Passing over the use of strings wound around the branch, the ends of which were incorporated in the nest, to assist in holding it suspended, and which is no new expedient in nest-building, we wish to call attention to a remarkable device of this bird to meet an unexpected emergency. After the nestlings were hatched, and had grown well towards maturity, their increasing weight revealed the weakness of the branch, and the mother-bird seems to have become alarmed for the safety of her brood. What should she do? The case might well have seemed remediless to a creature necessitated, as we are told, to work ignorantly and blindly in a prescribed routine, over which she had no control. She had found her mistake in selecting so slender a branch to support her house and cradle, and must have been appalled by the threatened consequences. But "instinct," or else good sense, came to her assistance. She had some knowledge of the functions of a string, of its strength, of its pliability, and of the mode of attaching it to a twig by winding it round and round, and, perchance, of tucking under the end to prevent uncoiling—a convenient substitute for a knot. But it was necessary to advance a long step beyond this; and after tying one end of the string to the branch which supported the nest, to carry up the other to the main branch and tie that also, as well as stretch it tight. Could a tiny bird effect this process of reasoning? If she could, was the act itself within the compass of her physical powers, with but a beak and talons in the place of hands? This is the precise remedy the bird got at and carried into execution. The nest itself attests and records the fact. All we know of it we take from this witness. To save her little family, she sought and found a piece of twine several inches in length, wound it several times around the branch outside of her nest, and, having made it secure, then carried up the string to the main branch, over which she drew it as tight as she was able, and wound it around several times until it held firmly. Thus, as a guy, it supported the slender branch with its own strength, and prevented it from breaking under the weight of the nest and its occupants. The professor in charge of the Museum himself took the nest from a tree on or near his own premises. He should have it photographed, and send the picture to the *Naturalist*, with a precise and minute description; and this should attend particularly to the probable objection that some kind person did the mother-bird the service of making a safe nest safer.—*The Nation.*

## THE EVEN TEMPER.

The other day I was waiting on the wharf when, at the last moment, after the cables were loosened, and the wheels were beating the water, and the ship was on the point of sliding away, I saw a gentleman, whom for some time I had remarked as anxiously awaiting something which did not arrive, hand his wife and children over the side, and descend the plank from the ship to the wharf. The moment they were off the plank it was raised, and the next instant the ship glided into the stream, a gun boomed over the water, and she was on her way over the ocean.

The gentleman and family watched the the ship disappear in which for many weeks their passages had been taken, and which they had left so reluctantly at the last mo ment. I, in turn watched them not instrusively nor impertinently, I hope, but because I saw in the gentleman's face no sign of anger, nor, indeed, of very serious disappointment. While I was admiring his self-command—for I have seen people surly because dinner was delayed—a truckman with a heavy load of baggage drove rapidly along the wharf. He saw the situation in a moment, and was confounded and frightened. The gentleman pointed to the receding ship and said, quietly, to the truckman, "You have prevented our going." There was no anger, no harsh or scolding tone. The gentleman evidently did not choose to lose his temper as well as his passage, and his mildness and generosity brought tears to the delinquent's eyes. The truth was, not that he had idly lingered, but that thinking he had time enough, he had turned aside to send a physician to his wife, and had then been impeded upon his way to the ship.

It was, after all, a little thing—the gentleman and his family had only missed their passage. It was merely an immense inconvenience, a derangement of plans carefully laid, with the general absurdity of all balked endeavors of the kind ; but it was, for all that, a sudden and sharp test of temper. That of some of us would have snapped : and I pity that truckman if he should ever bring the baggage of most of us too late to the ship.

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It is, indeed, very possible that a man who would fall into a passion at little things, might be very calm and courageous in the presence of sudden and great danger. But life is made up of small occasions. We wish to be ready for the stinging of mosquitoes and the tickling of flies as well as for earthquakes and strokes of lightning. If your temper is equal to little annoyances, I will trust it in great emergencies.

But what is it that puts it into repair and keeps it so ? Is the secret what we call temperament, merely ? Is one man born placid and another irritable, and is that the end of it ? * * * * I know two saints, one of whom says that his own virtue is the fruit of long toil, but that the virtue of his friend comes by nature. "I have more moral struggles every morning before breakfast," he says, "than my friend ever had in his whole life."

If, indeed, we are born heroes, let us be grateful. But if we are not, let us repair the defects of birth. You know that what is a conscious effort at first, becomes an involuntary habit. When my uncle was a little boy he slammed the door whenever he went out of a room ; but one day his mother called him back and compelled him to close the door quietly. And every time that he forgot it he was recalled, until very soon he would no more have shut the door with a crash then he would have kicked it open. My great-aunt was very careful of the manners of her children ; and when she made my uncle close the door quietly she began to teach him that he need not lose his temper because he had lost his passage to Europe, and that his manners under all circumstances were within his own control.—*G. W. Curtis, in Harper's Bazar.*

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DOG-DAYS.

The popular notion of the "Dog-days" is, like many other weather superstitions, to be referred to a very remote antiquity. As popular conceits do not recognize astronomical discoveries and changes, the current notions of signs and weather wonders are often at war with fact and science. The moon, for instance, is largely blamed or praised for influences with which that body can have very little to do ; and the terms "lunatic" and "moon-struck," and their associates and derivatives are standing libels upon the bright satellite which makes night glorious. The "Dog Star" is even more unjustly dealt with, being held accountable for rabid heats and rabid dogs. The connection between Sirius, which is the dog star, and anything upon our earthly abode, is purely fanciful, except, indeed, such connection, yet undiscovered, as any or all the starry host may have.

As warm weather reading, a few facts about the dog star and dog-days may be acceptable. A writer in Cassel's Magazine has collected some of these notes, which will be used in the present article, supplemented by facts and fancies from other sources. "Names are things" says the familiar proverb, and "Sirius" may be first taken by his name. "Sihor" was one of the ancient names of the River Nile, about the source of which river, some of the testy English geographers, with unintentional consistency, are now going mad against Mr. Stanley for his discovery of Dr. Livingstone, who is certainly "Nile-mad." But the method in the Dr.'s madness will probably result in the solution of a great geographical problem.

It was observed some three thousand years ago, more or less, that twenty days before the dog star rose "heliacally," or with the sun, the rising of the Nile commenced, and thence

the name dog star, in allusion to a watch dog seeing danger and warning people of its approach. The inhabitants of tracts subject to overflow took the warning and removed. As coincidence is very apt to be confounded with cause and effect, and as the overflow of the river, whatever advantage it conferred upon agriculture, had the reverse influence upon health, the dog star came in of course for the blame of the malarious influences. Twenty days before and twenty days after the "heliacal" rising were marked off as "dog-days" in the calendar. Greece and Rome imported the superstition from Egypt, and we have inherited the notion from them. For centuries the *dies caniculares*, or "dog-days," of the Roman calendar were received in Europe and in this country. They began about the first of July, and closed about the middle of August. Precise dates in common English old-fashioned almanacs give the 3d of July as the first of the dog-days, and 11th of August as the last.

The writer hereof heard it confidently said the other day, that "the dog days are over." If the dog days, that is, the twenty days before and the twenty days after the "heliacal" rising of the star are over, then that rising of the star with the sun must have taken place on July 23d, but the fact is, that the phenomenon did not occur until on or about the 12th of August. The rising of Sirius with the sun varies according to the latitude of the place where it is observed, and occurs later and later from year to year. In due time, if the dog star has anything to do with the heat, our descendants will be panting with the oppressive atmosphere in February.

The subject of climate has in late years been receiving attention which will remove from popular belief many weather superstitions. We need yet not go to the stars for the solution of terrestrial phenomena—always excepting our obligations to the great centre of our own system—though the wonderful discoveries in astronomy are measuring what have hitherto been deemed inappreciable influences, and weighing what have been hitherto regarded as imponderable. A certain season in every summer is oppressive and insalubrious. The action of natural agents upon vegetation, and the influences of changing vegetation upon the atmosphere, the abundance of rain, or the lack of it, the overflow of waters or their subsidence, the torrid ary heat of the sun's rays, or the steaming umidity of the air we breathe, these influences, singly or combined, produce the effects om which it is quite time to acquit the dog star." Even the word "climate" has ecome a misnomer, since its use is based on e idea that degrees of heat accord with degrees of latitude. Various local and tidal and atmospherical causes so affect the temperature that a fan and an overcoat of furs may be demanded at the same time by men who live in the same degree of latitude. It is also to be remembered that our comfort or discomfort, health or sickness depend more upon ourselves, our diet, exercise and mental quiet or perturbation than upon any influence outside of our own will and conduct. And whether the dog-days begin on the 3d or the 24th of July, and end on the 12th of August, or the 1st of September, the only mode in which we can pass them comfortably is to "take things by the smooth handle." If the "dog star rages," let him. We can't help it. But we can help raging ourselves.

For Friends' Intelligencer.

## STRIVING.

Long I've groped in darkness, Father,
Far-off seems the promised land,
Scarcely trusting in my weakness,
Light will come at thy command.

Sorely needing Faith and Patience,
Ever—so to evil prone,
Wrestling, I have lain, like Jacob,
With my head upon a stone.

With my eyes upon the ladder,
Reaching heavenward from the ground;
I have sought, with earnest striving,
Strength, to mount its lowest round.

And though angels have descended,
Sometimes, to my low estate,
For the fullness of their mission
Longingly, I watch and wait.

Though at times have gleams of brightness
Shone around my devious way;
And sweet notes of glad thanksgiving,
Seemed fair harbinger's of day—

Yet again have cloud and tempest
Hid the sunlight from my view,
And in blindness, vainly striving,
What I would not, that I do.

But, though in the lengthened contest,
Weary ways my feet may know,
Yet, oh Father, 'till Thou bless me,
I will *never* let Thee go. P.

—*Wilmington, 8th mo. 16th*, 1872.

## THE BUILDING OF THE NEST.

They'll come again to the apple tree—
Robin and all the rest—
When the orchard branches are fair to see,
In the snow of the blossom dressed;
And the prettiest thing in the world will be
The building of the nest.

Weaving it well so round and trim,
Hollowing it with care;
Nothing too far away for him,
Nothing for her too fair;
Hanging it safe on the topmost limb—
Their castle in the air.

Ah! mother-bird, you have weary days
When the eggs are under your breast,

And your mate will fear for wilful ways
When the wee ones leave the nest;
But they'll find their wings in a glad amaze,
And God will see to the rest.

So come to the trees with all your train
When the apple blossoms blow;
Through the April shimmer of sun and rain
Go flying to and fro;
And sing to our hearts as we watch again
Your fairy building grow.
—*Harper's Bazar.*

A GREENLANDER'S LIFE.

A genuine Greenlander needs help from no one, as long as he enjoys good health. All his hunting apparatus he makes himself; his wife builds the hut, prepares the skins, and makes boots and clothes. Cooking over the oil lamp is a more tedious operation than on an iron stove, but the lamp diffuses a more gradual and durable warmth through the house, and during Winter it is impossible to procure a supply of fuel for the latter. Nevertheless the native likes the stove, and cuts away at the beams of driftwood which forms the roof of his hut, until it threatens to fall, and is only kept in position by the hard frost. As soon as it thaws, down comes the roof, and the occupants take refuge with their neighbor, where they find accommodation on the floor or in the passage, comforting themselves with the prospect of the speedy return of Spring, which is to put an end to all troubles of this description.—*Moravian.*

THE VALUE OF FOREST TREES.

A keen axe, in a stout woodman's hand, will destroy in an hour what it has taken a century to produce, and what a century cannot replace. A few cords of wood represent a snug sum, but what are the dollars in comparison to a perpetual fountain? A few acres added to a farm are dearly purchased by cursing the land for generations with drought and barrenness. It is gratifying to find that the good common sense of our people has led them, to some extent, to see the evil that is done, and to repair the injury. In Ohio, in one or two of the New England States, and especially in the young, vigorous States of the Northwest, large plantations are beginning to grow up, which there is reason to hope will soon add to our supply of wood, and prevent the distressing droughts of our summers.

The history of the Isthmus of Suez has taught us, recently, a striking lesson in this respect. A few years ago the whole region, through which M. de Lesseps's famous canal now passes hundreds of richly-laden vessels, was a sterile desert—the rainfalls amounting often to less than an inch during the year. There were no trees to be seen far or near. When the energetic Frenchman began his gigantic enterprise, he at once directed thousands of trees to be planted in proper localities; they grew up, thanks to careful irrigation, and now the astonished eye of the traveler beholds blooming prairies and stately forests, where once all was waste and wild desert. But a still greater change has come over the climate; rain falls now frequently and abundantly, the soil produces richly; and if that man is to be counted a benefactor who can make a blade of grass to grow where none could be raised before, true glory belongs to him who has thus created, as it were, a fertile land, capable of maintaining thousands of industrious and happy citizens.—*From the "Wonders of Water."*

THE HORN-BOOK.

In reading about school books, a century or two ago, one often finds allusions to horn-books which were in common use at school. It is well to know just what these horn-books were.

In this age, when books, magazines, and newspapers are so cheap and abundant, we hardly know how to appreciate them. In the first century, books were made of sheets of parchment, all written by hand, so that only those of princely wealth could afford to own such a treasure. Many articles were used for the pages of books, and for writing material, before paper was invented. For letters and messages, thin boards were used, covered with a thin coating of wax, on which a person could write with any sharp pointed instrument. The margin of these letters was made thicker than the part written upon, forming a protection to the writing, like the frame of a common slate.

Books were often made of wood, thin strips of bark, palm-leaves, skins of beasts, and even thin sheets of lead. These were all written by hand, and often very finely ornamented.

Even after paper and printing were invented, it was many years before books were used in the schools. The first books used in teaching were made of wood, on which were placed sheets of paper, containing the alphabet, short words, and other exercises, often the Lord's Prayer and Scripture texts; over these printed sheets was placed a thin sheet of transparent horn. When compared with the books now used in our common schools, it was a rude-looking piece of work, but it should teach us to value the many helps and conveniences which we now have to make a good education, which is a true blessing easily obtained.—*Youth's Companion.*

WHEN a man has no design but to speak the truth he may say a great deal in a very narrow compass.—*Steele.*

THE FAMILY.

The family is a marvelous educator in love. Love is made very easy for us at the outset. The child, with its first consciousness, became aware of tender tones. and the gentlest touch, and all manner of sweet caresses. The first thing its face learns to reflect is its mother's smile. The parents' love flows in upon it by every channel of its opening nature, and it answers back as naturally as the water reflects the sun. Growing older, the child finds around it brothers and sisters; and all the way up to manhood or womanhood there is a closely surrounding circle of those from and toward whom kindness is a thing of course.

Then comes another step. There comes the miracle by which a man and woman see each other with illumined eyes. Each sees in the other a goodness, a beauty, a supreme lovliness, transcending all they have known before. Men call it a delusion, but it is a revelation. It is as if God had enabled this man and woman to see in each other what he sees in them, and to know the angel that shall come forth hereafter. That vision lifts the heart into a new life, and kindles in it a self-forgetting devotion, a tender and profound emotion, in which there is a glimpse of the love that fills heaven. Then, in turn, comes fatherhood or motherhood, in which the soul fills to another the place which images God's place to us—the giving beyond any possible return, the infinite patience, the self-sacrifice, and the overpaying joy.

Christ puts before his followers a shining mark. "Be ye perfect, even as your Father which is in heaven is perfect. He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." That disposition is very hard to reach. To love one's enemies is the final height where we touch the Divine perfection. And these various forms of human affection are steps in the ladder by which we mount upward. Through them love in its earlier stages is made easy and natural to us. Men used to talk of the natural affections as something wholly alien to the Christian graces. But they are no more alien than the blossom is to the fruit. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" He that had not loved father or mother, or wife or child, how could he ever come to love his enemy?

The household, again, furnishes a wonderful discipline in self-denial. It is absolutely impossible for one who lives in the midst of a family to practice such absolute selfishness as is possible to a hermit. The ordinary course of family life calls constantly on each member for some sacrifice of personal comfort or convenience to the good of others. Brothers and sisters as they play or work together have continually to give up to each other. The older ones of the household must surrender a part of their leisure and their favorite occupations to the claims of the younger ones. But the mother above all learns divine lessons in goodness. She is called to lay down her life, not once, but every day and hour; to live not in her own joys and troubles, but in those of her husband and children. If there is one lot in life that naturally tends to make saints, it is the mother's.

The family gives more scope than any other place to that strongest moral force in life, the unseen influence of character. People think it is the men who preach or teach or write, that have influence on others. The power of all the writers and preachers and teachers in the world is a shadow compared to that of the people who simply act what the others talk about. A man may be told a thousand times that he ought to be truthful or pure, and not receive the slightest effect from it. But if he lives in companionship with a noble woman or an upright man, something of their moral quality tends almost inevitably to attach to him. There is a power in goodness over those it touches that is not to be measured by outward tests. And this is strongest on those who live in the close contact of the family. The truth, the purity, the patience, the sweetness, that is in father or mother or little child pervades the atmosphere of the house, and those who breathe it take into their own lives something of its spirit.

The family is God's house. Through its relations his character is revealed. In its daily life he has provided a training that best develops all pure and generous and noble qualities in men. By its affections we are first taken out of the narrowness of self, and set to walk in the shining way of love. And if there is any priesthood specially ordained of God, it is that of her who is set to minister in this temple, as wife and mother.—*Christian Union.*

FRIENDS' PUBLICATION ASSOCIATION.

The Executive Committe will meet at Race Street Monthly Meeting Room on Sixth-day afternoon, 9th mo 6, at 3 o'clock. Full attendance *particularly* desired. W. M. Levick, *Clerk.*

GIRARD AVENUE MEETING.

This indulged Meeting under the joint care of Philadelphia and Green Street Monthly Meetings, having been approved by Philadelphia Quarterly Meeting, will be opened to-morrow, 1st day, 1st of Ninth month, at 10½ o'clock, in the new house, 17th and Girard avenue, and the meeting heretofore indulged by Green Street Meeting at 10 o'clock, discontinued.

The Schools during the week, at the same place,

will be opened on Ninth month 2d, under competent teachers.

In said school the tuition is free to children belonging to these two Monthly Meetings.

CIRCULAR MEETINGS.

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|---|---|---|---|---|
| 9th mo. | 1 | Reading, Pennsylvania, | 3 | P. M. |
| " | " | Abington, " | 3 | P. M. |
| " | " | Chester, " | 3 | P. M. |
| " | " | Westfield, New Jersey, | 3 | P. M. |
| " | " | Mount Vernon, N. York, | 10½ | A. M. |
| " | " | Constantia, New York, | — | |
| " | 8 | Warrington, Penna., | — | |
| " | " | Salem, New Jersey, | 11 | A. M. |
| " | 15 | Whitemarsh, Penna., | 10 | A. M. |
| " | " | Gwynedd, " | 3 | P. M. |
| " | " | Merion, " | 3 | P. M. |
| " | " | York, " | 10 | A. M. |
| " | " | Ellicott City, Maryland, | 4 | P. M. |
| " | " | Ridge, Virginia, | 11 | A. M. |
| " | " | Back Creek, Va., | 4 | P. M. |
| " | " | Manhassett, New York, | 11 | A. M. |
| " | " | Wheatland, " | 3 | P. M. |

## ITEMS.

THE PEABODY EDUCATIONAL FUND.—The report of the General Agent, Dr. Barnas, states that the total amount appropriated from the Peabody Fund in aid of public instruction in the South since February, 1871, is $141,350, and the amount contributed by the people themselves is estimated at $700,000. Dr. Sears gives the following interesting information in reference to education in the South: Virginia has 411,104 children between the ages of five and twenty-one years; of these 130,469 attend the public schools, which have been organized with marvellous success since 1870; the cost of the system, during the year 1871, was $587,172; Virginia received $26,900 from the Peabody Fund. North Carolina has established schools for the poor, and received $11,500 from the Peabody Fund. South Carolina has 296,610 children between the ages of six and sixteen, more than half of whom are colored, only 66,056 children, about half being colored, attend public school; the State school fund has vanished; South Carolina received $5,000 from the Peabody Fund. Georgia has 80,980 children in the public schools, and received $7,000 from the Peabody Fund. Florida has 14,000 children in the public schools, and received $6,950 from the Peabody Fund. Alabama received $9,200. Mississippi has 304,762 children, of whom 117,000 attend public schools, and received $530. Louisiana received $9,000. Arkansas $8,650, and Tennessee $26,900. Texas has 270,000 children, of whom 90,000 attend school. No report is given of any appropriation having been made to Texas. In West Virginia there are 166,749 children, of whom 76,599 attend public schools. The expenditures for 1871 amounted to 577,718, nearly half of which was for school houses. West Virginia received $17,550 from the Peabody Fund. The Trustees have ordered that the annual meetings of the Board shall hereafter be held in New York city, in the month of July, the exact date to be fixed by the Chairman, Robert C. Winthrop.—*Public Ledger.*

TEA, COFFEE SUGAR AND IRON.—In the last monthly report of the National Statistical Bureau there is a series of tables of more than ordinary interest in relation to the consumption of tea, coffee, sugar and iron. The absolute consumption of tea was 44,895,845 pounds, an average of one and twelve hundredths pounds to every man, woman and child in the United States. Coffee can hardly be regarded so indispensible a beverage as tea, and consequently there has been a great fluctuation in its sale and consumption. According to the tables given in the report, the past year exhibits the largest absolute consumption ever known in this country in the same period of time, amounting to 312,735,036 pounds—an average of eight and one-tenth pounds to each person. Every individual American requires and uses just thirty pounds of sugar. In that part of the report devoted to iron statistics, it is shown that during the year just passed, the native production of pig iron amounted to 1,707,685 tons, while the consumption amounted to 1,782,052, the difference being made up by the importation of 74,367 tons from abroad, the foreign supply, as contrasted with the domestic, being only 4 per cent. Assuming the population of the country to be forty millions, though it falls far short of it, the consumption of pig iron was as one hundred pounds to each inhabitant. Figures are facts, and nothing could more incontestably show the enormous strides taken in the path of progress by the country within the past few years than those given above.

PROGRESS IN JAPAN.—Almost every paragraph in the news from Japan is highly suggestive of the rapid social revolution that is going forward. Railways have quickly become popular, and a scheme for tramways in Yokohama is in progress, in connection with which two cars have arrived. A society for the prevention of cruelty to animals has been formed; the Government is occupied with measures to prevent prostitution; and the principle of free trade, though not thoroughly accepted, is so far recognized that it is proposed in the revision of treaties next year to expunge the clause prohibiting the export of rice. The young Mikado is leading his subjects in the Europeanizing movement. He is no longer a hidden mystery, but appears openly among his people. He attends public ceremonies, such as that at the beginning of a new railway, learns German, and drinks champagne. Next year it is in contemplation to open the country freely to foreigners; and finally, in proof of Japanese progress, the British sentiment that "there is nothing like leather," has so taken hold of the Government that an order has gone forth for soldiers and all officials to wear leathern shoes of approved Western pattern. These are Japanese signs of the times.—*Homeward Mail.*

JAMAICA AS IT IS.—The condition of the island has greatly improved since the introduction of the new Constitution, four years ago. The import dues have been reduced, and the tonnage dues upon trading vessels abolished. There has been a surplus of £30 000 for 1870-71, though the reduction of taxation amounted to £41,000 during the previous two years. The public debt has been reduced by £227,800, and will be entirely paid off in twenty-seven years. Much demoralization was formerly caused by the squatting system. The uncultivated lands of the colony have now been taken possession of by the Government where no owner is apparent, in virtue of a Bill passed by Legislative Council, and leases are granted. The result is that the squatters get a good lease at a fair rent in exchange for their previously precarious tenure. Public works are being carried out at considerable cost, and efforts are making to acclimatize valuable trees and plants hitherto unknown in the island. While the material condition of Jamaica is thus satisfactory, its mental condition is full of promise. Schools are increasing, and their standard of instruction has risen considerably since 1865.—*Leisure Hour.*

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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CONTENTS.

George Whitehead ..... 433
Salvation through Character ..... 435
For the Boys ..... 436
Sadness ..... 437
Good Society—How to find it ..... 438
Scraps from Unpublished Letters ..... 439
EDITORIAL ..... 440
OBITUARIES ..... 441
Bits of Travel at Home—The Geysers ..... 441
Pitcher Plant ..... 443
POETRY—Out of the Darkness—The Three Bells ..... 445
The Body and its Relation to the Soul ..... 445
The Struggle for Life in the Vegetable World ..... 446
Wool and Alpaca ..... 447
Notices ..... 448
ITEMS ..... 448

From "Early Westmorland and Cumberland Friends."

## GEORGE WHITEHEAD.

[We have published much of interest in the lives of those who were prominent in the early history of our Society, but as many of our readers may not have in their libraries the writings of our ancient worthies, when we meet with new portraitures of eventful lives we are induced to offer them for their perusal. In this way we may be profitably reminded of what our forefathers suffered for conscience sake.]

Continuing with these early Westmoreland Friends, whom we have mentioned as among Fox's earliest missionaries, we now come to George Whitehead, of Orton.

The most famous of all the early missionaries of Quakerism was George Whitehead, of Orton. He is, after George Fox, the chief founder of the Society; and, both from the great age he attained, and the lead he took in the Society's business, may be deemed, to a great extent, its father.

He was born at Orton, in Westmoreland, about the year 1635, and was educated at the free school of Blencoe, in Cumberland, where, as he tells us, he "loved retirement, with some other sober, studious scholars, though but mean and poor in the world, rather than the company of loose, extravagant boys, though of the gentry, or richer sort, who were given to much play and gaming." He afterwards kept a school at Orton, and was an attendant at Orton Church. At the early age of fourteen, Whitehead conceived objections, on religious grounds, to the promiscuous singing of David's Psalms in church. He was also shocked because the priests did not practice what they preached. These reasons, operating upon his mind, led him to attend Quaker meetings held at Sunnyside, near Greyrigg, at the house of a Captain Ward. On one occasion, he was, he says, deeply affected, more than by any preaching he ever heard, by seeing a young maid go out of the meeting, and fling herself face downwards on the ground, crying out, "Lord, what shall I do to be clean?" At one of these meetings, some time in the year 1652, Whitehead met George Fox, and, fired by his enthusiasm, became one of his earliest missionaries. Whitehead's first journey was taken in 1653 or 1654, and was to Norfolk and Suffolk. At Warwick he was put into prison, where Hunt, the gaoler, demanded from three of them fourpence apiece per night for one bed for the the lot. Rather than pay this, they slept for eight weeks on the bare boards of the floor, it being winter, and a cold one. At the city sessions, Whitehead and his companions in prison, were brought before Recorder Cook, by whom they were discharged, but were detained by Hunt for fees. Hunt dying soon, they got their liberty, through the pity of his widow. After his re-

lease, Whitehead continued in the same neighborhood, often being mobbed and persecuted. On one occasion, he was rescued by a trooper, who interfered on his behalf. The trooper afterwards turned a Friend, but it was five-and-twenty years before Whitehead heard of his conversion, or even knew his name, and then they both met as prisoners in Norwich Gaol. Whitehead, and some other Friends, shortly after this first discharge from Norwich Gaol, got into Edmundbury Gaol, Whitehead being committed under a mittimus which called him an "idle wandering fellow from Westmoreland." There they suffered much. The gaoler kept an alehouse, and was also a Presbyterian priest. On Sundays, he expounded to the prisoners; on week-days, he and his tapster encouraged them to drink. The Friends would neither pay him fees, nor drink, but ever preached against drunkenness. Incensed by this, the gaoler took away from his prisoners their clothes, even their night-caps, and put the prisoners themselves into the common ward with burglars, and even into a pit underground, and encouraged drunken felons to kick, strike and abuse them. After fifteen months' imprisonment, they were released by an order of Oliver Cromwell, procured by the intercession of one Mary Sandars, a waiting gentlewoman in Cromwell's family; Sir Francis Russell was ordered to see the warrant executed. Soon after his release, Whitehead fell into the hands of Justice Surden, one of those who had signed the mittimus for his committal to Bury Gaol. By order of this justice, Whitehead was publicly whipt through Nayland as a vagrant, a piece of flagrant injustice, for he was travelling on his own horse. The constables were also ordered, to pass him from place to place. In 1657, Whitehead returned to his parents in Westmoreland, who received him joyfully, though the Presbyterian priests had tried to poison their minds against him. While at home, Whitehead attended meetings of Friends in Cumberland and Westmoreland. These were usually held on commons and mountainous places. He mentions that, in stormy weather, they generally found that one side or other of Pardsey Crag afforded shelter. He also had a hand in an attempt to establish meetings in Newcastle, but the authorities put him out of the borough, conducting him to a "blew stane" on Tyne Bridge, that marked the extent of the Corporation jurisdiction. In 1658, he went again to the Eastern Counties, and made the acquaintance of the inside of Ipswhich Gaol, being committed on a charge trumped up by one priest Willan. There he lay until Oliver Cromwell's death. About this time he maintained several public controversies; the most notable being one with Dr. Richard Smith, keeper of the University library at Cambridge. They argued in public, at meetings, both at Cambridge and at Westminster. Smith undertook to prove that Whitehead was a heretic. He put his proof into the form of syllogism:

He that is a Quaker is a heretic;
But you are Papists, (*i. e.*, the Quakers;)
*Ergo*, you are a heretic.

Whitehead, who was well educated, and no mean logician, (indeed he would have made a good lawyer, to judge from the legal arguments advanced by him on various occasions on his own defence,) denied the minor premiss, which Dr. Smith tried to prove, by asserting that all who refused the oath of allegiance were Papists—therefore the Quakers were Papists. Whitehead afterwards refuted Smith in two books, one called "Truth defending the Quakers," and the other, "The Key of Knowledge not found in the University Library of Cambridge." Of Whitehead's other public controversies, some were conducted in churches, he arguing from a pew, and the parson from his pulpit. Whitehead, in addition to the qualities we have mentioned, of good education, knowledge of logic and of law, appears to have possessed a cool and imperturbable temper, and a readiness of repartee which gave him great advantage in wordy contests, whether waged with theological disputants in the pulpit, or with country justices on the bench.

The first part of Whitehead's journal, from which we have derived our information about him, was published under the name of his Christian Progress, and ends with an account of his being mobbed at Peterborough, and rescued by some soldiers of "Lambert's, or the Old Army." This was just before the Restoration. He also describes the agitation, which was stirred up among the "Proud and Covetous Priests, and Mercenary Teachers of all Sorts," by the report of a people risen in the north of England, called Quakers. The priests and the preachers were, he writes, afraid that their trade was in danger, and their gain at stake. "Then rung the Pulpits, and Lectures were promoted, and Conferences, Complaints, and Petitions exhibited to Magistrates, against the *Quakers*, under the unjust and false pretences of their being Antichrists come in the Last Days; Deceivers, Seducers dangerous to Church and State."

(To be concluded.)

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GIVE, if thou canst, an alms; if not, afford
Instead of that, a sweet and gentle word.
God crowns our goodness, wheresoe'er he sees
On our path wanting all abilities.
—*Robert Herrick.*

SALVATION THROUGH CHARACTER.

That is a most unfortunate presentation of religion which sets up a sharp distinction between *salvation* and *character*—between acceptance with God and rightness of life. To one reading the teachings of Jesus Christ, it would seem impossible that His followers should ever have fallen into such a way of thinking. Nowhere is character made of such supreme importance as in the utterances of Jesus Christ. Take the beatitudes; whom does He pronounce blessed? The merciful, the meek, the pure in heart, the humble in spirit, the peace-makers, they that patiently endure wrong, they that hunger and thirst after righteousness. What does He declare as the test of acceptance at God's judgment-seat? To have fed the hungry, and clothed the naked, and ministered to those sick and in prison. To the prayer for forgiveness which He taught, He affixed as the condition of its right utterance that the petitioner should forgive his own wronger. He set up a standard of personal purity such as men had hardly conceived of before. He extended the obligation of benevolence from the friend and countryman to the alien and enemy. In a word, Jesus Christ made *goodness*, in all its forms, and in the supreme form of universal love, the transcendently important thing. Whatever He taught of the invisible world, of man's relations with God and with Himself, of the new life born of the Spirit—all had the most direct bearing on the matter of personal character. All the spiritual forces which He revealed or brought into the world had their sole application at this point—the producing in men of purity, truth and love.

Viewed as a teacher only, Jesus Christ was indeed far more than a mere moralist. His words lay hold on the infinite. They open to us depths of the Divine nature, into which we gaze, as at night we look into the depths of the starry universe. Many of His sayings reach far down into the inner secrets of the spiritual world, touching the mysterious common tie that binds together all living things. They reach forward to the future, giving, with the calmness of certainty, glimpses of realities whose fulness cannot by human language be told.

But all these spiritual revelations are by Jesus Christ made motive powers upon human conduct and character. That to us is the sole value of them all. God is a spirit; therefore we are to worship Him in spirit and in truth. His perfection is shown to give us the lesson, "Be ye also perfect." The great division hereafter between "the sheep and the goats," is foretold that men may be taught the importance of benevolence. Everything centres in practical goodness.

The highest spiritual truth that Christ declared was the vital union with Himself and the Father which the soul might attain. "I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit." We know what the "fruit" is, that is the outcome of the union with Christ and God. "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

This is the teaching of Jesus Christ, this is the whole Spirit of His life,—that character in its highest sense—right moral disposition toward God and man—is the supreme and only good.

When we teach that men are restored to the Divine favor by a process distinct from change of character; that salvation is one thing and sanctification another; that escape from punishment is the first thing and goodness a secondary matter,—we are a long way from the teaching of Christ.

There is no salvation that does not work through character. God saves men by changing them from sin into holiness. If there were any other salvation, it would not be worth having. Heaven is not to be thought of as mainly a thing of external advantage. Its glory will be that we shall see God, and be like Him. "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." The Christian life on earth has its value in its approach to that condition. "*Now* are we the sons of God."

Saving faith means sanctifying faith. It is that resting on God by which His goodness is brought in to help our feeble efforts. Faith that does not make a man purer in his thoughts, kinder to those about him, more earnest in his effort after all goodness, is a delusion. When the sun shines on a meadow, it stirs the juices of the plants and the secret forces of the earth; and the green blades spring up, and the whole household of flowers blossom, and bees and birds make their homes, and butterflies wander, and as the breeze sways the waving grass a thousand forms of beautiful and happy life answer to its touch. So where a man humbly opens his heart to God, the Divine light shining into him awakens all the noble forces of the soul, and sweet thoughts and generous actions and heavenward aspirations break out in him. A man who while seeking to be good takes no thought of God, is like one who should try to till a field shut up and roofed in by walls through which the light never came. And he who seeks to gain the Divine

favor without seeking to improve his daily life, is like a farmer who should let his fields lie fallow while he sought to catch the sunbeams in a trap.

We believe in the regenerating power of the Holy Spirit as the supreme influence by which men come into holiness. Any theory of human development which ignores that, and substitutes mere self-culture, is weak and shallow. But the work of the Spirit is done through man's voluntary, moral nature. "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure."

All genuine religion aims at making men morally better. The advantage of Christianity over a religion which consists of morality only, is that it recognizes and invokes a power transcending mere human will—the power of a personal and sympathizing God. We have seen a sail-boat almost becalmed drift on a shoal where she just caught, and hung. The crew strove to push her off with poles; they got out oars, and tried to give her headway with those; and all their strength could hardly move her. Then a breeze came up, and the sails swelled and drew, and in an instant the boat swept into deep water and floated free. So, when man has struggled almost helplessly against his own defects, he may find in God's grace a power that will lift him out of them.

A ship toils down a land-locked harbor; the wind just suffices to keep her moving; she tacks constantly between the narrow banks, and trims her sails to catch each shifting breath of air; yet how slowly she gains! But beyond the headlands the white caps are flashing, the great winds of ocean are blowing; she creeps at last out of the harbor, and now she rushes like a strong, free bird out into the boundless sea! So we toil along, sometimes despondent, yet finding grace sufficient for the hour; and just before us lies the freedom and glory of eternity. —*Christian Union.*

For Friends' Intelligencer.

## FOR THE BOYS.

The steam whistle sounded 12 M. in the pleasant little inland town of W——. The mason's hammer dropped, the bricklayer's trowel was hastily put aside, the carpenter laid down his saw, and all sought their homes or their lunch baskets for their noonday meal, which was to strengthen them for their afternoon labor.

I was quietly walking along the street when two workmen came behind me, and I could not but hear their conversation as they passed.

My attention was arrested by the following:

"I like that boy, he is so obliging and works well."

"Yes, he is a good workman, and a *first-rate fellow*," was the reply.

This was all I heard, but it was enough. It set me to thinking. I knew the men.

One was a plumber, who, at the early age of 35, had earned a reputation and established a business which promises to class him on the list of wealthy men. And a very kind, obliging man he is, too, as I found out last winter, when he sat at nights with me by the bedside of a sick and dying friend, whom he handled none the less tenderly from having spent the day in adjusting gas pipes or fitting in ranges.

The other was a native of Ireland, who, by forethought and industry, had risen to be a master bricklayer, directing others instead of being himself directed. Surely, the boy, whoever he is, might be glad to have the good opinion of such men.

Here thought I is a lesson for boys. Here is one obliging and attentive to his work. He may be poor, he may be awkward and ungainly in appearance, but he evidently has a good spirit within him that will make friends. Boys, try to be obliging and make friends. We all need them. We were not placed here by the good Father to live selfishly and alone. This boy has a fortune already in his grasp if he only keeps himself pure, for was it not said of him, "he is so obliging and does his work well?"

These qualities alone are a fortune: Doing work well. Then he will never be out of work, and in this busy, bustling America we so seldom take time to do "*work well.*" And how it brightens life to meet with an obliging disposition. It costs but little. Just forget *self* and do pleasantly that errand for mother. Kindly offer to help sister in the lifting of that heavy kettle. Anticipate, by a few bounding steps, the boot-jack for father when he returns, after a day of toil. All these are little things, but they help to make life pleasant, and go far towards moulding a good character.

Just now I call to mind a neighboring grocer who began his work but a few months since. Already his business is prospering and bids fair to well reward him. And why? Not because he has a more favored location, for several others have tried this place and failed. Simply because he is so honest, pleasant and obliging that you cannot leave his store without a desire to deal with him again. Withsome, courtesy is a natural gift; with others, it has to be cultivated; but all boys can haveit, and it is well worth trying to possess.

Boys, you will soon be men. Aim, then, to be courteous and manly in behavior; learn to work steadily and well at whatever is assigned you, then neither you nor your friends need have anxiety for your future.

OBSERVER.

REAL foresight consists in reserving our own forces. If we labor with anxiety about the future, we destroy that strength which will enable us to meet the future. If we take more in hand than now we can do well, we break up, and the work is broken up with us.

SADNESS.

Sadness is nothing but a sorrow of mind, conceived for some inconvenience which we suffer against our will; whether it be outward, as poverty, sickness, contempt; or inward, as ignorance, want of devotion or repugnance, or temptation. When the soul then findeth that she hath some disease, she is grieved at it, and that is sadness; and presently she desires to be freed from it and to find means to disburden herself; and hitherto she hath reason, for we naturally desire that which is good, and fly from that which we believe to be evil. If the soul seek means, to be freed from this evil for the love of God, she will seek them with patience, meekness, humility and tranquility, expecting her deliverance more from the providence and goodness of God, than from her own industry, labor and diligence; but, if she desire ease for love of herself, then will she heat and tire herself in seeking those means of her deliverance, as though this blessing depended more upon herself than upon God; I say not that she thinks so, but that she vexes herself as if she thought so. And if she meet not suddenly with that which she desireth, then she falls into great unquietness and impatience, which not curing but rather increasing the former disease, the soul entereth into anguish, distress, and such faintness and loss of all courage, that she grows desperate of her cure. Thou seest then that sadness, which in the beginning was just, afterward begets unquietness, and unquietness an increase of sadness, which is extremely dangerous.

Unquietness is the greatest evil that can come to the soul excepting sin. For as sedi-ions and civil discords of a commonwealth ruin it entirely, and disable it to resist a stranger; so our heart, being troubled and disquieted in itself, loseth strength to maintain the virtues which it had gained, and with the means to resist the temptations of the enemy, who at that time useth all kind of endeavors to fish (as they say) in troubled waters. * * * * *

*My soul is always in my hands, O Lord, and I have not forgotten thy law,* said David. Examine more than once every day, at least morning and evening, whether some passion or unquietness hath robbed thee of it. Consider whether thou have thy heart at command, or whether it be not escaped out of thy hands, to engage itself in some inordinate affection of love, hatred, envy, covetousness, fear, joy, sadness; and if it be strayed, seek it presently, and bring it back gently to the presence of God, subjecting thy affections and desires to the obedience and direction of his Divine Pleasure. * * *

When thou perceivest unquietness to come, commend thyself to God, and resolve to do nothing at all of that which thy desire demands until that disquiet be entirely passed, unless it be something that cannot be deferred, and then thou must by some gentle and quiet means stop the current of thy affection, temperating and moderating it as much as is possible; and then do that which is required, not according to thy desire, but according to reason. * * * * *

This mischievous sadness troubles the soul, puts it into disquiet, brings inordinate fears, gives a distaste of prayer, dulls the brain, depriveth the soul of counsel, resolution, judgment and courage, and ruins her strength. To be short, it is like a hard winter, that moves away all the beauty of the field, and devours all living creatures; for it ravishes all sweetness from the soul, and renders her lame and impotent in all her powers. If thou chance to be assaulted with this dangerous sadness, Philothea, prayer is a sovereign remedy, for it lifteth up the soul to God, who is our only joy and consolation. And in praying, use affections and words which tend to confidence and the love of God.

Resist vigorously the inclinations of sadness, and although it seem to thee that all which thou doest at that time be performed coldly, heavily, and loosely, yet omit nothing of it; for the enemy who pretends to make us weary of good works by sadness, seeing that we cease not to do them, forbears to afflict us any more.

Seek the company of spiritual persons, and frequent them as much as thou canst during the time of thy sadness. And last of all resign thyself up to the hands of God, preparing thyself to suffer this troublesome sadness patiently, as a just punishment of thy vain mirth and pastimes; and doubt not at all but God, after he shall have tried thee, will deliver thee from this evil.—*De Sales.*

WE must not frown upon real piety or truth, because they do not appear in our own uniform.—*Jacob Abbott.*

GOOD SOCIETY—HOW TO FIND IT.

Good society has a more intimate connection with the value of real estate than most people imagine at first thought. Dr. Holland, in the June Scribner, calls the want of it the greatest discouragement to farm life, the one great reason why so many youths of both sexes, bred upon the farm, leave it for city life. He recommends, as an antidote, that farmers cluster together in villages, as they do in the walled towns of Italy, and as they did for protection against the Indians when the earlier New England villages were founded. His remedy cannot be regarded as practical, but the suggestion will be of use in awakening thought on a question of great interest to farmers, and one closely related to their prosperity and happiness. There is a craving for society felt in farm life, and especially by young people and children, which parents should not overlook who desire to rear contented families, to develop their best traits, and to instill correct tastes.

Of course the first thing as regards society for children, is to avoid that which is known to be positively bad. This can best be done usually by seeking and appropriating that which is good, provided it can be had, and by encouraging and developing such a taste for it that the bad will instinctively be shunned. It is hardly necessary to say that boys will find plenty of bad society at all places where liquor is retailed, frequently also around public stables, and generally at all places where men and boys are allowed to lounge away their time in conversation, and where a sort of silent custom excludes women. Country "stores," even in the absence of liquor selling, are famous as gathering places for neighborhood idlers and loafers. Many a boy's tastes have been vitiated by the licentious conversation of such places, as well as the low and illiterate character of the topics and the talk even in the absence of positive obscenity.

But it is difficult to keep boys or men away from such places without providing something else as a substitute. When a relish for such society is once formed a cure is more difficult even than a preventive. The *best* way is to *start right*, to cultivate a child's tastes in the right direction, so that bad associations will be shunned as soon as recognized, and an elevated standard of language and ideas be aimed at. Every parent giving thought to this matter will see some course to pursue which will be beneficial, but a suggestion or two may be of service. In the first place let the parent's own language towards the child be as correct as possible, and that will insensibly lead to a good style of expression. In the second, as soon as the child's age is sufficient to enable him to criticise a little through your help, he can be taught the difference between current slang phrases and the language which will express the same ideas in respectable or elegant English. If he first hears these from the lips of one he loves coupled with an admonition to avoid them, and suggesting what is better, he will be taught to think, to compare, and very often, to choose the best. Then as far as you can regulate his associations, keep him in that society which will gradually elevate his tone, which will, in fact, impel him to use something better than his ordinary language in order to express himself. This is an excellent rule for all, for in this way society and conversation are real educators. There are few who cannot recognize an elegant style of expression, and when we respect the person who uses it, we will, certainly for the time, try to equal it, and *this* is the exercise which benefits. But send a child into society where culture is unknown or not appreciated, and the tone of thought and expression are at once lowered. This results more or less, in spite of ourselves, in cases where habits are pretty well formed, and hence the greater danger of bad associations in youth.

For an acquaintance with good language, correct expression of ideas, and a general absence of what is positively offensive to morals or taste, *books* are our best reliance. Printed thoughts constitute a society within reach of nearly all, and that too when we cannot in any other way enjoy the society of their authors. Manners must be learned from personal intercourse, but so far as relates to good styles of expression, every man's written thoughts are expressed, as a rule, with more care than his spoken ones. For this reason a thorough acquaintance with books, coupled with the frequent exercise of writing, we regard as of very great importance in the education of children. Frequent correspondence with relatives or acquaintances is an excellent mode for acquiring ease of expression, and to require a written synopsis of the contents of a book lately read, or a criticism of its character, would also be admirable. It would be far more profitable, in many cases, to require children to spend an hour or two in such exercises than to be anxious to send them to evening parties frequently where the tone of thought and expression would be neither refined nor elevating. What mental improvement can be expected, for instance, by sending children to a party where the time is to be spent in "pawn plays"—the most contemptible and silly usually of all so-

cial amusements? They serve to dwarf ideas instead of to expand them, and they engender a taste for what is only common and trifling. Certainly an evening spent with an entertaining book in the chimney corner would be ten times more profitable. Our public entertainments—many of them termed "literary"—and a large proportion of our "sociables," not excepting many church sociables, it must be said, furnish the very poorest kind of mental pabulum, and the taste which impels so many to them, and to the neglect of what is really the "best society" within their reach, viz., their books, cannot be said to be a hopeful sign of progress. With more ideas in their heads, gleaned from those silent friends, they would be better able to redeem social parties from stupidity or silliness than is now the case, and this is a result which *must* be accomplished before parties are sufficiently elevated in tone and thought to become really efficacious as a means for advancing social culture, or furnishing either young or old with *good* society.

While many rural neighborhoods may be, in a large measure, deprived of that kind of society which educates, elevates and refines, they can, by some forethought and care, provided themselves with books and the current literature of the day, which, if judiciously used, will serve to enliven many an otherwise dull hour, and in reality do more to store the mind and fit young men and women for cultivated society when the opportunity comes for its enjoyment, than attendance on a score of parties through a half dozen winters. Society should not be discarded, but it is too frequently overrated, and the value of books as often underrated. Each are qualified to do efficient service as educators, but where only one is attainable, with judicious care in the selection, we should greatly prefer the the latter. And there is this additional advantage with regard to good books, viz., that they can be had in *all* locations, while good society cannot.—*Country Gentleman.*

## Scraps

### FROM UNPUBLISHED LETTERS

It is sometimes profitable to share our treasures. A double good is attained. The dispenser is enriched as well as the recipient. This has been my thought on reading the following beautiful extract, and I therefore ask thee to share my enjoyment of it:

"The grandeur of man's nature turns to insignificance all outward distinctions. His powers of intellect, of conscience, of love, of knowing God, of perceiving the beautiful, of acting on his own mind, on outward nature, and on his fellow creatures,—these are glorious prerogatives."

Such thoughts as these, given to us through the pen of W. E. Channing, are jewels. I consider them as an embodiment of Truth. They have caused in my mind the earnest inquiry, how are we using these "glorious prerogatives," which are ours as intellectual and accountable beings? Surely, such privileges have not been conferred upon us to be carelessly disregarded or thoughtlessly thrown away by a preoccupation of our energies in the pursuit of the vanities and follies of the world, neither are they to be placed among those things that, being of every day recurrence and regarded as belonging to us of right, are therefore considered to be of but little value.

W. E. C. meets this phase of the thought by saying, "Through the vulgar error of undervaluing what is common, we are apt to pass these prerogatives by as of little worth. But, as in the outward creation, so in the soul, the common is the most precious. Science and art may invent splendid modes of illuminating the apartments of the opulent; but these are all poor and worthless compared with the common light which the sun sends into all our windows, which he pours freely and impartially over hill and valley, and which kindles daily the eastern and western sky; and so the common lights of reason and conscience and love are of more worth and dignity than the rare endowments which give celebrity to a few."

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So rife is the spirit of tittle-tattle in the social life of to-day, that "Report and we will report" would seem to be the basis of action, even with many who are not prepared to believe they are thus "guilty concerning their brother." Like one formerly, who, when told of the great wrong he would commit, queried, "Is thy servant a dog that he should do this thing?"

Dost thou think I am taking too gloomy a view of things as they are? I think facts will bear me out, for surely there is a great tendency to catch hold on rumors and start the ball afresh. I believe this is done much more frequently through thoughtlessness than through malevolence, but it is not therefore any less censurable, neither is it less productive of evil consequences. If the caution, "Take heed how ye hear," was enough heeded, there would not be so many ready to speak words to the disadvantage of others, and surely, we could not thus speak did we hold in bright and practical remembrance the

golden rule, "Whatsoever ye would that men should do unto you do ye even so unto them." What a beautiful lesson to implant early in the mind of a child. What a fitting lesson to instill during the First-day school hour, and what blessed fruits might be looked for from such teaching. I would not infer that such teaching is always lacking; I know it is not, but there is room for greater effort in this direction, remembering the old adage, "Just as the twig is bent, the tree's inclined."


# FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 7, 1872.


Teachers' Associations.—The Pennsylvania State Teachers' Association recently held its nineteenth annual meeting in this city. A large number of teachers from different sections of the State were in attendance, and many delegates from other parts of the Union. It was an occasion of great interest, in which some of the ablest instructors in our country compared their sentiments and experiences.

Among the subjects which claimed the attention of the Association, was the "Co-education of the Sexes in American Colleges." The discussion was opened by Edward H. Magill, President of Swarthmore College, who viewed the co education of the sexes as natural and right, and that many of the social defects of our young men and women can be directly traced to their separation while pursuing their studies, during which time their habits are mostly formed. He argued that the competition between the sexes in the pursuit of knowledge had a beneficial effect on both, in developing their minds. He refuted the idea that women are not able to grasp the sciences and higher mathematics, and thought the reason we have not more learned women was because they have been denied the opportunity. He quoted numerous eminent authorities in support of his arguement, concluding with his experience during the three years that Swarthmore College has been in operation. A number of distinguished speakers followed, most of them advocating the education of the sexes together.

It was stated that at the meeting of the Association in 1854, a report was presented on this subject which, after being discussed a whole day, was negatived by a large majority. The change in public sentiment since then was shown by the unanimous endorsement of the subject at the present time.

Probably many of the teachers in our schools avail themselves of the opportunity to gain new ideas on the best manner of imparting instruction. The machinery of school education too often impedes the development it was intended to promote, and this subject should continue to claim earnest and practical consideration, that the right means may be secured and the exhaustive labor to which both teacher and scholar are often subjected, as much as possible simplified.

At one of the sessions of the Association recently held, it was stated that Friends had been the pioneers in this country in providing for the education of *all* their children, making no distinction on account of sex, thus laying the foundation for the elevation of women.

It has often occurred to us that conferences of those engaged in teaching in schools under the care of Friends, would be advantsgeous. Questions often arise in the mind of the thoughtful teacher on which it would be satisfactory to compare sentiments with those similarly situated, by whose experience he may be aided. Few would not be benefited by such association. A comparison of views on points of discipline, or on the best mode of gaining the attention of the pupils and impressing ideas on the mind without straining it by keeping it too long engaged on subjects beyond its power fully to grasp, is worthy the attention of all. Could such conferences be established and conducted by persons of energy who would give life and interest to the proceedings, they would be useful and attractive.

Circular Meeting.—Meetings of this description within the limits of Baltimore Quarterly Meeting are under the care of Committees in the different Monthly Meetings. One under the care of Fallston Monthly Meeting was held on the 25th ult., in a school-house in the immediate neighborhood of which there are few Friends.

The house on that occasion was comfortably filled, and the meeting was a solemn one.

Many of those in attendance were "to simple ways like ours unused," but their quiet, reverent deportment, manifested that,

"Not ritual bound nor templeward
Walks the true Spirit of the Lord,"

and under this influence those of differing faiths were baptized into one feeling.

At the close a general handshaking and reciprocal expressions of kindly interest gave evidence that the wing of Heavenly goodness had been spread over the assembly, uniting all hearts in love.

DIED.

DAVIES.—On 22d of 8th month, 1872, at the residence of her son, N. B. Davies, Mary, widow of Amos Davies, in her 77th year; a member of the Monthly Meeting of Friends held at Green street, Philadelphia.

WALTER.—On 28th of 8th month, 1872, at his residence near Hestonville, West Philadelphia, William P. Walter, in the 63d year of his age; a member of Philadelphia Monthly Meeting.

From the Independent.

## BITS OF TRAVEL AT HOME—THE GEYSERS.

BY H. H.

Concluded from page 427.

There is a little meadow in the bottom of the Pluton Canyon. It is just big enough to hold a small hotel and half a vegetable garden; the other half of the vegetable garden runs up hill in terraces. There is a little stable too, and a bit of white paling and one arched gateway, with the sign "To Geysers'," and another with, "To Steam Bath;" and the whole thing looks so much as if it had set itself down there in spite of the canyon that it is as droll as it is picturesque. On the opposite side of the canyon is a great bare rift—another small canyon splitting the side of the great one. It is bare and rocky and burnt-looking; and steam curls up and down and out of it, and floats off in thin, weird shapes over the tall pine forests beyond.

It was just noon when we tumbled into the Pluton Canyon and landed at the Geysers' Hotel. There were a great many too many of us, and nobody could be comfortable. But, by way of making things more uncomfortable still, the Dutch landlord ordered everybody to walk up the Geyser Canyon immediately after lunch.

One o'clock, a blazing sun overhead, bare, blistering rocks everywhere, and a boiling teakettle under foot at every step! We, having been forewarned that the time to see the Geysers in perfection is early in the morning, utterly refused to go. Dutch landlord was indignant.

"But the guide is going now. It is the time I send him up."

"But it is too hot, and we are tired; and there is much more steam when it is cooler. We will go this afternoon, or early in the morning."

"But I have not twenty-five servant to send when each one likes. I do not know you can have guide this evening, and there is not time to go after five o'clock."

"Very well. We simply shall not go now. We can return without seeing the Geysers at all, if you refuse us a guide."

Meekly the poor, tired throng filed out through the gateway, under the scorching sun. Only we two remained. How we laughed at the Dutchman's cross face, as he struck off into his vegetable garden! Climbing up terrace after terrace, and then one fence, we found a grassy bank, where we lay the whole afternoon, under shade of an oak, and watched the shapes of the hot steam curling and writhing up from the opposite canyon. A superb crested pheasant came and sat on a low bough, in full sight of us, and dressed his neck feathers, and called to somebody he knew. We picked twelve different kinds of wild flowers within a rod or two of our oak, and then we went down in the cool of the early twilight.

"We would like to go up to the Geysers in the morning. Will you send a guide up with us at half-past five?" said we.

"Yes," growled the Dutchman.

"Be so good as to have us called at quarter before five."

"Ugh!" replied the Dutchman.

At five we luckily waked up ourselves. At quarter-past five came a surly knock at the door.

"We are up," called we.

"Ugh!" said the Dutchman.

At half-past five we had just seated ourselves in the dining-room, when the Dutchman appeared.

"Time to start. Guide is waiting."

"But we must have something to eat. You did not call us at quarter to five as you promised."

"Nobody is called at the Geysers before quarter-past five. One quarter of an hour is enough for anybody to dress."

"It is impossible to dress in quarter of an hour."

"Then you should not have come to the Geysers. It is military rule at Geysers."

Somebody speaks somewhere of before breakfast courage. There is a before breakfast temper too, I suppose, which is a good deal harder to keep than any other sort. What we said at this crisis in the conversation I would rather not tell; but the Dutchman said only "Ugh!" and, of course, a person who confines himself to that ejacula-

tion can easily have the last word in any quarrel, there soon remains so little to be said in reply to it. Even at this distance, however, there is satisfaction in saying of that Dutchman that he was the only ill-tempered, uncivil landlord we found in California, and that he keeps as bad a house as I ever found anywhere. But our little guide had a sunny face, the dew sparkled on every leaf as we set out, and in five minutes we were ashamed of ourselves for having had any feeling except pity for the poor cross man. The path led at once down into shady hollows, and across a stream at bottom of the Pluton Canyon; then out and up the other side, and in a few minutes we were at the entrance of the Geyser Canyon. What had looked to us the day before, from our hillside, like little more than a narrow rift in the opposite side of the valley proved to be itself a canyon of considerable width, with sharp sides twelve or fourteen hundred feet high.

It looked as if it had been built up of old refuse matter from foundries; as if for centuries men had sifted ashes and thrown out clinkers and bad coal and waste stones and junk and every conceivable sort of scorched metallic thing into this chasm; and as if several apothecaries' shops had burnt down there too, for there was a new color and worse odor at every other step. And the little guide, striking his cane or fingers into bank after bank, kept bringing forth crumbs and powders, and offering them to us to taste or smell, with "Here is pure alum;" "Here is epsom salts;" "Here is sulphur;" "Here is cinnabar;" "Here is soda;" till we felt as if we were in the wholesale drug shop of the universe. Meantime he skipped along from rock to rock like a chamois; and we followed on as best we might, through the hot steam, which came up hissing and fizzing out of every hole and from beneath every stone. A brook of hot water running swiftly over and among rocks; pools and cauldrons of hot water boiling and bubbling by dozens all around: black openings, most fearful of all, where no water can be seen, but from which roaring jets of steam come out—this is the bottom of the Geyser Canyon. It is half a mile long, and up it, in it, back and forth across it you go. You think you will plant your stick on the ground to steady yourself for a spring from one hot stone to another, and down goes your stick—down, down into soft smoking, sulphurous, gravely sand, so far and so suddenly that you almost fall on your face. You draw the stick up and out, and a small column of hot steam follows it. Next you make a misstep, and involuntarily catch hold of a projecting point of rock with one hand. You let go as if it were fire itself. It does not absolutely blister you; but it is too hot to hold. Your foot slips an eighth of an inch out of the guide's footsteps, which you are following as carefully as if life and death depended on it, and you go in over shoes in water so hot that you scream and think you are scalded. You are not: but, if you had slipped a few inches further to right or to left, you would have been, for on each side inky-black water is boiling so that it bubbles aloud. All this while, besides the hissing and fizzing of the steam and boiling and bubbling of the water, which you see, there is a deep violoncello undertone of boiling and bubbling and hissing and fizzing of water and steam which you do not see, which are deep down under your feet—deep down to right of you, deep down to left of you—making the very canyon itself throb and quiver. How thick the crust may be nobody knows. That it can be thick at all seems improbable when, prick it where you may, with ever so slender a stick, the hot steam rushes out.

"Why did it not all cave in yesterday?" and "Why does it not cave in this minute?" and "Oh! it will surely cave in to-morrow!" you exclaim, as you take your last leap out of it, and look back from a firm green bank above. There can be no uncannier place in this world, unless it be a volcano crater; and one does not in the least resent finding it sealed, signed, and stamped with the name of Satan. "Devil's Gristmill," "Devil's Inkstand," "Devil's Pulpit," "Devil's Apothecary Shop," "Devil's Tea-kettle," were among the names which the guide shouted back to us as he perched on some especially high rock or squatted over some particularly horrible hole.

It was bewildering to pass, by almost a single step, from scorching ashes, nauseous stenches, and blinding steam into tangled and shady woods, fragrant with spicewood and bright with flowers, and to hear the guide calling out, in advance: "This is the Lover's Seat, the Lover's Retreat." But so we returned to the hotel by a winding path over the upper slopes of the Pluton Canyon. As we struck down to its lower level, we came upon a few trickling streams of the same hot, sulphurous water. Yellow Gherardias were growing close on their edge, and the flowers were far larger and of a deeper tint than those which grew away from the water.

"We have enjoyed our visit to the Geysers very much. It is a most wonderful sight!" said we to the landlord. We were sorry for having quarreled with him.

"Ugh!" said the Dutchman.

As we climbed slowly up the steep mountain down which we had come at such fearful speed the day before, we had leisure to observe the road more closely. It is, indeed, a most perilous road. Some day a fearful price will be paid for the paltry economy which saved the cost of a foot or two of greater width on these curves. But ignorance is so bigoted in its own conceit that no warnings are of least avail; only some appalling accident will produce an impression. As we were driving over one of the poorly-supported, gravely parts of the road, and the loose stones went clattering down under the jar of our wheels, I exclaimed: "What madness to drive over such a road as this at the rate we drove yesterday."

"Oh! no," replied a Californian from the front seat. "The more rapid the motion the less the jar, always. The only safety in going down these hills is to run the horses at full speed. It shakes the road less."

This man is an influential lawyer in the capital of the State. I resisted the temptation to ask him whether railway trains in California were run on the same principle; but I thought sadly of the swift, sure methods by which ignorance is disseminated, while truth plods behind.

The driver who heard this remark will be, of course, ten times more reckless a driver than before; and the absurd statement will be repeated and circulated in bar-room after bar-room.

At the summit of the mountain we took our seats again in Mr. Foss' wagon. He drives only on the first half of the road.

And now began a descent by comparison with which our descent of the day before had been child's play. The curves were not, perhaps, any sharper, the grades steeper, nor the roads narrower; but, instead of looking off into a deep canyon filled with trees, we looked off over bare precipices and slopes, into wide spaces, and it gave far more realization of danger. And we drove at a rate, I think, twice as rapid as we had driven on the other side of the mountain.

I have never been conscious of a sensation of terror. I do not know that it is possible for me to experience it. Certainly, at this time, I had only a sense of ecstacy of motion; but I thrilled with indignation at the recklessness of Mr. Foss driving. As we swung around the sharp curves the wagon fairly twisted and quivered with the suddenly interrupted momentum. Had a wheel given away, I think we must have been hurled hundreds of feet off from the road by the mere impetus of our rate of motion.

The horses were in full gallop, the leaders out of sight at every turn.

As we slackened up on a level place, a gentleman on the front seat said:

"The off leader's trace is down, Mr. Foss."

"Ah! yes," said Foss, who had not observed it. "That's nothing. I have run my horses down this hill with five traces hanging more than once."

But he jumped off and fastened the trace; and on we went.

Two weeks later Mr. Foss was again driving down this hill at his usual rate. A trace unfastened, hit the heels of a horse, and frightened him. The whole team became frightened and Foss lost all control of them.

"The first thing I knew," said a lady, who was sitting on the front seat, "I saw Mr. Foss dragged out of his seat and disappearing under the heels of the horses. I tried to hold a little boy, who was sitting with us, on to the seat; but the next thing I knew I was spinning through the air myself." This lady was on crutches for three weeks, with a dislocated knee. The little boy was terribly injured, and it was believed could not live. Several others of the passengers were severely hurt; Foss alone, by a most extraordinary and exasperating chance, escaping unharmed.

I give this incident here, for I wish to close my account of our trip to the Geysers by an earnest protest against the wicked risk of human life on this stage line from Calistoga.

Whether there is an equally great risk on the Healdsburg route to the Geysers I do not know. But I do not believe there are two men in the State of California who would drive six horses down precipices at full gallop, and boast of having done it with five traces hanging. It might be added, perhaps, that in no other State than California would a man be praised for doing such a thing.

## PITCHER PLANT.

We cordially recommend everybody who, next autumn, shall be regretfully searching amid nature's treasure-house for the wherewithal to cheer and enliven a long city winter, to do as we did last November, and fill a large pot with the common pitcher plant.

Who does not know it, standing ankle-deep in cool yellow mosses, and holding up to the sun its *amphorœ*-shaped leaves of maroon and green, each with its tiny reservoir of pellucid water? Who ever watched it without picturing Scarlet Tanager, or swamp black-bird, with orange-slashed velvet coat, lighting to drink, curving a glossy neck over the edge of the verdurous fountain, and making a picture vivid and fascinating? And the blossom—what is its charm? Is it a leaf in romantic mood seeking to be flower, or a flower of sedate disposition, longing for the

prose and repose of leaf-dom? Who knows —but who does not seek to guess?

It was with doubts and misgivings that we essayed the experiment of transplanting this free forester. "It can but perish if it go," we said, and we took its life in our hands and turned cityward. But soon we found that it had no idea of dying; in fact, and the testimony of others confirms the observation, it is the most satisfactory of wood-plants to bring to a fire and gas atmosphere. Water it demands and must have; water at the roots, standing water in its saucer, and a spoonful daily renewed in each cup, but, given that, it is content. Nothing can be prettier or more interesting than to watch the unfolding of the new leaves, from the tiny shoot to the slender spikes of bright green, and finally the full pitcher, with its streaks and mottlings of claret red. In some favored hands it has even been known to blossom! to blossom in early spring, three months before its time! And if that is not doing handsomely and as a vegetable should, we would like to know what is? To live is much. It is a favor which many a pet geranium, a beloved ivy, has refused us, turning its face to the wall and perishing in our very sight. To grow—to actually bring out leaves for us—is more, and earns a gratitude which no watering-pot, or syringing, or smoking with tobacco, or subsoil-ploughing with the blade of a paper-knife can fitly express. But when it comes to blossoming—to an absolute flower, fetched from nowhere, and given to ourselves personally by the parent plant, language fails! We can only lay our hands upon our heart in silent gratitude, and redouble attention, lest green fly or insidious scale creep in to harm or vex our benefactors.—*Scribner's Monthly.*

Selected.

## OUT OF THE DARKNESS.

Oh for one hour of shining,
Master Divine!
To cheer with its blessed beauty
This heart of mine.

Must *all* of the day be shadowed,
Dreary as night?
Is it only the blessed evening
That "shall be light?"

Are there no lands of Beulah
Along life's way?
Rests, where these pilgrim footsteps
Awhile may stay?

Is life but a time of toiling,
Trouble and tears?
And death the jubilee, ending
Its seventy years?

Are there seventy years of labor,
And all in vain?
Seventy years of weariness,
Doubt and pain?

Not so! O merciful Master!
This life of mine
Is linked in a holy mystery
To that of Thine.

None of its pain is needless,
Nor labor naught;
All of its future lieth
Within Thy thought.

Give me enough of shining
Thy face to see,
And know the manifold mercy
That leadeth me.

Or, if there *must* be darkness
And shadowed sun,
Give me the faith that prayeth,
"Thy will be done!"

Give me the trust that clingeth
Close to Thy hand;
The love that endureth all things
At Thy command.

Give me the perfect patience
That waits on Thee,
Until at last is finished
Thy work in me!

[From the Atlantic Monthly for September.]

## THE THREE BELLS.*

BY JOHN G. WHITTIER.

Beneath the low-hung night cloud
That raked her splintering mast
The good ship settled slowly,
The cruel leak gained fast.

Over the awful ocean
Her signal guns pealed out.
Dear God! was that thy answer
From the horror round about?

A voice came down the wild wind,
"Ho! ship ahoy!" its cry:
"Our stout Three Bells of Glasgow
Shall stand till daylight by!"

Hour after hour crept slowly,
Yet on the heaving swells
Tossed up and down the ship-lights,
The lights of the Three Bells!

And ship to ship made signals,
Man answered back to man,
While oft to cheer and hearten,
The Three Bells nearer ran;

And the captain from her taffrail
Sent down his hopeful cry,
"Take heart! Hold on!" he shouted,
"The Three Bells shall stand by!"

All night across the waters
The tossing lights shone clear;
All night from reeling taffrail
The Three Bells sent her cheer.

And when the dreary watches
Of storm and darkness passed,
Just as the wreck lurched under,
All souls were saved at last.

* Many readers will remember Captain Leighton of the English ship Three Bells, who, some years ago, rescued the crew of an American vessel sinking in mid-ocean. Unable to take them off in the storm and darkness, he kept by them until morning, running down often during the night, as near to them as he dared, and shouting to them through his trumpet, "Never fear! Hold on! I'll stand by you!"

Sail on, Three Bells, forever,
In grateful memory sail!
Ring on, Three Bells of rescue,
Above the wave and gale!

As thine, in night and tempest,
I hear the Master's cry.
And, tossing through the darkness,
The lights of God draw nigh!

From the Liberal Christian.

## THE BODY AND ITS RELATION TO THE SOUL.

There never was a greater perversion of the Gospel than that which makes this world and the people in it, their physical and their moral health, their virtue and their obedience to all God's laws, anything less than its precise and special object. It was to save the world that Christ lived and died. His attention was divided between men's bodies and souls, healing their sickness and curing their sins, now giving light to the physically blind and now light to the spiritually darkened, now food to the starving and the sick, now the bread of truth and the water of life to them that hungered and thirsted for righteousness. To save men's lives, not to destroy them, to make the world the abode of happy peace instead of cruel wars, the scene of well-regulated appetites and life-insuring moderation, in place of reckless passions and short-lived lusts; to establish justice and truth, mild government, social equality, domestic faithfulness, simple habits and tastes, charity, temperance, cleanliness—these were Jesus' more immediate aims. * * * He could not have promulgated principles and precepts better fitted to extend the length of human life, to make men happy and life wholesome and this world attractive and charming, than he has done in the Gospel. Probably no rules of longevity ever equalled the beatitudes, and if the great offices of life insurance took no policies except on truly Christian lives, their fortunes would be most speedily made.

As a rule, health and virtue, physical and moral well-being, are not separable, nor can they be dissociated. Of course there are numerous exceptions, but they are not worth considering in the rule. It is capable of absolute demonstration that neglect of the body is injury of the soul; that unhealthy communities are immoral communities; that the statistics of longevity and virtue accurately agree; that a high death-rate is a high vice-rate; that times of pestilence, violence and war are times also of moral degradation and spiritual indifference; that to render life stable and secure is to make virtue, order and piety abundant and firm.

No greater fallacy ever prevailed than the opinion that panic, pestilence, apprehension and uncertainty of life summon men to duty, create a wholesome fear of God, and induce preparation for death. They create, on the contrary, recklessness, intemperance and moral apathy, unhappiness, want and sorrow, when made the rule and habit of life. It is the occasional affliction falling like a passing cloud on a happy life; it is the exceptional adversity, the temporary grief, that benefits the soul, arouses thoughtfulness and chastens and elevates the heart. But prosperity, abundance, health, happiness are the great friends and upholders of virtue and piety. Those who, from age to age, ascribe the downfall of public morals to the growth of material prosperity, the increase of wealth, the diffusion of comfort and luxury, will one day be reckoned with the dreamers who anticipated the ruin of England from the substitution of machine-work for hand-labor, or from the passage of the Corn Laws. The more comforts you can secure to the people, the more do you increase their interest in order and peace, refine their manners, soften their sensibilities to moral considerations, and increase their amenableness to reason and duty. Is it the prosperous, the comfortable, the well-housed and well-clothed, the plenteously-fed and happily-situated half of a community of whose moral and spiritual condition we have least hope? If we could raise the other half to their level of comfort how comparatively easy would it be to moralize and religionize their hearts.

It seems to be a superstition of the pious that body and soul are natural foes—that what is good for one is bad for the other; that the interests of man, considered as a denizen of this world and as an heir of the next, are at war with each other. It is a terrible admission. Made in defense of spiritual interests it acts only as an ally of worldly ones. Teach men that body and soul cannot live in harmony, that they have separate policies and require treatment by incompatible rules; allow them to believe that morality and piety are sacrifices of the body to the soul, and you have given them a fatal reason for plunging into vices that destroy both. But persuade them, demonstrate to them that immorality and irreligion are sources of present as of future misery; that they are as wasteful of this world as of another, that God is the Ruler of the body and the soul, and that His laws are equally sacred over both; that He is just as anxious to make men happy now as at any future time, and just as ready to set up His kingdom here as anywhere, and you will then get the body on the side of the soul, and man's instinct of happiness on the side of morality and piety.

It is amazing what confusion exists in regard to the relation of matter and mind, and

how eagerly the world has separated theoretically what God has practically bound inseparably together. The materialism from which we suffer most is the gross blindness that allows the moral and spiritual welfare of men to be crushed under physical disadvantages. When bad air, crude food, crowded tenements, filthy gutters, or dust-laden atmosphere are suffered to brutalize thousands of human beings, to keep them in a state to desire and to require constant stimulants to debase their instincts of delicacy and their taste for virtue, to sow the seeds of early death or lingering disease and make life either burdensome or hateful; when such external conditions are found to promote cruelty, malignity, theft, and murder; when the schoolmaster and missionary return from such neighborhoods and tell us that you might as well send the dogs and horses to school or to preach the Gospel to the swine as to seek to educate and Christianize, by primer and catechism, these brutalized human beings, then it is that Materialism is wreaking her vengeance—then it is that we are fallen under her curse.

They are spiritual, not material, who try to correct these external conditions, who insist upon cleansing the neighborhood, neutralizing the poison, ventilating the chambers, improving the physical circumstances of these helpless thousands of degraded paupers as the first condition of exerting any more elevating influence over them. We hear of the uses of sickness, but great as they are, the uses of health are far greater. Life, not death, is the great teacher—health, not sickness, the great moralist. The world has got itself into a snarl of paradoxes on this whole subject, which makes the honest truth sound almost paradoxical and undevout. Let us no longer poetize over the wholesale destruction of infant life, or the beauty of early death, or the advantages of ill-health. We must bear what measure of these falls upon us without our fault with patience. But all violations of natural law, all loss of normal states of health, all bodily weakness and premature decay are evils to us, to society, to morality and religion—evils which God calls on us to resist and repair, both in our private sphere and by our influence as citizens, as men, and as Christians.

## THE STRUGGLE FOR LIFE IN THE VEGETABLE WORLD.

There is something in a tropical forest akin to the ocean in its effects on the mind. Man feels so completely his insignificance there, and the vastness of nature. A naturalist cannot help reflecting on the vegetable forces manifested on so grand a scale around him. A German traveller, Burmeister, has said that the contemplation of a Brazilian forest produced on him a painful impression, on account of the vegetation displaying a spirit of restless selfishness, eager emulation, and craftiness. He thought the softness, earnestness, and repose of European woodland scenery were far more pleasing, and that these formed one of the causes of the superior moral character of European nations.

In these tropical forests each plant and tree seems to be striving to outvie its fellow, struggling upwards towards light and air—branch and leaf, and stem—regardless of its neighbors. Parasitic plants are seen fastening with firm grip on others, making use of them with reckless indifference as instruments for their own advancement. Live and let live is clearly not the maxim taught in these wildernesses. There is one kind of parasitic tree, very common near Pará, which exhibits this feature in a very prominent manner. It is called the Sipo Matador, or the Murderer Liana. It belongs to the fig order, and has been described and figured by Von Martius in the Atlas to Spix and Martius' Travels. I observed many specimens. The base of its stem would be unable to bear the weight of the upper growth; it is obliged, therefore, to support itself on a tree of another species. In this it is not essentially different from other climbing trees and plants, but the way the matador sets about it is peculiar, and produces certainly a disagreeable impression. It springs up close to the tree on which it intends to fix itself, and the wood of its stem grows by spreading itself like a plastic mould over one side of the trunk of its supporter. It then puts forth, from each side, an arm-like branch, which grows rapidly, and looks as though a stream of sap were flowing and hardening as it went. This adheres closely to the trunk of the victim and the two arms meet on the opposite side and blend together. These arms are put forth at somewhat regular intervals in mounting upwards, and the victim, when its strangler is full-grown, becomes tightly clasped by a number of inflexible rings. These rings gradually grow larger as the Murderer flourishes, rearing its crown of foliage to the sky mingled with that of its neighbor, and in course of time they kill it by stopping the flow of its sap. The strange spectacle then remains of the selfish parasite clasping in its arms the lifeless and decaying body of its victim, which had been a help to its own growth. Its ends have been served—it has flowered and fruited, reproduced and disseminated its kind; and now, when the dead trunk moulders away, its own end approaches; its support is gone, and itself also falls.—*Bates.*

WOOL AND ALPACA.

The history of the Australian wool trade is very noteworthy. In 1793 it occurred to Captain John M'Arthur, then stationed with his regiment in Sydney, that the Australian climate was well adapted for the production of merino sheep; but the colony had nothing but an inferior Bengal breed, useful only for food, and there was great difficulty in obtaining any other. At length, in 1797, Captain M'Arthur conveyed to Sidney three rams and five ewes of pure merino stock, and, mixing with them seventy of the native sort, applied himself zealously to sheep-rearing. In 1803 he came to England, bringing with him samples of his wool, which he recommended both to a committee of cloth manufacturers and to the Government as being "in softness superior to many of the wools of Spain, and certainly equal in every valuable property to the very best procured from thence." Some fun was made about his "wool-gathering" theories; but his samples and his arguments gave satisfaction to competent judges, especially as Europe was then harrassed by Napoleon's wars, and there was constant risk of a stoppage of the supply derived from Spain. M'Arthur's modest request of a grant of 10,000 acres of grazing land to be assigned out of the unoccupied territory, with thirty convicts to serve as shepherds, was acceded to; and George III., who took a lively interest in the matter, gave him several fine merino sheep, chosen from his flock at Kew. He returned to Australia, and in 1807, when the little stock with which he had begun to work ten years before had increased to 4,000, he sent home his first bale of wool. During the next seven-and twenty years he rode his hobby steadily and with wonderful success. He died in 1834, worthily honored as "the father of the colony," and in that year the shipment of Australian wool to England—a great part of it drawn from his own great and well ordered sheep-runs—was nearly ten thousand times as great as that which he first made. He had plenty of followers. Squatters spread over vast tracts of New South Wales, Victoria, South Australia, and Tasmania, and, mightily enriching themselves, have succeeded in adding immeasurably to the wealth of the huge Australian commonwealth; while their produce has been of hardly less value to the mother country—and not to her alone. America now imports large supplies of Australian wool, all of which, till lately, were obtained by way of England, and spanned two-thirds of the globe in its transit, though now a shorter route, across the Pacific, is being established.

Another sort of wool comes to England from America, and has begun to be naturalized in Australia. The large alpaca sheep of Peru yields longer, softer, and more lustrus wool than any other animal of the tribe. Its softness and lustre made shrewd manufacturers anxious to use it; but the very length of the hair, sometimes extending even to forty-two inches, was an obstacle. The machinery commonly used by the woollen manufacturers was not fitted for it, and it was tangled and broken in the working. The few parcels brought to England were accordingly rejected, and, thrown away as useless, lay idle in the Liverpool warehouses till 1834, when Titus Salt—a young farmer, whose father was a woolstapler in Leeds, and who himself now settled in Bradford as a spinner—began to devise means for getting over the difficulty. One episode in his adventures is thus described: "a huge pile of dirty-looking sacks, filled with some fibrous material which bore a strong resemblance to superannuated horse-hair, or frowsy elongated wool, or anything else unpleasant and unattractive, was landed in Liverpool. When these queer-looking bales had first arrived, or by what vessel brought, or for what purpose intended, the very oldest warehouseman in Liverpool docks couldn't say. There had once been a rumor—a mere warehouseman's whisper—that the bales had been shipped from South America on spec., and consigned to the agency of C. W. and F. Foozle & Co. But even this seems to have been forgotten, and it was agreed upon by all hands, that the three hundred and odd sacks of nondescript hair-wool were a perfect nuisance. The rats appeared to be the only parties who at all approved of the importation, and to them it was the very finest investment for capital that had been known in Liverpool since their first ancestors had migrated thither. Well, those bales seemed likely to rot, or fall to the dust, or be bitten up for the particular use of family rats. Brokers wouldn't so much as look at them. Merchants would have nothing to say to them. Dealers couldn't make them out. Manufacturers shook their heads at the bare mention of them; while the agents of C. W. and F. Foozle & Co. looked at the bill of lading, and once spake to their head clerk about shipping them to South America again. One day—we won't care what day it was, or even what week or month it was, though things of far less consequence have been chronicled to the half minute—one day, a plain, business-looking young man, with an intelligent face, and quiet, reserved manner, was walking along through those same warehouses at Liverpool, when his eyes fell upon some of the superannuated horse-hair projecting from one of the ugly, dirty bales. Our friend took it up, looked at it, felt it,

smelt it, rubbed it, pulled it about; in fact, he did all but taste it, and he would have done that if it had suited his purpose—for he was 'Yorkshire.' Having held it up to the light, and held it away from the light, and held it in all sorts of positions, and and done all sorts of cruelties to it, as though it had been his most deadly enemy and he was feeling quite vindictive, he placed a handful or two in his pocket, and walked calmly away, evidently intending to put the stuff to some excruciating private tortures at home. What particular experiments he tried with this fibrous substance I am not exactly in a position to relate, nor does it much signify; but the sequel was, that the same quiet, business-looking man was seen to enter the office of C. W. and F. Foozle & Co., and ask for the head of the firm. He asked that portion of the house if he would accept eight pence per pound for the entire contents of the three hundred and odd frowsy, dirty bags of nondescript wool.

It was in 1835 that T. Salt made that purchase. He put it to such good use that in 1853 the imports of alpaca wool, chiefly for his own use, greatly exceeded 2,000,000 lbs.; and his business had become so large that in that year he built the famous Saltaire Mills, near Bradford, with a town around them able to hold five thousand workpeople. His new commodity found favor for ladies' dresses, umbrellas, and a dozen other useful articles, and the trade with Peru became so extensive that the Australians began to covet a share in it. In 1858, Charles Ledger carried 276 alpacas, llamas, and vecuñas to Sidney. The animals throve well in New South Wales, and already they furnish a considerable portion of the wool taken from those varieties of the sheep, and collected for the English market. —*The Friend.*

MUTUAL AID ASSOCIATION.

Stated Meeting on 2d day evening, 9th month 9th, at 8 o'clock, in Race Street Monthly Meeting Room.

ALFRED MORE, *Secretary.*

LIBRARY ASSOCIATION.

Committee of Management will meet in the Library Room on 4th day evening, 11th inst., at 8 o'clock.

J. M. ELLIS, *Clerk.*

CIRCULAR MEETINGS.

Committee of Philadelphia Quarterly Meeting will meet on 6th day afternoon, 9th month 13th, at 4 o'clock, at Race Street Meeting-house.

WM. EYRE, *Clerk.*

AN adjourned meeting of "Friends' Indian Aid Association of Philadelphia," will be held in the Library Room of the Meeting House, Fifteenth and Race Streets, on 4th day, 11th of 9th month.

S. R. WALTER, *Secretary.*

## ITEMS.

THE GIPSY CONFERENCE.—The pretty little town of Cannstadt, near Stuttgardt, in the kingdom of Wurtemberg, was lately the scene of one of the most extraordinary gatherings that have been assembled for years. The meeting of the great Parliament of gipsies or Bohemians opened, and the deliberations continued from day to day. The president was Joseph Reinhard, now remarkable as having attained the great age of ninety-eight, and the meeting consisted of delegates from all the tribes of gipsies scattered throughout Europe. Here were represented the Gitanos of Spain, the Cignani of Italy, the Zigeuner of Russia, and our own familiar but rather unpopular tribe of gipsies. The Parliament is a septennial one, and its deliberations are directed to further the interests of this nomad race, whose members are to be found in every part of the globe. It has been known for a long time that this parliament would hold its deliberations at Cannstadt, and as the institutions and even the origin of gipsies form a subject of great interest to *savants*, the different towns of Wurtemberg poured into the little village quite a crowd of antiquaries, philosophers, and inquiring tourists.—*Leisure Hour.*

THE *Medical and Surgical Journal* gives the following: "The 'Peculiar People,' a sect of English religious fanatics, are giving great trouble to the medical and civil authorities of London. These people believe that as disease comes by Divine interposition, so also must the cure be by superhuman means; and they depend, therefore, on the laying on of their elders' hands for treatment, ignoring all medical aid and refusing to summon it. This sort of thing works ill for all concerned. The patients die in spite of the imposition of hands; and, what is of greater concern to the London public generally, small-pox is found to take advantage of the 'peculiar' mode of treatment and to spread rapidly. In consequence of this, it has been found necessary for the general safety to institute legal proceedings, and two of the sect have been indicted for manslaughter in cases where their children died of small-pox, no physician having been summoned."

THE following act was passed by the recent Legislature of Maine, and has become a law:

"That any landholder in this State who shall plant or set apart any cleared lands, or lands from which the primitive forest shall have been removed, for the growth and production of forest-trees, within ten years after the passage of this act, and shall successfully grow and cultivate the same for three years, the trees being not less in number than two thousand on each acre, and well distributed over the same, then on application of the owner or occupant of such lands to the assessors of the town in which the same is situated, and is so successfully cultivated or set apart to forest-trees, and at the time of such application shall file with said assessors, a correct plat of such lands, with description of their location, and setting forth all the facts in relation to the growth and cultivation of said grove of trees, or incipient forest, the same shall be exempt from taxation for twenty years thereafter; provided such grove or plantation of trees shall during that period be kept alive and in a thriving condition."

THE Chicago public library has done remarkably well both in donations and subscription, and will be able to spend $35,000 for books during the coming year, while the contributions already received and still coming in will make it a fine collection.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXIX. PHILADELPHIA, NINTH MONTH 14, 1872. No. 29.

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

George Whitehead ..... 449
The Society of Friends, No. 1 ..... 451
Ohio Yearly Meeting ..... 453
Influence of Home Life ..... 454
Scraps from Unpublished Letters ..... 455
EDITORIAL ..... 456
MARRIAGES ..... 459
OBITUARIES ..... 459
The Calaveras Big Tree ..... 459
POETRY—Spring and Summer—Seed-Time and Harvest ..... 462
The Feast of Juggernaut ..... 462
Review of the Weather, Etc ..... 463
Notices ..... 464
ITEMS ..... 464

From "Early Westmorland and Cumberland Friends."

## GEORGE WHITEHEAD.

(Concluded from page 434.)

The second part of the "Christian Progress" begins with the Restoration. In our account of George Fox, we stated that Quakers then ceased for a brief space to be persecuted. This cessation lasted only for a few months; for so long the King adhered to his declaration of religious liberty, written at Breda; and then, in consequence of the plot of the Fifth-Monarchy-Men, a severe proclamation was issued against Aabaptists, Quakers, and Fifth-Monarchy-Men. Under this, great persecution raged. Whitehead was not long in being again committed to prison. On this occasion he was confined in the Vice, a hole, without a chimney, in the Castle-wall of Norwich. Here four of them spent the winter without a fire, except the luxury of a little charcoal, at the risk of suffocation. Whitehead was brought up before Judge Wadham Wyndham, at Thetford assizes, and indicted for refusing to take the oath of allegiance. Whitehead would not plead, and fruitlessly addressed the Judge, who had, however, in the words, "'Take him away, jailor,' an argument that could not be disputed." He was sent back to Norwich, but got his release in March, 1661, under a royal proclamation, after sixteen weeks' confinement. In that same year, a very severe Act was framed by the Legislature against Quakers; while it was in committee, George Whitehead, Richard Hubberthorne, and Edward Burrough, appeared against it before the Committee, and afterwards before the House, which they addressed from the bar with sound and practical arguments, which had no effect, for the bill passed: it prohibited all meetings of more than five Quakers, under heavy penalties. Under this Act, their meetings in London were broken up by the trained bands, and the three we have mentioned sent to Newgate, where Hubberthorne and Burrough sank and died under the hardships of their confinement. Newgate was then divided into two sides, Chapel side and Justice Hall side. On the latter side the richer prisoners were kept. The chief persecutor of Friends in London was Alderman Sir Richard Brown. After being released from Newgate, Whitehead was again arrested at a meeting held at Horsleydown, and committed, after a skilful defence made by himself, by the Surrey justices, to White Lion Prison, in Southwark. So persecuted, indeed, was the Society at this time, that Whitehead writes that he always took his nightcap in his pocket when he went to a meeting, for fear he should be carried off from it to prison. To relate all the occasions on which he was sent to prison, is impossible. While in White Lion Prison, Whitehead, in 1663, was taken to Whitehall, and charged with being accessory to the dangerous plot of the Westmoreland fanatics,

under Captain Atkinson, of Mallerstang, known as the "Kipper Rigg Plot." He was examined, but the charge against him was dropped, and he heard no more of it.

Whitehead was in London during the plague, and also during the great fire, and gives, in the "Christian Progress," accounts of both. The Bull and Mouth, the Society's original place of meeting in London, was destroyed by the fire. They had also meeting places at the Peel, in St. John's Street, Westminster; at Horsleydown, in Southward; at Ratcliff; at Devonshire House, in Bishopsgate; and at a place called Old Buildings. After the fire they built a place in White-Hart Court, Grace-church Street. The climax, perhaps, of the sufferings of the Society, was an Order in Council to Sir Christopher Wren, to pull down their meeting house at Horsleydown, which was done; and, when the Friends met on the spot where it had been, they were dispersed, in a very barbarous manner, by foot and horse soldiers.

After twelve years of persecution, lasting from 1660 to 1672, a Declaration of Indulgence to Dissenters was published. Under this, the Society had some rest; but an immense number, over four hundred of its members were actually in prison. Whitehead, with two others, attended at the Council Chamber, and addressed the King on their behalf, and got a promise of a pardon from him. This pardon Whitehead carried through, though he had great difficulties with the law officers, and others, both over law points and over fees. It was, too, no easy matter to get so bulky a document as a pardon for four hundred people shown to all the sheriffs in England; but, by Whitehead's legal knowledge and ingenuity, all difficulties were surmounted.

The Declaration of Indulgence was withdrawn in 1674, and persecution again commenced; but the King, in 1679, on Whitehead's application, in some degree mitigated it. Whitehead and two other Friends, introduced by William Chiffins, had an interview on the subject with the King, in his closet. Whitehead believed that the King was really touched in conscience by his representations, and that his natural inclinations against persecution, and for liberty of conscience, were frustrated by those around him. In March, 1679, Whitehead and a Friend named Burr, were sent to prison at Norwich. Over a hundred pages of the "Christian Progress" are taken up with an account of the legal, or rather illegal, proceedings against them; but we need hardly go into them. Whitehead argued his own case with unusual ability, displaying great knowledge of law and legal precedents; But he and Burr did not get their release until July, 1680.

About the time of their release, the Long Parliament had, by changes in its constitution, altered in disposition, and become mercifully inclined towards the Society of Friends. A Committee was appointed to consider their case; and Whitehead, William Penn, and others, were examined before it. Bills were brought in for their relief, but the dissolution stopped their progress. Sir Christopher Musgrave, of Edenhall, in Cumberland, the Tory leader, and a zealous Church of England man, used strong language over these bills, advocating, much to Whitehead's surprise, that toleration should be exhibited to Friends. Another bill, with the same object, miscarried in the next Parliament, being either designedly mislaid, or else stolen, when it should have been presented for the royal assent.

Whitehead at this time appears to have become the leader of the Society, and its official mouth-piece. We find him, on several occasions, going to the King, and asking for toleration and mercy on behalf of the Society, over a thousand of whose members were, *circa* 1684 or 1685, in various prisons. On one occasion, he addressed the King in Council, being, by royal permission, covered. On other occasions, the difficulty of the hats was easily got over: once he had an audience with the King in Hampton Park, when an usher gently removed Whitehead's hat, and hung it upon the park palings. The King always received Whitehead with readiness, and occasionally discussed with him the practices of not uncovering the head, and of using Thee and Thou, which, the King maintained, was affectation. Up to the end of this reign, Whitehead continued to be fined for preaching, and the fines were taken by levies on his goods.

With the reign of James II, a new era commenced for the Society of Friends. Whitehead lost no time in making personal application to the new monarch, and found him ready to grant almost all he was asked. He issued his warrant for a release of all Friends in prison, so far as he could by law. He appointed a Commission to question and examine the common informers, in London and Middlesex, against the Society. Under it, the tables were effectually turned, and some of those gentry were punished for perjury. In the conversations the King had with Whitehead, he was, no doubt, fishing for the Society's votes at the elections; indeed, he almost said as much, for he advised what manner of men they should vote for. He also assured Whitehead that he himself had always been for liberty of conscience. The famous Declaration of Indulgence which James II issued was as great a boon to the Friends as to the Papists, and after it we can gather

ttle more from Whitehead's Journal. The Christian Progress" jumps from the reign ' James II to that of William III, affording ) clue as to what the Society thought of the ıange of Government. It, indeed, becomes ry meagre in the information it gives; but Vhitehead was growing in years, and the cessa- on of persecution made his days less eventful. Ve find Whitehead, after the Restoration, tending the House of Commons, and speak- g before a Committee, or at the bar, in fa or of measures advantageous to the Society. e also headed a deputation to William III., discuss the payment of tithes and the king of oaths, and so impressed the King, at, as Whitehead was afterwards told, he mself maintained the deputation's honesty argument with some of his lords. During is reign, Whitehead, by strenuous exertions, ocured the passing of an Act, by which iends might affirm, instead of having to ear. To get this bill through, he himself w and interviewed most of its opponents, and l his best to disarm their opposition. All life Whitehead continued to keep a close tch over all Parliamentary bills that might ect the Society, and by his exertions se red considerable alleviations for it. When ter the Great was in England, Whitehead ded a deputation to him, with an address, they did not obtain an interview. The hristian Progress" closes in 1711, when itehead was about seventy-four.

n 1714, he attended with an address from Society to King George I., on his acces- to the throne, and, after the presentation he address, made a congratulatory speech im. He also had an interview with the ce of Wales, by whom he was very kind- received. In 1715, after the suppression he rebellion, and again in 1716, he pre- ed congratulatory addresses to the King. n in his eighty-sixth year, he employed pen, and produced a small treatise, called n Epistle to our Christian Friends."

eorge Whitehead died in 1722–'3, aged ty-seven, and was buried in that *Campus* of Dissent, Bunhill Fields. For long ept a grocer's shop in London. He was e married, first, in 1670, to a widow, e Downer, who died in 1686. In 1688, arried Ann Goddard, who kept a shop Vhitechapel, and was daughter of Cap- Richard Goddard, a clothier, of Read- Whitehead had no children.

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Whether thralled or exiled,
Whether poor or rich thou be,
Whether praised or reviled,
Not a rush it is to thee:
This nor that thy rest doth win thee,
But the mind that is within thee.

*ier*, 1632.

For Friends' Intelligencer.

## THE SOCIETY OF FRIENDS. NO. I.

### STATE OF THE SOCIETY.

We are accustomed to speak of the subjects brought up by the periodical answering of the queries laid down in the discipline of the several Yearly Meetings as the *state of Society*, embracing the attendance of meetings and the maintenance of the several practical testimonies which the queries embrace. There is in this connection, coming up from time to time, a subject which has long been one of anxious concern: the lack of interest in Society affairs apparent among a large proportion of members, shown by the gradual decline of many meetings, the actual discontinuance of some, and the diminution of numbers generally.

However distasteful this topic may be, it presents a question which, under the solemn duty resting upon the active men and women of the present generation among Friends, *must be met* fairly and fully. The obligation we owe to our posterity and to the cause of truth requires this of us. A brief review and comparison of the state of things existing among those claiming to be Friends, at the present time and at some former periods, will serve to show the need there is for earnest inquiry as to the cause of existing deficiencies and the proper remedies.

The number of Friends in England toward the close of the seventeenth century, has been estimated at 60,000, or about one in one hundred and thirty of the population. Estimates made within a few years past fix the number at about 14,000, or one in eleven hundred of the population.

In the United States there has also been a declension everywhere among those bearing the name of Friends, except in one or more of the Western Orthodox Yearly Meetings, where recently there has been an increase, accompanied, however, as the writer ventures to suggest, by a virtual abandonment of the religion of Friends. In the Yearly Meeting of Orthodox Friends of Philadelphia, according to their own account, there were laid down from 1830 to 1868 thirty per cent. of their meetings, and in numbers there was a decline from 1839 to 1868 of forty-two per cent.

In the Yearly Meeting of Friends of Philadelphia, there has been a decline of about one-fifth in numbers since the separation of 1827, while, in the same time, the general population has more than doubled. And yet the decline has not been so much in numbers as in interest, as manifested in regard to the attendance of meetings, and participation in Society affairs—leaving out of view for the present the interest that has recently been

created by the introduction in many places of First-day schools and other movements not recognized by the regular organizations.

The subject of the gradual but uniform diminution of the numbers and relative influence of Friends everywhere during the last century has been one of much anxiety, not only to Friends themselves, but to others who are sensible of the beneficent influence they have in time past exerted, and might still exert, upon the world around them.

This decline having gone steadily on from year to year, and for several generations, there arises something more than a presumption that Friends are themselves either unable to fathom the cause, or have thus far been incapable of applying a remedy, else they would not have suffered this state of things so long to continue. In any view that may be taken it is a question of very great importance and much difficulty, and requires for its solution a thorough and careful analysis and study of the nature of the religion professed by Friends, and a fearless and exhaustive inquiry as to how far and faithfully the present action of the Society accords with its true principles and enlightened reason. The investigation, like the probe and knife of the surgeon, guided by intelligence and a resolute hand, must proceed regularly and systematically to the root of the disease, regardless alike of ill judged remonstrances and incidental but unavoidable wounds which form part of the healing process.

This subject has excited more interest perhaps in England than it has in this country. About twelve years ago, a prize was there offered for the best essay upon it, certain named persons to be the judges. The announcement was published in the newspapers at the time in the following terms:

"SOCIETY OF FRIENDS—PRIZE ESSAY.

"A gentleman who laments that, notwithstanding the population of the United Kingdom has more than doubled itself in the last fifty years, the Society of Friends is less in number than at the beginning of the century; and who believes that the Society at one time bore a powerful witness to the world concerning some of the errors to which it is most prone, and some of the truths which are the most necessary to it; and that this witness has been gradually becoming more and more feeble, is anxious to obtain light respecting the causes of this change. He offers a prize of one hundred guineas for the best essay that shall be written on the subject, and a prize of fifty guineas for the one next in merit. He has asked three gentlemen, not members of the Society of Friends, to pronounce judgment on the essays, which shall be sent to them. They have all some acquaintance with the history of the Society of Friends, and some interest in its existing members; and as they are likely to regard the subject from different points of view, he trusts that their decision will be impartial; that they will not expect to find their own opinions represented in the essays; and that they will choose the one which exhibits most thought and Christian earnestness, whether it is favorable or unfavorable to the Society, whether it refers the diminution of its influence to degeneracy, to something wrong in the original constitution of the body, to the rules which it has adopted for its government, or to some extraneous cause."

In response to this offer, many essays were written of greater or less merit, some in this country, but mostly in England, and a number of them were printed. It is not important to the purpose for which they are here referred to, which essays drew the prizes. Some of them contained many very pertinent and practical suggestions as to the causes of the low state of Friends in England, and the reforms which were needed, and much might be drawn from them that, with an intelligent application, would be of great value to Friends everywhere. They are particularly valuable as coming from persons who, whether members of the Society of Friends or not, wrote from an independent standpoint, and their criticisms are of a character which it is rare for any religious society to have the benefit of. It is proposed to make from time to time some selections from these essays.

Before proceeding, however, to an examination of the causes of the existing state of things, in connection with which it is designed to quote the essays before referred to, it is important to determine as far as can be some preliminary points which may serve as landmarks in the course of our investigation. The causes of the decline of Friends, whatever they may be, are either fundamental or superficial in their character. The defect lies either in the essential principles of the Society, or in the administration of its disciplinary affairs. All must admit that it is mainly one or the other. If the difficulty is fundamental, rendering the Society valueless as to the religious requirements of the present day, then, having survived the period of its usefulness, it had better disband. If there are any who take that view there can be no controversy with them except as to its correctness, and this it is not proposed to discuss. All who are unwilling, as is the writer, to admit the existence of any radical defect in the *principles* of the Society rightly understood, *must of necessity* concede that there is *something wrong* as to the conduct and management of Society affairs, or in the conduct and practices of the members, which ever way we may express it, of the present and one or two former generations. In other words, the causes of the decline of Friends, and consequently the proper remedies, are to be found in, and are confined to those matters which are the subjects of human wisdom, and in regard to which we are to exercise the faculty of reason, aided by observation and experience, and the ready promptings of

mon sense, guided and directed as our conduct should be, in all important matters, by the light of Divine Truth.

On this preliminary point, as well as the main question, the language of *Samuel Fothergill*, the writer of one of the essays before mentioned, may be appropriately introduced. He says: "The weak point, whatever it is, cannot be on the part of the great Master who raised them (Friends) up, and thrust them out; nor of the Holy Spirit, the Guide, the Comforter, who is pledged to abide with His people forever; nor of the Book of books, for that is able as ever to make wise unto salvation. In short, the failure must be *in that part of the fabric which man has constructed.* Individual unfaithfulness, the favorite outcry of the Friends—though, alas! too common—will not explain the state of things. That unfaithfulness itself must have an adequate cause." And to this may be added a line from another of the writers aforesaid, W. C. Westlake, who says, "The Friends are not degenerate in *principles*, but in *practices.*"

It is important to keep in view the point we have been endeavoring to make clear, that the fault is in those matters which are the proper subjects for the exercise of common intelligence in the adaptation of means to ends, and the variation of modes and forms to meet the ever changing exigencies of human Society, and not in *principles* which do not change. This is important because in the one case the deficiency is brought home to ourselves individually and a more searching inquiry is demanded and greater freedom of criticism admissible than in the other.

Another material point is to be deduced from the nature, or from the locality, so to speak, of the causes of declension, whatever they may be, and that is, that as they do not affect the principles of the Society, so no departure from or modification of any essential principle is needed in the way of remedy.

T. H. S.

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For Friends' Intelligencer.

## OHIO YEARLY MEETING.

The meeting of Ministers and Elders of Ohio Yearly Meeting convened at Mount Pleasant on seventh-day the 24th instant, and was attended by several Friends of a neighboring Yearly Meeting. A deep feeling seemed to spread over the meeting, and some of the Ministers were baptized into a sense of the condition, and enabled to portray in clear and emphatic language the only way of engagement from the thraldom that must ensue from a lack of obedience to the requirements of the law of love. After the accomplishment of the usual business of the first sitting the meeting adjourned to fourth-day morning, the 28th instant, at 8 o'clock.

On first-day, two large, solemn and interesting meetings were held in the Yearly Meeting-house, attended by many persons not in membership with us, who seemed gladly to receive the truth as livingly portrayed by some in attendance with us. I think it may be truly said that we have seldom, if ever, had more solemn and interesting public meetings than on these occasions. It was evident that many had come with a higher and holier motive than merely to see and hear, and had brought with them a portion of that celestial love ready to be quickened into newness of life by the gospel power with which some of the servants were eminently endued.

On second-day, at 10 o'clock, the business session of the Yearly Meeting convened. A solemn covering overspread the body, which was largely composed of those in the younger and middle walks of life. The solid deportment and deep attention of these clearly manifested the concern of their hearts. Much valuable counsel was given, which seemed to find a response in the minds of even the very young. The usual business of reading the minutes of Friends in attendance with us from other Yearly Meetings, the reading of three of the Epistles received, and the appointment of committees, etc., occupied the session.

On third-day morning a covering of Divine love was sensibly felt by many minds. Beautiful and touching testimonies to a pure and innocent life directed to the little boys, and those in the younger walks of life, was the early exercise of the session. After which the two remaining Epistles were read. The state of society was then entered into, and a deep feeling pervaded the minds of at least some Friends, that those pure and righteous testimonies given to us as a people to bear should be carried out in the true spirit that prompted them in the beginning. That no form or appearance, however specious it might be, could answer the end without a firm reliance upon that inward and spiritual light to which every rational mind is called. The answers to the queries denoted deficiencies, and particularly in the attendance of our mid-week meetings, which appear to be much neglected by many.

On fourth-day morning, the adjourned session of the meeting of Ministers and Elders convened. A feeling of deep solicitude was felt by many for upright walking and heartfelt dedication of the members of this body; much counsel and admonition were given. After the adjournment of this meeting, the public meeting for worship was held at 10 o'clock, which was solemn and orderly, and

was felt to be owned by the Great Head of the Church. Beautiful illustrations from the Jewish Record, as also from other portions of the Scriptures, were rendered, setting forth that the dispensations of the all-wise Father to his children were similar in all ages, and to all races of men, and that these dispensations in all time have rested upon the fullfilment of the law of love and obedience to Divine requirings. In the afternoon a joint session of men and women Friends was held for the purpose of considering the report of the committee on the Indian Concern. Great attention was paid to the report and the accompanying documents, and much interest manifested in the cause.

On fifth-day at 10 o'clock, the closing session of the meeting convened, and continued until near 3 o'clock in the afternoon; many subjects were considered and disposed of, after which the meeting closed under a feeling of concern for the preservation of its members in the bond of true brotherhood.

*8th mo. 30th*, 1872. S. S. T.

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MANY a discouraged mother folds her tired hands at night, and feels as if she had, after all, done nothing, although she has not spent an idle moment since she rose. Is it nothing that your helpless little children have had some one to come to with all their childish griefs and joys? Is it nothing that your husband feels "safe" when he is away to his business, because your careful hand directs everything at home? Is it nothing when his business is over, that he has the blessed refuge of home, which you have done your best to brighten and refine? Oh! weary and faithful mother, you little know your power when you say, "I have done nothing." There is a book in which a fairer record than this is written over against your name.—*Extract.*

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### INFLUENCE OF HOME LIFE.

Of the various social influences by which we are surrounded, and which combine to form our characters and direct our lives, there is none so potent and perpetual as that of the family home. All others work irregularly, or at intervals, or at some special part of life; but this operates silently, steadily and powerfully on every individual from the cradle to the grave. In the earliest and most impressible years of life it has no rival; in things large and small, important and trivial, in looks, tones and gestures, in the daily details of conduct, in the mental attitude, in moral standards of duty, its influence is unbounded. The youth, who, on emerging from his home into a more individual life, fancies that he is now free from its influence, is greatly mistaken. It clings so closely to him that no effort can ever shake it off, no counter-influence can ever destroy it; it asserts itself in all his habits of thought and action, in his principles, his tastes, his choices. Into the new home life, which probably awaits him, he carries the tendencies of the old, and thus perpetuates them to future generations, while he is himself again insensibly, but powerfully worked upon by the new elements which surround him, and which continue to sway him through his entire life.

It is strange that an influence at once so powerful and enduring, so deep-rooted and so wide-spread, and one to which every individual is constantly contributing his share for good or for evil, should not obtain more serious consideration and systematic control than it generally does. Great care is taken to prepare youth of both sexes for business and society, to instill knowledge that shall fit them for gaining a livelihood, and accomplishments that shall render them attractive; but for the special duties and responsibilities which await them as guardians of home life there is scarcely any educational provision made. Of all the functions of social life none is more difficult, more complex, more vital to human welfare, and yet more generally overlooked in every system, even that of self-culture. Crude and hasty conclusions, momentary impulses, dictates of sudden feeling or passion too often rule the home life instead of well reasoned out convictions, definite principles, and carefully adjusted methods. Not that we would see home life robbed of one particle of its sweet and even fresh naturalness, or squared by rule and law until it becomes a painful scene of artificial restraints. The domestic fireside that is not animated by love and warmed by noble and generous impulses, is cold and cheerless indeed, and deserves not the name of home. No wise methods, no system however excellent, can atone for the absence of the full, rich and tender affection which is the very soul of the family home. But the highest love, that which desires above all things the best welfare of its object, cannot be content with simply loving and being loved. It must lead to thought, study, and plan, it must welcome arduous exertion and continual self-sacrifice, it must sink itself and its own needs in the earnest effort wisely and intelligently to bless its object.

There is a general feeling, especially among men, that home is rather a place for rest and comfort than for exertion and sacrifice. It is not unnatural that he who has been engaged in patient toil of any kind throughout the day, should turn with joy to a peaceful and happy home, hoping there to find sol-

and refreshment. But if this be the only or even the main idea of the domestic hearth, it will be inadequate to fulfil even its own requirements. The duties and responsibilities of a home well fulfilled are the essence of all its happiness, and he will look in vain for domestic joy or even rest, who is not ready to sacrifice both, when necessary for the happiness and welfare of his family. A curious sermon was once preached from the suggestive text, "And David returned to *bless* his household," enumerating the various motives and intents of the heads of families as they return from their daily business to their various homes, and contrasting them with those of the Psalmist.

Still more does the well-being of the family home depend on the character and aims of the wife and mother. She who prefers the gratification of her own tastes to the happiness or interests of her household, can neither give nor receive the blessings of domestic joy. It matters not what those tastes may be—whether for dress or show, or luxury or ease, or fashion or excitement of any kind—if she does not hold them in subservience to the welfare of those under her roof, they will prove the ruin of the family home. If there is any spot on earth where love and truth should reign—where selfishness should be crushed, and kindly efforts for the interests of others should be put forth with wisdom and discretion, it is in the family. Each member has in his or her possession the keeping of a vast amount of good. If it is dealt out with a generous and self-sacrificing hand, it will multiply in ten-fold blessings upon all; if it is withheld, it will dry up and wither in the selfish grasp. Let parents and children, brothers and sisters strive to become as familiar with the hearts and feelings of one another as they now are with their countenances; to appreciate the desires, aims and hopes that animate each other, so as to be able to give intelligently the sympathy and aid and counsel that shall bind each to each in complete and happy unison.

On nothing is the welfare of a nation more dependent than on the character of its family homes. In proportion as they are lightly esteemed is the government feeble or tyrannical, and the nation, as that of France, continually disorganizing; and could we see an utterly homeless community, there we should also find either anarchy or despotism. It is incalculable to how great an extent a wise and affectionate family discipline supersedes the necessity for the penalties of the law, gives good and honorable citizens to the community, and prepares men and women for the varied and complex duties of life which await them.—*Public Ledger.*

CHRISTIAN PERFECTION is the perfection of love, of desire, of effort—not the climax of attainment. A man can never be too righteous to grow; not until a cedar can be too healthy and strong to grow—too full of sap to put forth a new bud, expand a new leaf, start out a new bough, fashion a new cone, and enlarge its own trunk.—*Alexander Clark.*

## Scraps

### FROM UNPUBLISHED LETTERS.

My time has been more fully occupied this year than ever, but I have been favored with a quiet mind most of the time, and have rested in faith and peace upon the love and wisdom of our Heavenly Father.

Thou makes one remark in thy letter that I wish to allude to. Thou speaks of ministers speaking to relieve their own minds, and to find peace. I have often thought that however burdened their minds might be, *that* as a motive was a selfish one, and well calculated to neutralize the valuable effect of their services upon the audience. If they feel a living ardent concern for the souls of those addressed—a Christ-like yearning to lead them in the way of salvation, selfish motives, even of peace to their own minds, seem to me to be precluded.

I cannot help longing for more evidence of Christ-like action, feeling and power, among the "Christians" of this intelligent age. I believe the world, as a mass, moves onward and upward, and counting by generations, it is, perhaps, even a grand progress; but do we, as professors of the purest and most refined "theory" of religion, keep pace with this progress, and stand as near the forefront as in the earlier days of our Society? I am not one that mourns for the "good old days." I believe the days are better now than in any previous period since the decline into the dark middle-ages, but I do feel that while the average is better, and the "masses" in and out of our Society are better, and living on a higher plane, yet those who "walk with God," and become self sacrificing, powerful preachers of His word, seem to be fewer in proportion to the numbers and the opportunities now than then. I do not forget the hundreds who are quietly devoting their lives to the good of humanity here and there throughout the world. They are indeed the preachers of righteousness—oftentimes humble, God-loving, man-loving disciples. I believe that if the heart is kept right God will make a way for all the true and valuable service that He

finds for us to do ; but the greatness of the field and the ripeness of the harvest oppress me in view of the fewness of the deeply and livingly exercised laborers.

Rest assured there is in my heart for thy husband and thyself, a feeling that prompts a daily remembrance, with the earnest desire that you may fill your allotted spheres with the dignity and humility becoming the Christian.

The Good Hand is ever near to support you and to enable you "to bear the cross and despise the shame," whenever that shall be required by your Divine Teacher. Blessed thought! Our Heavenly Father does not lead His children into paths not blessed with His own saving presence, but "when He puts forth, He goes before and His reward is with Him." As a shepherd, He gently leads the young and tender of His flock ; but as they grow their strength is to be increased by the exercise of the powers with which they have been furnished. Precious friends, keep near your Heavenly Guide, and all will be well.

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 14, 1872.

THE SOCIETY OF FRIENDS.—We commence in this number a series of essays under this title, by T. H. S. We published in a former volume a few essays by him, containing some of the views he now proposes to present more fully, as they have matured into convictions. While recognizing an earnest religious concern on the part of the writer, and uniting with him in regard to *some* of the causes of declension in our Society, we yet are not prepared to endorse all his views. Relying, however, on what we know of his spirit, his love for the Society of which he is a member, and his respect for its testimonies, we have no fear that the investigation he proposes to enter into will do harm to any vital principle. The Society of Friends above all others should court investigation into its principles and testimonies. As a means of disseminating them, this stands next in importance to living them out in daily practice ; and if, as a Society, we have unconsciously slidden into modes of thought or customs that obstruct the growth and spread of that vital principle we make profession of, let us welcome the shaking which will remove it out of the way, having full confidence that that which cannot be shaken will remain. T. H. S. says, in his note to us: "This work is undertaken from a sense of duty that has impressed me for several years, and I desire the responsibility of it to rest entirely upon me. I shall not think it out of place if you prefer to disclaim any responsibility on your part. I think this is a position that readers now can generally understand."

"While several of the first articles will present what may seem a discouraging view, I think the whole will not appear so to our branch of the Society."

"EAST HAMBURG FRIENDS' INSTITUTE."—From a pamphlet with which we have been furnished, we learn that this Institute is being fairly patronized by Friends and others, having had under its care during the past year 67 pupils in the boys' and 60 in the girls' department. "It is pleasantly situated in the thriving and healthy village of East Hamburg, ten miles south east from Buffalo," with which there is communication by a daily line of stages, thus rendering the situation, though retired, easy of access. The Institution has a Board of twelve Managers, the majority of whom are members of the Society of Friends. Their design is not to make it a sectarian school, but "to surround the children with the practical workings of the Society, which lead to a high and pure morality."

To accommodate a class of students who can attend only during the winter, there will be a reorganization of classes at the middle of the Fall term, which occurs about the 1st of the Eleventh month—giving a term of twenty weeks to the close of the Winter term. For further particulars address, Isaac Baker, Superintendent, East Hamburg, Erie Co. N. Y.

THE INTERNATIONAL PENITENTIARY CONGRESS.—We have delayed a notice of the proceedings of this assembly, which met in London on the 3d of Seventh month, and continued its sessions until the 13th, in the hope of obtaining a *full* account of its movements.

The *National Standard* of this month con

tains "a summary of the prevailing topics" in the form of 24 propositions. Our limited space is not adapted to so long an article, but we will endeavor to make an abstract that will furnish our readers with such parts as appeared to us of the most importance in the administration of prison discipline and the reformation of criminals.

"There was a large attendance of delegates from nearly all the civilized nations of the world, and the discussions covered a wide range of topics." The treatment of criminals was largely entered into—the great object being the moral regeneration of the prisoner, which would be also the best guaranty of the public security against a repetition of crime.

"In the prison, as in free society, there must be the stimulus of some personal advantage accruing from the prisoner's efforts. Giving prisoners an interest in their industry and good conduct tends to give them beneficial thoughts and habits; and what no severity of punishment will enforce, a moderate personal interest will readily obtain."

In criminal treatment moral forces should be relied upon with as little admixture of physical force as may be, the object being to make upright and industrious *freemen* rather than orderly and obedient *prisoners*. Brute force may make good prisoners; moral training alone will make good citizens.

"Nevertheless, unsuitable indulgence is as pernicious as unsuitable severity, the true principle being to place the prisoner in a position of stern adversity, from which he must work his way out by his own exertions, that is, by diligent labor and a constant course of voluntary self-command and self-denial. As a rule, reformation can be attained only through a severe training. It is in a benevolent adversity, whether in the freedom of ordinary life or the servitude of the prison, that all the manly virtues are born and nurtured. It is easy enough for a bad man to put up with a little more degradation, a little more contumely, a few more blows or harsh restrictions; but to set his shoulder to the wheel, to command his temper, his appetites, his self-indulgent propensities, to struggle steadily out of his position—and all voluntarily, all from an inward impulse, stimulated by a moral necessity—this is a harder task, a far heavier imposition. Yet it is just this training that a right prison discipline must exact.

"It is essential to a reformatory prison treatment that the self-respect of the prisoner should be cultivated to the utmost, and every effort made to give back to him his manhood. Hence all disciplinary punishments that inflict unnecessary pain or humiliation, should be abolished as of evil influence; and, instead, the penalty for prison offences should be the forfeiture of some privilege, or of a part of the progress already made towards liberation, with or without diminished food or a period of stricter confinement. There is no greater mistake in the whole compass of penal discipline than its studied imposition of degradation as a part of punishment. Such imposition destroys every better impulse and aspiration. It crushes the weak, irritates the strong, and indisposes all to submission and reform. It is trampling where we ought to raise, and is therefore as unchristian in principle as it is unwise in policy. On the other hand, no imposition would be so improving, none so favorable to the cultivation of the prisoner's self-respect, self-command, and recovery of manhood, as the making of every deviation from the line of right bear on present privilege or ultimate release. Such punishments would be as the drop of water that wears away the granite rock, and would, without needless pain or wanton cruelty, and especially without further injury to their manhood, subdue at length even the most refractory."

A system of prison discipline to be truly reformatory must gain the will of the convict. He is to be amended, but this is impossible with his mind in a state of hostility. There must be a harmony of wills. But to this end the officer must really choose the good of the prisoner, and the prisoner must remain in his choice long enough for virtue to become a habit.

No prison can become a school of reform till there is on the part of the officers a hearty desire and intention to accomplish this object. Such a purpose universally entertained by prison officers would revolutionize prison discipline by changing its whole spirit, and reforms would follow such change as naturally as the harvest follows the sowing.

"In order to the reformation of imprisoned criminals, there must also be, in the minds of prison officers, a serious conviction that they are capable of being reformed, since no man can heartily pursue an object at war with his inward beliefs; no man can earnestly strive to accomplish what, in his heart, he despairs of accomplishing. Doubt is the prelude of failure; confidence a guarantee of success. Nothing so weakens moral forces as unbelief; nothing imparts to them such vigor as faith. 'Be it unto thee according to thy faith,' is the statement of a fundamental principle of success in all human enterprises, especially when our work lies within the realm of mind and morals.

"Work, education, and religion (including in this

latter moral instruction) are the three great forces to be employed in the reformation of criminals. Industrial training should have a broader and higher development in prisons than is now commonly the case. Work is no less an auxilliary to virtue than it is a means of support. Steady, active, honorable labor is the basis of all reformatory discipline. Education is a vital force in the reformation of the fallen. Its tendency is to quicken thought, inspire self-respect, excite to higher aims, open new fields of exertions, and supply a healthful substitute for low and vicious amusements. Of all reformatory agencies, religion is first in importance, because most powerful in its action upon the human heart and life. In vain are all devices of coercion and repression, if the heart and conscience which are beyond all power of external control, are left untouched

"Individualization is an essential principle of a reformatory prison discipline. To insure the highest improvement, prisoners must, to a certain extent, be treated personally. While they are all placed under a general law, the conduct of each should be specially noted. The improving effect of such a verification to each of his progress in virtue, would be great. It would be a first step towards restoring to him that feeling of relf-respect, without which no recovery will ever be found permanent. Each should be enabled to know the light in which his conduct is viewed by those placed over him; for thus alone, as his good resolutions strengthen, will he be enabled to correct that wherein he may be found deficient."

"Repeated short sentences are believed to be worse than useless, their tendancy being rather to stimulate than to repress transgression in petty offenders. The object here is less to punish than to save. But reformation is a work of time; and a benevolent regard to the criminal himself as well as the protection of society, requires that his sentence be long enough for reformatory process to take effect. It is the judgment of this Congress that every penal detention should have in view, above all, the time of the prisoner's liberation, and that the entire discipline of a prison should be organized mainly with a view to prevent relapses.

"There are two well defined classes engaged in criminal operations, who may be called the capitalists of crime and its operatives. It is worthy of inquiry whether society has not made a mistake in its warfare upon crime, and whether it would not be better to strike at the few capitalists as a class, than at the many operative plunderers one by one. Let it direct its blows against the connection between criminal capital and criminal labor, nor forbear its assaults till it has wholly broken and dissolved that union.

"It is the conviction of this Congress that one of the most effective agencies in the repression of crime would be the enactment of laws for the education of all the children of the State. Better to force education upon the people than to force them into prison to expiate crimes of which the neglect of education and consequent ignorance have been the occasion, if not the cause.

"This Congress arraigns society itself as in no slight degree accountable for the invasion of its rights and the warfare upon its interests practised by the criminal classes. Does society take all the steps which it easily might, to change the circumstances in our social state that lead to crime, or, when crime has been committed, to cure the proclivity to it generated by these circumstances? It cannot be pretended. Let society, then, lay the case earnestly to its conscience, and strive to mend in both directions. Offences, we are told by a high authority, must come, but a special woe is denounced against those through whom they come. Let States and communities take heed that that woe fall not upon their head.

"Prison architecture is a matter of grave importance. Prisons of every class should be substantial structures, affording gratification by their design and material to a pure taste, but not costly or highly ornate. The chief points to be aimed at in prison construction are, security, perfect ventilation, an unfailing supply of pure water, the best facilities for industrial labor, convenience of markets, ease of supervision, adaptation to reformatory aims, and a rigid, though not parsimonious economy.

"A right application of the principles of sanitary science in the construction and arrangement of prisons is a point of vital moment. The apparatus for heating and ventilation should be the best that is known; sunlight, air and water should be afforded according to the abundance with which nature has provided them; the dietary and clothing should be plain, but wholesome, comfortable, and in sufficient, but not extravagant, quantity; the bedsteads, beds and bedding not costly, but decent, well-aired, and free from vermin; the hospital accommodations, medical stores, and surgical instruments should be all that humanity requires or science can supply; and all needed means for personal cleanliness should be without stint.

"As a principle that crowns all, and is essential to all, it is our conviction that no prison system can be perfect, or successful to the most desirable extent, without some central or supreme authority to sit at the helm, guiding, controlling, unifying, and vitalizing the whole All the departments of the preventive, reformatory and penal institutions of a State should be moulded into one homogeneous and effective system; its parts mutually answering to and supporting one another; and the whole animated by the same spirit, aiming at the same objects, and subject to the same control; yet without loss of the advantages of concurring local organizations, and of voluntary aid, wherever such aid is attainable, and may be judiciously and wisely admitted.'

"This Congress is of the opinion that, both in

the official administration of such a system, and the voluntary co operation of citizens therein, the agency of women may be employed with good effect.

"The work of the Congress, so far as it covered the proposed field of inquiry concerning the prevention and repression of crime" the article states, "was as a whole well done, and cannot be otherwise than fruitful in good results.' May this prediction be verified! The system recommended in the treatment of convicts, in its leading features is very similar to that practiced by the Eastern State Penitentiary in Philadelphia. Years may elapse before the public mind is prepared to carry out in its fullness this humane policy, but it is gradually gaining ground and being more favorably received by the thinking portion of the community, and we trust it will, in time, become a universal principle of action.

MARRIED.

BACON—ELLIS.—On the 4th of 9th month, 1872, with the approbation of Green Street Monthly Meeting, Phila., Thomas P. Bacon to Annie E. Ellis.

DIED.

TOMLINSON.—On the morning of the 16th of 8th month, 1872, Griffith S., eldest son of Samuel S. and Rachel Tomlinson, in the 40th year of his age; a member of Short Creek Monthly Meeting, Ohio. His sufferings were long and severe, yet they were borne with patience and resignation. He often expressed a desire to be released, but would add, "I must await the Lord's time." "The Lord makes no mistakes." "Mark the perfect man and behold the upright, for the end of that man is peace."

COOK.—On the 19th of 8th month, 1872, at London Grove, Chester Co., Pa., of typhoid fever, Lydia P., daughter of Ennion J. and Sarah Cook, in the 28th year of her age.

CROASDALE.—On the 19th of 7th month, 1872, Elizabeth P. Croasdale, widow of the late James P. Croasdale, in the 40th year of her age; a member of Byberry Monthly Meeting.

## THE CALAVERAS BIG TREES.

Lake Tahoe, July, 1872.

I have said nothing in my previous letters about wild-flowers. In fact we saw none; at least so residents in California told us. "The flowers are entirely gone," they remarked, with that moral assurance which is almost more impressive than legal proof. And of course we did not dare distrust the word of these experts.

Left to ourselves, to the evidence of our senses, we should certainly have insisted that never before in our lives had such wealth of flowers, such variety of kinds, and shapes, and tints come within our knowledge. Every ravine, every tangled thicket was hung and garlanded with blossoming things. Great belts of bloom swept up the mountain walls; each mile of ascent revealed a new Flora; the very way-sides teemed with color. And yet this display, so unusual and beautiful in our eyes, was but the scanty gleanings of the magnificent harvest which each spring turns California into one great flower-garden from Sierras to the shore.

Accustomed to the bare ruggedness of our higher New England altitudes, it was a constant astonishment to find such evidences of fertility on lofty mountains. Growing close to great sheets of snow on the summit of Sentinal Dome, nearly two thousand feet higher than Mt. Washington, we gathered Solomon's seal, ferns, forget-me-nots and a little clove pink, spicy and fragrant as that which blooms in home-gardens. And winding down the Sierra slopes and among the foot-hills on our way from the Yo Semite, we were perpetually finding new shrubs and trees and vines to wonder over.

Now it was superb groves of sugar-pines with straight, shaft-like stems, dense vivid foliage, and bright cones a foot and a half long. Now, long tree-trunks, curiously and regularly perforated with small holes by the woodpeckers, who, later in the season, fit into each hole an acorn, and thus make of the tree a winter storehouse. Now it was magnificent live oaks hung with dense masses of mistletoe, or groves of white oak with gleaming stems. Or, driving through thickets of *Manzanita*, wafts of fragrance would be borne on the wind, like grape blossom or trailing arbutus, an odor indescribably rare and delicate. When we passed a fortnight before, the hill-sides had been white with grease-wood blossoms. This bush with an ugly name is a beautiful thing, like a hot house heath trying to be a larch-tree, or *vice versa*. Now the whiteness had faded into a rich umber brown which clothed the slopes in masses. California lilac, white and purple, wild laurestinus, spiræas of different kinds, tangled mats of white convolvulus on sandy banks, bright scarlet pinks with deep fringed edges, clouds of crimson Clarkia, yellow Girardias, and blue forget-me-nots, over which pale blue butterflies incessantly hovered, covered the country as with a gay embroidery.

But best and fairest among these beauties was the Mariposa lily. We had heard of it, and were on the lookout, though with little hope of finding except perhaps a stray, occasional blossom, as we were told that its season was past. Suddenly, driving along, we caught sight of what seemed a flying flower, a blossom with three snow-white and most exquisitely graceful leaves curling back to

reveal deep, wine-red stains at the bottom of a chalice-shaped cup. Poised so airily on its invisible stem that it seemed drifting on the wind across the field where it grew, it suggested at once the derivation of its pretty name, "The Butterfly." This was our first Mariposa, and I don't think any of us will ever forget it, though we afterward saw many and of varied colors—crimson, pink, yellow, blue. The white ones, *that* white one was most beautiful of all.

It was, I believe, on our drive from Gentry's to Sonora that we made the more intimate acquaintance of the snow-flower, a plant which possesses all the weird and elfish quality of our "Indian Pipe." Coming in early spring, while still the snow lies over the mountains, it pushes up through the white covering its stalk of strawberry-red, hung with small hyacinth-like bells, over each of which curls a narrow red leaf, exactly like a veil over a bonnet. The stem is faintly striped with lighter pink. It is thick as a point of asparagus, or as a sumach blossom, which it resembles in form though not in detail. The snow-flower smells like radish, and I believe tastes like it also, though we had not courage to experiment. It is a singularly uncanny plant, and nothing odder or more vivid can be imagined than the effect produced by its blood-red spike, as it pushes up through melting snow or out of beds of brown lichen and dead yellow leaves.

We had passed through the Tuolumne Grove on our way to the Yo Semite, and had seen its biggest tree, "The Illinois," a finely shaped and perfect shaft, twenty-two feet in diameter, with bark of the rich cinnamon brown which distinguishes the *Sequoia* family. This, however, we looked upon merely as a foretaste of bigger things, for on the way back we were to visit the Calaveras Grove, and see the original monsters of fable, whose tops, according to the guide-book, it takes two men and a boy to see! With this exhilirating prospect in view, we turned our backs on the valley, retraced our steps down the long mountain slope, spent a night at Oak Flat, and found ourselves on the second day journeying through the once famous mining regions of Sonora and the Valley of the Stanislaus, and realizing, for the first time, what ruin and devastation to the face of nature is left behind by those who search for gold.

Everywhere, on every side, the country was riddled and gulched and excavated into a honeycomb of gaping pits and thirsty-looking pebbles and boulders, heaped in masses for miles and miles. Some of these pits were very deep. Their trenches curved and intersected and ran into each other curiously. Looking down into them, rocks of strange forms could be seen, huge, water-washed to perfect smoothness, but arid and bleached like the bones of extinct and gigantic animals. It was the framework and skeleton of the soil laid bare and exposed, but the life-giving properties had long since vanished with the precious grains for whose sake all this havoc was wrought. Arabia Petra cannot be more mournfully desolate than this land to whom summer's sun and winter's storms, seed-time and harvest, return forevermore in vain.

But the earth still has gifts in store for certain favored seekers. Within a year, in the quaint town of Sonora, a householder finding traces of gold in the earth of his cellar, put the house on wheels, moved it to the side of the lot, and "panned out" ten thousand dollars as the reward of his industry. Even the already twice washed beds of the streams contain sure though scanty pickings. As we drove along we continually passed little squads of Chinamen hard at work with their rockers in the muddy waters. Toiling late and early, wet all day, cold, dirty, half-starved, they were making, they told us, "from 'six bits' a day to a dollar." Poor reward, as it seems, for so much labor, but leaving a surplus over their simple wants. And all through Tuolumne county, little boys with pans and shovels were busily at work accumulating so much gold dust as should suffice to buy crackers for the coming Fourth of July. It was not necessary to go far. "In front of father's house" was as promising a place as any, and many a queer trench and puddle by the road-side testified to the activity of these amateur and patriotic miners.

Late in the afternoon we passed a tiny church set on a steep, high bank, with a small, thickly-peopled graveyard clustered about its walls. Drawing nearer we saw that what seemed a bank was but the effect of mining. The church had once been the centre of a level plain. Yard by yard, men had dug and washed away the earth, had burrowed and tunneled and delved, till now the plain had sunk many feet below its original level. Up to the wall of the graveyard, to the very feet of the dead, the work had been pushed,—there it had stopped. Even for gold, men could not disturb the rest of those quiet sleepers. Grass grew about the graves, but nowhere else upon the plain. Vines tangled and bloomed above the low wall, from which the earth fell sharply into a horrible stony precipice. There were two or three trees about the little church,—the only greenness, the only beauty in that desolate region was where death had thus kept watch over life, and guarded it.

"The aim and the end," said one of us, pointing to this mournful oasis in the waste. And I think we each preached some silent sermon to our own hearts, wrote some speechless poem—as we drove away.

In all California hotels and homes, the first and truest hospitality meets you on the piazza with a dust-brush. Arrived at Murphy's we were at once the centre of a busy group, who whisked up and down and about and across our persons with brooms, shook our bundles and wraps, and treated each valise to a thorough beating before taking it into the house. One small boy brandished an implement which afforded us much amusement, it was so suggestive. Once upon a time it had been composed of peacock feathers, but by dint of vigorous usage on long processions of dusty travellers, it was now reduced to the handle and a morocco socket, from which waved three long, skeleton quills. It was about as effectual for all practical purposes as three blades of straw; but an ancient prestige of usefulness surrounded it, and the little boy flourished it bravely as if the moulted plumage still waved from the empty socket.

We had hoped to spend Sunday in the Big Tree Grove, but the last stage proved too heavy for the horses, and we were forced to pass Saturday night at Murphy's and drive up early next morning. All Stanislaus county seemed to be keeping the day of rest, not by church-going, for alas! there are, as a general thing, no churches to go to, but by clean clothes and bodily inaction. Men and women sat on cool piazzas with folded hands. Children tumbled in the grass, or clustered in groups under the shady fig-trees, whose bulb-like fruit was just blushing into purple ripeness. As we climbed the long sixteen miles, the air grew continually more and more delicious and spicy with the breath of redwood and pines. Streams ran beside the road, clear and noisy as our own New England brooks, not choked with yellow earth as we had seen them the day before. We had climbed out of the mining regions—everything was green and fresh and fertile. Sixteen miles—then a curve in the road—a double line of white fences, and a hotel became visible, with a circular drive in front and trees rising behind. We were arrived; and alighting, we prepared to be dazzeled and astonished.

I am sorry to confess that our first sensation was one of blank disappointment. "Where *are* the Big Trees?" we asked people, and when they were pointed out we walked to and fro, read the labels on their stems, consulted the guide-book for dimensions, and looked at each other hopelessly. The trees would not "add up." We saw that they were big, but they didn't *seem* so. Then, and not till then, we perceived what a mistake we had made in leaving the grove till after the Yo Semite; and recognized for the first time that our whole scale of mental measurement had undergone a change. After the wonderful Valley nothing could seem so high, or steep, or massive, as it should. We realized this even more when, a little later, we re-crossed the Sierras on the railroad, and found that points which daunted and excited us on our former transit no longer caused the slightest thrill. Even the great American Canyon seemed unformidable, and as for Cape Horn, at which timid travellers are expected as a matter of course to shriek, —why, I actually heard a voice say, "That! why, I could ride down on horseback. It can't be half so steep as Glacier Point!"

But to return to the *Sequoias*. After half an hour of bewilderment and closer study, we began to arrive at a better comprehension of their really wonderful bulk. Climbing up one of the fallen trunks, to which a ladder is attached, we found that it required eighteen steps to reach the top. Looking off was like being on the roof of a sizable house, and the long stem, though half rotted away, was ninety paces long from end to end. Yet the tree did not seem one of the largest. Another, still more monstrous, was hollow for its entire length. Walking through its cool, darkling vault, was like traversing a cellar;—an admirable wine-cellar it would make, too, with space for twenty "tasters," and on the ledge like shelves on either side accommodation for uncounted barrels and puncheons. The roof rose four feet, at least, above the head of the tallest person in the party. Through one of the largest knot-holes we crept as through a dormer window. Another hollow trunk allows of the passage of a mounted horseman from end to end. Most impressive of all was the "Mother of the Forest," a dead tree, from which the entire bark was removed years since for exhibition at the London Crystal Palace. There was a strange pathos in the apparition of this giant corpse, erect and standing amid its living peers. Almost every tree has a label affixed bearing its name—the name of some little, living man, with the name of some lesser man appended as the sponsor of the tree. Of course there is an Abraham Lincoln, and a Ulysses S. Grant; likewise a Horace Mann, a Gen. Scofield, a William Cullen Bryant, a Bishop Kip, a Gen. Baker, and a "James M. King, of W. M." It was instructive to hear grown people asking each other, "Should you think J. M. Scofield was as large as William Cullen?" and something pitiful as well as ludicrous in this attempt to ally a fleeting,

earthly title with these magnificent growths, whose day is as a thousand years, who, a century old when our Christian era began, bid fair to survive for long centuries to come, and wave above the graves of our children's grandchildren, as undaunted, as vigorous and as wonderful, as now.

As we walked past one of the largest *Sequoias* we found a group collected in the path about some object of common interest. It was a very tiny, striped squirrel, not more than a few days old, to judge by the size. It had fallen from its nest somewhere in the giant branches above, but was unhurt, except that it panted with fright. A lady had picked it up. It lay in her hands, quivering and emitting a sharp, plaintive cry like that of a wounded bird. There was much perplexed discussion as to what should be done. To climb the tree was impossible—to carry the little thing away equally so, for we were all strangers, with a long and toilsome journey before us. Grave heads met and consulted over the case, and at last it was resolved to leave the poor baby behind in hopes that the parent squirrels might find and succor it. So a nest was constructed of dry leaves and freshly-plucked ferns, and in the midst, tucked up as comfortably as might be, the little squirrel was inserted. And there we left it, the weak and tiny thing, born but yesterday, cradled at the foot of the huge green giant, the growth of two thousand years. The pitiful cry pursued us. From the distance another cry seemed to be answering. And we knew that the All-wise care which protects the larger things of earth broods with equal tenderness over the small, and leaving the helpless creature to that dear and unseen guardianship we came away.

SUSAN COOLIDGE.

For the Children.

## SPRING AND SUMMER.

Spring is growing up,
  Is it not a pity ?
She was such a little thing,
  And so very pretty.

Summer is extremely grand,
  We must pay her duty ;
But it is to little Spring
  That she owes her beauty !

All the buds are blown,
  Trees are dark and shady ;
It was Spring who dressed them tho,'
  Such a little lady !

And the birds sing loud and sweet
  Their enchanting histories—
It was Spring who taught them tho,'
  Such a singing Mistress !

From the glowing sky,
  Summer shines above us ;
Spring was such a little dear—
  But will Summer love us ?

She is very beautiful
  With her grown-up blisses ;—
Summer we must bow before,
  Spring we coax with kisses !

Spring is growing up,
  Leaving us so lonely ;
In the place of little Spring
  We have Summer only,—

Summer with her lofty airs,
  And her stately paces,
In the place of little Spring
  With her childish graces.

—*Aunt Mary's Magazine*, 1868.

## SEED-TIME AND HARVEST.

BY JOHN G. WHITTIER.

As o'er his furrowed fields, which lie
Beneath a coldly-dropping sky,
Yet chill with winter's melted snow,
The husbandman goes forth to sow :

Thus, freedom, on the bitter blast
The ventures of thy seed we cast,
And trust to warmer sun and rain
To swell the germ, and fill the grain.

Who calls thy glorious service hard ?
Who deems it not its own reward ?
Who, for its trials, counts it less
A cause of praise and thankfulness ?

It may not be our lot to wield
The sickle in the ripened field ;
Nor ours to hear, on summer eves,
The reaper's song among the sheaves ;

Yet where our duty's task is wrought
In unison with God's great thought,
The near and future blend in one,
And whatsoe'er is willed is done !

And ours the grateful service whence
Comes, day by day, the recompense—
The hope, the trust, the purpose staid,
The fountain and the noonday shade.

And were this life the utmost span,
The only end and aim of man,
Better the toil of fields like these
Than waking dream and slothful ease.

Our life, though falling like our grain,
Like that revives and springs again ;
And early called, how blest are they
Who wait in heaven their harvest-day !

## THE FEAST OF JUGGERNAUT.

We clip from a city paper a description of the Feast of Juggernaut. We notice with interest the absence of drunkenness, &c., which too often disgrace large gatherings in our own land, where there is a greater claim to enlightenment and civilization :

"The Indian correspondent of the London *Times* thus alludes to the Hindoo feast at which he was present: "I saw nothing at all like licentiousness during my tour, and it is a curious fact that this is the one festival that empties all the zenanas. The women arrive in crowds, numbering from thirty to forty each, in some cases from long distances, each woman bearing her offering of rice, flowers, fruit, etc., for the god. No good Hindoo dares to refuse his wife permission to assist in doing

honor to Juggernaut, and it is possible that there may be improprieties in some way before the mass of the people reach home, though I am convinced that there is nothing of the kind on the scale supposed by many good people in England, and what there is must be apart from the festival. The temple is in a large enclosure, and, when I saw it last week, was lighted up. The inclosure was literally filled with people, mostly, if not entirely, women and children, all stretched on the ground asleep, or trying to sleep. Not a foot of the inclosure was unoccupied. In front of the car there is a much larger space of ground open to the road, and it was similarly crowded, and so were the sides of the roads, highways and byways, for, I am sure, two miles. The full moon, shining from a cloudless sky through the picturesque bamboo, plantain and cocoanut-palm upon the white coverings—I can hardly say dress—and upturned faces (the latter the very picture of placid serenity), supplied light and shade for a picture to which the practical life of Europe has no counterpart, or anything at all approaching one.

"For about a mile on each side of the car the centre of the road was densely crowded with men of all castes and positions in life, laughing and chattering with a noise that resembled nothing so much as the distant roar of the sea. And still the bands of women came strolling in from every road that led to the temple and the car; and right glad many of them seemed when they had relieved themselves of their loads and thrown themselves down at the roadside to pass away the few hours before morning. They all, men or women, courteously made way for our horse, slowly led along the road. They made way also for each other. There was no drink, no quarrelling, a few merry go-rounds going round, a few peep shows open, books and a thousand other articles for sale, several native Christian preachers denouncing Juggernaut lustily, and no one interfering with them in the least, but in many cases listening quietly and going away as quietly. That is the scene, roughly sketched, of the night before the bathing of Juggernaut. I do not think there is a people in the world who would so patiently have heard their god denounced under the very shadow of his temple—on the sacred ground certainly—on the night before its great festival. It is a marvellous scene, and would make the fortune of a good artist who could hit upon such a night for a sketch for a few friends and I had for our view this year. I am bound to say that I believe the festival to have been oftener dreadfully caricatured than even passably fairly portrayed in England.

For Friends' Intelligencer.

## REVIEW OF THE WEATHER, ETC.

### EIGHTH MONTH.

*Comprising (the present year) the hottest month and hottest summer on record!*

| | 1871. | 1872. |
|---|---|---|
| Rain during some portion of the 24 hours | 17 days. | 16 days. |
| Rain all or nearly all day | 0 " | 0 " |
| Cloudy, without storms | 1 " | 2 " |
| Clear, as ordinarily accepted | 13 " | 13 " |
| | 31 " | 31 " |

| TEMPERATURES, RAIN, DEATHS, ETC. | 1871. | 1872. |
|---|---|---|
| Mean temperature of 8th mo., per Penna. Hospital | 78.49 deg. | 81.64 deg. |
| Highest point attained during month | 92.50 " | 97.00 " |
| Lowest do. do. do. | 64.00 " | 58.00 " |
| RAIN during the month, do. | 5.97 in. | 8.31 in. |
| DEATHS during the month, being for 4 current weeks for 1871 and 5 for 1872 | 1300 | 2146 |

| | |
|---|---|
| Average of the mean temperature of *Eighth month* for the past 83 years | 73.33 deg. |
| Highest mean of temperature during that entire period, 1872 | 81.64 " |
| Lowest mean of temperature during that entire period, 1816 | 66.00 " |

### SUMMER TEMPERATURES.

| | |
|---|---|
| Mean temperature of the three summer months of 1871 | 78.88 " |
| Mean do do 1872 | 80.09 " |
| Average of the summer temperatures for the past 83 years | 73. 67 " |
| Highest summer mean occurring during that entire period, 1872 | 80.09 " |
| Lowest summer mean occurring during that entire period, 1816 | 66 00 " |

### COMPARISON OF RAIN.

| | 1871 | 1872 |
|---|---|---|
| Total for the first six months of each year | 21.32 in. | 15.34 in. |
| Seventh month | 3.94 " | 11.22 " |
| Eighth month | 5.97 " | 8.31 " |
| Total for the first eight months of each year | 31.23 in. | 34.87 in. |

In reference to the intense heat the above speaks for itself: "*The hottest month and hottest summer on record!*" The nearest approach for the month occurred in 1863—79.50 degrees, and for the summer 1870—78.88 degrees. The month previous, it may be remembered, was also the hottest Seventh month ever known here, while the Sixth had only been exceeded twice during the long period of 83 years, viz., 1865, only a fraction of a degree, and 1870, about a degree and three-quarters.

While the Pennsylvania Hospital records 97 degrees as the highest point reached there, there was some localities in the city, very much exposed to the heat, where the mercury touched 102 degrees in the shade.

Nor was the intense heat of the summer just passed confined to this locality alone. The same may be said as to terrible storms and floods. Two items from our clippings must suffice.

On the 25th we had :

"In St. Louis, yesterday, the mercury ranged from 98° to 101° in the shade in the afternoon, and at 8 o'clock at night marked 95° in several houses."

And on the 28th an account of the following disaster :

"A meeting-house in Kentucky, in which fifty persons were congregated for protection from a shower, was recently floated from its moorings and wrecked by the bursting of a cloud. One or two were drowned, and the others saved only by the most vigorous efforts."

In this city and vicinity terrific thunder-storms have also left their memorable results behind them.

In broad contrast to this, we find this in one of our periodicals, viz. : "It snowed in Wisconsin on August 1st." Being absent from the city on the last day of the month in New Jersey, distant a little more than thirty miles, we had it reported to us that very early that morning frost was plainly to be seen.

Our statistics for rain show an excess of 3.64 inches for eight months just passed, over the same period last year ; since compiling which the following has been handed us, which possesses sufficient interest to republish.

"The rainfall for the past three months has been unusually large ; the following table giving a statement of former years :

| Summer of | June. | July. | August. | Total. |
|---|---|---|---|---|
| 1872..... | 4.22 | 11.22 | 8.32 | 23.76 |
| 1871..... | 3.77 | 6.81 | 5.97 | 16.55 |
| 1870 ..... | 2.86 | 3 95 | 5.12 | 11.93 |
| 1869..... | 6.58 | 2.88 | 1.28 | 10.47 |
| 1868..... | 4.37 | 3.51 | 2.65 | 10.53 |
| 1867..... | 11.02 | 2 38 | 15.81 | 92.21 |
| Mean, 35 years.. | 4.10 | 4.08 | 4.97 | —— |

In comparing the mortality for the month of this year with last, it must be borne in mind that in 1872 records five weeks and 1871 only four. While on this subject it may be well to add that for the week ending 6th of Seventh month this year 764 deaths were recorded, while the nearest approach to it during the past twelve years is said to have taken place "in the week ending July 21st, 1866, viz. : 739." J. M. Ellis.

*Philadelphia*, Ninth month 4th, 1872.

NOTICE.

A stated meeting of the Joint Committee on Indian Affairs of Philadelphia Yearly Meeting, will be held in the Monthly Meeting Room (Race St.), on Sixth-day afternoon next, the 13th inst., at *half-past* three o'clock.

Jacob M. Ellis, *Clerk*.

## ITEMS.

Forty-eight millions one hundred and sixty-eight thousand collars and cuffs are annually made in Troy, N. Y.

The electric current, it has been ascertained, passes through the Atlantic cable at a velocity of from seven thousand to eight thousand nine hundred miles per second. When the wires are suspended in the air the rate is much greater and the speed increases with the height of suspension. Thus wires slightly elevated transmit signals at a rate of twelve thousand miles per second, and over those suspended at a considerable height the electric current passes at a velocity of from sixteen thousand to twenty thousand miles per second.

Some curious statistics about small birds have recently been laid before the British House of Commons. The thrush is said to work from 2.30 in the morning until 9.30 in the evening, or 16 hours. During this time he feeds his young 206 times. Blackbirds work 17 hours. The male feeds the young 44 times and the female 55 times per day. The industrious titmouse manages to spread 417 meals a day before its voracious offspring. According to one naturalist, their food consists largely of caterpillars.

A Curious consequence of the never-failing circulation of oceanic currents is that by this means, says Dr. Carpenter, every drop of the water of the sea will, in its turn, be brought from the bottom and absorb air from the surface. In the Mediterranean there is no such circulation ; and in the great depths of this sea there is an extraordinary paucity of animal life. In the Atlantic, on the contrary, an abundance of animal existence is everywhere encountered. The depths of the Mediterranean are stagnant, being completely cut off from the depths of the Atlantic, and without other causes to change and freshen them. Vertical circulation cannot reach far, because this consists merely in the descent of water concentrated by evaporation on the surface, having become heavier by concentration, but which, going down, will soon diffuse its excess of salt, and not reach any great depth. Its biological and, therefore, geological character must necessarily differ widely from that of any oceanic basin which forms part of the great water system of the globe.

Sleeping Flowers.—Almost all flowers sleep during the night. The marigold goes to bed with the sun, and with him rises weeping. Many plants are so sensitive that they close their leaves during the passage of a cloud. The dandelion opens at five or six in the morning, and shuts at nine in the evening. The goat's-beard wakes at three in the morning, and shuts at five or six in the evening. The English daisy shuts up its blossom in the evening, and opens its "day's eye" to meet the early beams of the morning sun. The crocus, tulip and many others, close their blossoms at different hours towards the evening. The ivy-leaved lettuce opens at eight in the morning, and closes for ever at four in the afternoon. The night-flowering cereus turns night into day. It begins to expand its magnificent sweet scented blossoms in the twilight ; it is full-blown at midnight, and closes never to open again with the dawn of day. In a clover field not a leaf opens till after sunrise. Those plants which seem to be awake all night have been called "the bats and owls of the vegetable kingdom."

A new mill is described, which grinds wheat without millstones, by percussion, while it is unsupported and falling freely, or being projected through the air. The wheat, in passing through the machine, is struck by a series of bars moving at an immense speed in opposite directions ; it is thus instantaneously reduced to a state ready for bolting, no injurious heat being caused, and the flour produced is of much superior quality to that obtained by ordinary grinding, while the cost of its production is considerably less. One of these machines, in its perfected state, is in full operation in Edinburgh, and realizes all the advantages claimed for it. These advantages are : The very light and rarely needed repairs it requires, compared with the millstones ; the fewer men required, and consequent saving in wages ; the exemption from loss by scorching ; the small ground and space occupied, and the much less driving power needed.—*Independent.*

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXIX. PHILADELPHIA, NINTH MONTH 21, 1872. No. 30.

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
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CONTENTS.

Persecution of an early Friend or Quaker ..... 465
First-Day Schools ..... 469
Local Information ..... 469
The Art of Living with Others ..... 470
Your Boys' Guests ..... 471
Scraps from Unpublished Letters ..... 471
EDITORIAL ..... 472
OBITUARIES ..... 473
Education ..... 473
A True Woman's Rights Movement ..... 474
Bamboos ..... 475
POETRY—Overshadowed—Robin Redbreast—A Child's Hymn ..... 476
The Lady of the House ..... 477
Sagacity of the Swallow ..... 477
Paper and Books ..... 479
Insect Sagacity ..... 479
Notices ..... 480
ITEMS ..... 480

From "The American Historical Record."

## PERSECUTION OF AN EARLY FRIEND OR QUAKER.

The following account of the arrest, trial, and sentence of John Bowne, a disciple of George Fox, was kindly copied from his original Journal, and contributed to the *Record* by Henry Onderdonk, Jr., of Jamaica, Long Island.

JOURNAL.

1662, First of Seventh month.

Resolved [Waldron] the scout* came to my house at Vlishing [Flushing] with a company of men with swords and guns (where I was tending my wife being sick in bed, and my youngest child sick in my arms, which were both so ill that we watched two or three with them. He told me I must go with him to the General [Stuyvesant.] I told him my family were not in a condition to leave them. He said he could not help that, he must follow his order, but would not show it me. So it being too late to go that day, he left his men there and went to drinking in the town, and came again in the night, and with him the scout of the town, before whom I demanded his order which he denied before many people; but at last I saw it. By which order he was to take such as he should find in unlawful meetings, but found me in none. So I told him I did deny to go on foot by virtue of that order. He said: then he would bind me hand and foot and carry me. I told him he might do what he was suffered, but by that order he ought not to carry me away. So next day, like a wicked hard-hearted man, he carried me in a boat to Manhattans, leaving my family in that condition, and put me in the Court aguard before the Governor's door. So next day seeing the Governor about to take horse, I sent the Sarjeant of the Company to tell him I did desire to speak a few words with him. So the man came and told me *in Dutch*, and showed me by his actions that the General said that if I would put off my hat and stand bare-headed, he would speak with me. I told him I could not upon that account. So he sent me word again: That he could not speak with me. So the soldiers did break out in laughter at it.

Then the next day being Church day, the scout fetched me to the Court, where I think, before my body was in their view, within the chamber-door, the Governor bade me put off my hat; but before I could make answer, he bade the scout take it off. Then he asked me about meetings, and after some words, said, I had broken their law. So he called for it and read it to me, wherein he termed the servants of the Lord to be heretics, deceivers, and seducers, or such like, and then asked me if I would deny that I had kept Meetings. I answered that I should not deny meetings; but that I had kept such meetings or entertained such persons as he there read of I did deny, for I could not own them to

*Schout, the title of Sheriff in Dutch.

be such; but he would not reason it at all. Then he said: But will you deny meetings? I answered I shall neither deny nor affirm. Will you put us to prove it, said he. I said: Nay, I shall not put to proving; but if you have anything against me, you may act. Here I am in your hands ready to suffer what you shall be suffered to inflict upon me, or to that purpose. So the Governor put by all reasoning, and they spake to me to pass forth. I said I was willing, first, to give them to understand the condition of my family and the cruelty of bringing me so from them. So when I had declared it to them, I said: Now, do you judge at whose hands it will be required, if they suffer in my absence. The Governor said: at yours. So being spoken to I was going away, and two or three of them spake to me, to take my hat, which I did not intend to leave. So it lying by the door, I took it and went to the Court aguard again, and the scout came a little after and told me: [that] When I had paid 150 guilders I might go home. I asked him what I must do till then. He said I must tarry there in that place.

So the next morning he came and gave me a writing *in Dutch* and told me the Governor had sent me a copy of the Court's sentence. He was not ashamed [he said] of what he did, and if I would, I might have it *in English*. It was for such and such things I was fined, and must pay 150 guilders and charges; and other particulars what must follow it if I did so again. I told him I could pay nothing on that account. So I was kept there till the 25th of that month. Then came the Fiscal and scout in great rage and demanded of me to answer the Court's sentence, which I denied as before. So I was presently carried or guarded away to the dungeon and there put. A strict charge being given to the guard of soldiers which was both by day [and night] to let nobody come at me or speak with me. So I was kept there and allowed nothing but coarse bread and water (that they knew of) till the 6th day of the 8th month. Then came the scout about the middle of the day, and he calling to me bade me make up my bedding. I must go to another place. So I was brought to the State-house and there put in the prison-room, where I have remained till this 19th of 9th month, being the 4th day of the week, and yet remain here, the door being open sometimes for a week together, sometimes more, sometimes less, both day and night, sometimes locked up for a little space, about which time and since I hear daily of great threatenings, which is intended to be done to me at the coming home of the Governor, which is looked for speedily. This morning Nickolas Davis came here, this 22d of 9th month, being the last day of the week, *old style*.

So it continued till the 6th day of the next week in the morning. Then the Fiscal gave order to lock me up, and said it was the Governor's order also; but at night the door was set open again, and the next morning Nich. Davis went away, being the last day of the week. The same day went away my dear friends Robert Hodgson and John Hudson to Gravesand, and left my wife with me. She went away the next Second-day morning, being the first day of the 10th month, *old style*.

Then on the 5th day of the week, the 4th day of the month, came Resolved and told me he then came from the Governor and Court to tell me that if I would not pay the fine and charges, they were resolved to send me out of the country, either to Holland or somewhere. Then on the 6th day of the week the door was locked, but open at night to let in friends, and the next morning to let them out. But since, I have not had liberty to go out of the room. This day being the 3d of the week, the 9th of the month, the Fiscal told Lydia Bowne that they will send me for Holland when the ship goeth. That night I went to Steenwyck to go to the Governor to tell him I desired to come to the Court to speak for myself. So on the fifth day of the week in the morning, Gower and Steenwyck went and told the Governor, which he did refuse to grant, but said, I should either pay or go. So I went home for a chest and clothes which came down soon after. Then on the 16th of the month, the 3d day of the week, at night, came Wm. Leveridge to ask me if I would accept of the Governor's proffer, which was to go out of the Jurisdiction in 3 months' time; which if I would promise to go, he would engage I should be set free the next day. I told him the Governor had made no such proffer to me, but if I might come to the speech of him, then i he did ask me a question I should like t make answer, for I did desire to speak with the Governor myself. So he said he would speak with the Governor again the nex morning; and in the morning said so again at George Woolsey's, and did go to him a himself said, and being asked by Rober Gerry and George Woolsey of it, he said h had forgot it, and so went away home. Now whether he lied in saying he would and di not, or whether in doing and saying, he ha not done but forgot, I know not; but at th best it was bad enough.

And that morning betimes, Cornelius Steenwyck told Robert Terry that the Secretar himself had told him that morning that was free; but presently after I was ke

closer than ever I was before in this room. Whether Wm. Leveridge was the cause of it I cannot tell. Then on the first day of the week, 21st of 10th month, came the scout in the morning and asked me, if they should let me have liberty to go see my wife and friends, whether I would promise to come there again on the 3d day at evening. I told him: Yea, if the Lord would; or else he said the Governor would set me free if I would promise to remove myself and family out of his jurisdiction in a month's time, but I could not make any such promise. So I had liberty to go home. Then on the third day of the week, before my time was out, I came to Manadose [Manhattœs] and went among the merchants, by the Weigh House, and Steenwyck went with me to his house, and as he did knock at the door, Resolved came by. So Steenwyck spoke to him to tell the Governor I was come, and to ask him if I might have [liberty] to be abroad in the town; and I spoke to him also. And he turned himself about on his heel and laughed, and seemed to bite his tongue and wonder. It's like he thought I would not have come again. So I passed to and again in the town all that week out, and could hear nothing what they did intend. But when I asked any question about it, I was bid, 'Let it alone awhile,' and my chest, clothes and bedding were kept still in the prison. Then, on the 2d day of the week, 29th of 10th month, the ship being fallen down the bay, before the boat came up to fetch the passengers aboard, so I walked to the Bridge where the boat lay, because I was not willing to be out of sight, and there meeting with Resolved I asked him if he had anything to say to me from the Governor. He said he should tell me presently. So a little after, he came and told me I might get a cart and fetch my things from the prison and put them in the boat. So I answered him something to it and told him I did desire to speak with the Governor myself.

So being free to take that opportunity to have my things out of prison, I got a cart and brought my things and put them in the Widdow Wessels house, near where the boat lay, and then went to my lodging to write a letter to my wife, and while I was a writing it, the scout came and told me I might speak with the Governor, if I had any business with him. So I went to his house and was called into a private room, where he with one of his writers was a writing to send for Holland, and was very busy as he told me. So I told him I heard he meant to send me away in the ship and I did desire to know wherefore. So he told me: Because I did not answer the sentence of the Court. So I asked him if that was only and alone the cause. He said: Yea. Then I desired he would give me so under his hand, that if any should ask me, I might have it by to show. So after some more words he went to writing himself and then gave it to his Secretary to write fair, and then set his name to it and the Secretary also. Then they gave it me, but it was not in those words as we had spoken. I also asked him: What the ship-master should do with me. He told me: 'Put me ashore either in Holland or anywhere, where the ship put in," or [words] to that purpose. So he spake then after some words to several things. He told me he was very busy, and if we should talk till the morrow morning we should do one another no good. But he carried himself very moderate to me all that time, and said if I would promise to go out of the jurisdiction in three months' time he would set me free. So after I had spoken something as to my innocency towards them and how clear I was from desiring any hurt unto them or any revenge upon them for any thing they had done against me, the Governor answered I thank you for it, and called me Goodman Bowne. So not having further liberty I passed away. So that night my things were put in the boat, but by whome I know not. Then on the 3d day of the week when the people were ready to go, the scout put me in the boat and so I was carried aboard. Then the 4th day of the week being the 31st day of the 10th month, *old style*, we set sail about the middle of the day, and went out to sea. * *

On the 29th of Second month, 1663, we [I, and Benj. Forely] came to Amsterdam. Then the 30th, being the 5th day of the week, we went to the West India house and livered in my first paper, which was read and then left to a committee before whom (after much waiting) 14 days after, Wm. Caton and I were called in. They were very moderate to us, and did not speak one word against us or any of our friends in any particular, tending to the liking of anything the Governor had done against me or any other, but asked what we desired of them. And when they understood our minds, they freely promised that the next day my goods should be delivered to me; but for the other thing, they could not do it of themselves, but would speak of it to the Company of whom we must look for answer. This was the 14th of the 3d month, O. S. Then the next day to have the goods which were ordered to be delivered; but after consultation amongst some underlings, they were denied, except I would pay for my passage. This put me upon a 2d writing to them, which we gave in by the 18th day, but at [torn] that day and the next we [torn] also. Then having had some turns with the merchant about passage, because he

wanted pay for the first, at length promised me I should have passage for my money as well as others, if I got a pass, which all that went thither are to have. So I went with others for a pass but he denied to give me one except he had orders from the Company or some of them. This did put me upon a 3d writing to them, which I, being alone, sent in on the 25th day, and after some time I was called in and the man called Lord Pergens (or Perkins), sitting at the head of the table, asked if I would any thing with them. I said I had given in several writings to which I did desire their answer. He said: Have you any [thing] further to say by word of mouth? I said: Nay, but that you would consider of these things and do therein as you would be done unto. Then he said if you please to withdraw, we shall consider of them afterward. I was called again. Then he said: The gentlemen here have considered of the things and desire to know whether you intend to go to fetch your wife or to stay there. I said: Nay, I have no intent to fetch my wife and children here, but to labor to maintain [them] there as I used to do. But we think, said he, you were best to stay here and send for your wife and children, for we do not give liberty there. I said, Liberty was promised to us in a Patent given by virtue of a commission from the Prince of the States General and the West India Company. He said: Who gave that Patent?—Gov'r Keift. Oh, said he, that was before any or but few of your judgment [*i. e.*, way of thinking] was heard of. I said we are known to be a peaceable people. He said but if you be a peaceable people and will not be subject to the laws plakados [placards] which are published, we cannot suffer you in our jurisdiction. I said: It is good first to consider whether that law or placard that was published be according to justice and righteousness or whether it be not quite contrary to it and also to that liberty promised to us in our Patent; and I desire the Company would read or hear it read. I have a copy of it by me. He said if I would walk out a while they would. A pretty time after they called me in again. Then he standing up set a bold face on a bad cause, and told me they had read it and considered of it and did find it very good and like it well. Then after some words about it, I seeing their wickedness, said: What you are pleased to give in answer to these things, I desire to have it in writing under your hands. Nay, said he, we will give you nothing under our hands, but we will draw up a writing of such particulars, as unto which if you will set your hand, you may go and dwell there, and also said that all those that will not be subject to that placard and all other that either are already or shall be hereafter made, shall not live in our Jurisdiction. Then it was concluded that I should come to the next sitting, being the 28th day, to see their writing and give my answer to it, when, he said, I should have them altogether. So I and my friend came expecting an opportunity of speech with them but had it not. So when they were risen, the speaker called us into another room and gave us a bad paper *in Dutch*, which I got translated and left my answer in writing for them *in Dutch*. After two of them (Perkins and the Advocate) had read it, and promised to liver it in to the whole. So after a month waiting of them at their house, eleven sittings, being pretty clear of them I came away on the 30th day, and the 2d of 4th month, at Rotterdam came aboard the same ship that carried me thither. . . . . 1664, 30th of 1st month, in the morning we arrived at New Amsterdam, and the same day I came to my own house, being the first house I ventured into in the country, where I found my family in good health. Praises to the Lord forever.*

JOHN BOWNE.

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* John Bowne was a thrifty farmer at Flushing, Long Island. He bought slaves when he needed them on his farm, raised barley, tobacco, corn, oats and wheat, and made cider, which he shipped to New York and some boiled cider to Philadelphia for William Penn and others. He left an account-book replete with interesting items concerning his daily business. In it are inventories of household effects, specifications for building his houses, and barns, and alterations of rooms, contracts for labor, expenditures on account of travelling Friends or Quakers such as neck-cloths, muslin pocket-handkerchiefs, mending boots and clothes, shoeing horses, mending saddles, buying bridles and horses, and a barrel of cider put on board of a vessel for the use of voyaging friends. Here is an interesting item: "1700 the 7th month, then disburst Jamaica on the account of entertainment for William Penn and other Friends £1, 10s." In this account-book he has also some poetry addressed to one he wished to make his second wife, and accounts of expenses for building and keeping up meeting-houses at Flushing and New York. "The case of John Bowne," says Besse, in his *Sufferings of the Quakers* "was very hard. The Dutch Governor took him from his aged father, and from his wife and children, confined him a long time in a close dungeon where he was almost famished to death, and shipped him to Holland without being suffered to see his family before his departure. Some time after his return home, the Governor meeting him in the street, seemed ashamed of what he had done, and told him he was glad to see him safe home again, and that he hoped he should never do so any more to any of his friends. A token of repentance of an ingenuous disposition, such as few if any of the rigid persecutors in New England did ever show."

The Journal of Bowne shows some of Besse's statements to be overcharged.

[HENRY ONDERDONK, JR.]

For Friends' Intelligencer.

## FIRST DAY SCHOOLS.

This movement cannot with propriety, I think, be longer viewed as a mere experiment, but must be accepted as a necessity.

The children of Friends are not exceptions to the general need felt by the young, active mind, of something to engage its energies; and if laudable pursuits are not chosen, those of a hurtful tendency will be likely to usurp the place.

Before the introduction of these schools it was a subject of serious thought with many parents, as to what means could be employed to interest the young people in the Society of which they were birth-right members, and which, in its organization, had less than most other religious denominations to attract the youthful and inexperienced mind. There were individual cases that felt no lack in finding enough to engage their benevolent feelings, and who carried out in a quiet way the beautiful religion of visiting "the widow and the fatherless," and keeping themselves "unspotted from the world;" but by far the greater number, from a mistrust, perhaps, of their own powers to do good, seemed to require an associated effort in order to make them feel that they could labor with success.

To instruct the children in the principles of the Society of Friends is no doubt one of the surest means of preserving our faith in its simplicity and purity, while to neglect this interesting portion of our vineyard would be like neglecting "a garden in the spring-time."

The effect produced by the organization of First-day schools, has been gratifying to many whose hearts were often touched with an appeal from those who felt they were not filling up their measure of usefulness, and who were earnest in the inquiry as to the manner in which they could best serve their Heavenly Father and their fellow-men. This kind of teaching, too, qualifies for more extended usefulness—by it the seeds of mercy, justice and truth are cultivated. In the effort to do good and to impart a knowledge of what is right, strength has been sometimes furnished to overcome, in a greater degree than before, the "sin which so easily besets," and encouragement has been received to apply still more earnestly "the heart unto wisdom"—and thus a double blessing has crowned the desire to be found doing "what the hands find to do."

The honest fear of some Friends that an improper bias might be given to the minds of the children by the introduction of theological views and sentiments, is being gradually removed by the simple manner in which most First-day schools are conducted. The following remarks on the management of such schools by one who is not a member of the Society of Friends, interested me, viz:

"It is the spirit in which we do our work, not the method, which *tells*. A right spirit will mould methods gradually to itself, and thus insure success; but a superfluity of methods will drown the real life of a school. We cannot map out the millenium beforehand, we must let it grow. We must take heed that in managing the trust committed to us we do not manage it to death."

There is a prospect, I hear, of another school being organized under the care of some young Friends who attend the meeting held at Girard avenue and Seventeenth street, the design being to gather the children who are at inconvenient distances from the schools held at 15th and Race streets and 4th and Green streets.

May it, in common with other schools in the Society, be instrumental in doing good by inculcating the holy principle of love to God and to man, which is the basis of all good.

"There is no greater obstacle," said Luther, "in the way of piety than neglect in the training of the young. If we would reinstate religion in its former glory, we must improve and elevate the children as it was done in days of old." T.

*Ninth mo.* 12*th*, 1872.

## LOCAL INFORMATION.

*To the Editors of Friends' Intelligencer:*

Baltimore Quarterly Meeting was held at Gunpowder, Baltimore County, Maryland, on the 9th of this month. On the seventh day preceding, the meeting of ministers and elders was held, and proved to be a season of divine favor. On the evening of the same day, there was a meeting of the Indian Committee of Baltimore Yearly Meeting, convened chiefly for the purpose of selecting an agent for the Pawnee Agency in Nebraska, as the Friend who now occupies that station expects to retire at the end of this year. There were many applicants, all of whom were persons of respectable character, and the choice fell on William Burgess, a member of Fishing Creek Monthly Meeting, Pennsylvania.

There was a large attendance at the meeting on First-day, and good order was observed. It was considered an interesting meeting, and several communications were delivered in the authority of Truth. The weather was extremely warm, but the crowded audience was very attentive.

On Second-day the meeting for worship preceding the meeting for discipline was attended by a large number of Friends, and several ministers delivered fervent exhortations,

relating chiefly to the practical duties of life. The young were earnestly recommended to take up the cross of self-denial and bear a faithful testimony to the simplicity and integrity of the Christian character. It was shown that great extravagance in dress and other expensive habits now prevail in our land, which lay heavy burdens upon the heads of families, and often lead to embarrassment and failure in business.

In the Quarterly Meeting for discipline the most important subject under consideration was a proposition from Baltimore Monthly Meeting to amend the discipline, by inserting a clause earnestly advising our members to abstain from the habitual use of fermented liquors as a beverage. It was also proposed to amend the 4th Query so as to call the attention of our members to this subject. The meeting concluded to forward the proposition to the Yearly Meeting for its consideration.

The deep interest manifested by many in this subject, gave encouraging evidence that our members are alive to the necessity of bearing a faithful testimony against the alarming evil of intemperance.

S. M. J.

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Endeavor to take your work quietly. Anxiety and over action are always the cause of sickness and restlessness. We must use our judgment to control our excitement, or our bodily strength will break down. We must remember that our battle is to be won by a strength not our own. It is a battle that does not depend upon the swift and strong.

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## THE ART OF LIVING WITH OTHERS.

BY JOHN H. MORISON, D.D.

In our daily intercourse with those we love, with those whom we would attach to us, and on our pleasant relations with whom both our happiness and theirs depend to so great an extent, we can hardly be too mindful of the little courtesies of life. There is a charm in the little nameless attention, the look of sympathy which comes from a warm and sympathetic heart, the fitting word on some slender occasion, but on that very account so much the more an evidence of pure, unbidden affection, and so much the more touching and winning. These untaught graces of a kindly nature do more for our domestic happiness, and to fit us to live together with mutual goodwill, than any great benefits that we can bestow. Where they are wanting, the wayside flowers which make up the beauty of our little journey through life are taken away, and we have only a hard, dreary, barren road before us.

We must beware of all exactions, even those which are made in the name of affection, and be very careful about making a point of difference with those we live with. It is always dangerous to make assertions like this, "You certainly would do me this favor if you cared for me." The very form of the expression is a sort of insult to the affections which it would draw over to its purpose. So all complaints of a declining affection or want of affection are dangerous experiments. They are apt to proceed from a discontented, exacting or selfish disposition, and even where they are just, as they often are, they aggravate the evil which they dread, and produce or increase the alienation which they seek to avert.

It is not well for us to cherish the habit of dwelling much on the faults and shortcomings of those with whom we live. It makes us more critical than generous. It affects the cordiality of our manner towards them. It insensibly lessens our confidence. It interferes with the ease and freedom of our intercourse with them. It colors the remarks that we make about them to others, and then reacts with double force upon our own feelings and our relations to them. It is said of the virtuous woman, whose price is above rubies, that the law of kindness is in her tongue. But in order to be in the tongue it must first be in the heart, and the habit of dwelling much on the imperfections of our friends and associates will soon drive it from us. There are homes in which, after a long acquaintance, I do not remember ever to have heard a hard or unkind judgment, and they have been very happy homes. We are not to live together in societies of mutual admiration. We are to deal honestly and plainly with one another. No amount of affection is to blind us to each other's faults or transform them into virtues. Friendships formed on such a basis would lower the whole tone of our moral and religious being. But while we see and bear with the faults of our friends, we are to be careful about the assumption of superiority which is sometimes implied in this—a sort of supercilious, patronizing endurance. The condescension of good people in putting up with our faults, especially when we are in habits of daily intercourse with them, is sometimes almost intolerable. What right have I, even in my inmost thought, to assume this attitude of superiority over my friend or associate? I see his errors, but with the tenderness and loving sympathy which come from the consciousness that I have faults enough of my own to make up for all that he has done or left undone. I cannot quite make up my mind to forgive a friend, for I cannot quite bring myself to the belief that I have anything to forgive. However it may be in this

particular case, I have so often come short of my duty or done what I ought not, that on the whole the balance must be against me. "No, my friend. You ask my forgiveness; but I would rather ask yours. Or, better still, let us both kneel before the throne of God's infinite purity and love and ask His forgiveness." Then a more tender, loving spirit will infuse itself into all our relations, and make our intercourse more spontaneous, more unrestrained and more beautiful.—*Religious Magazine.*

SEEK not out the things that are too hard for thee, neither search the things that are above thy strength.

But what is commanded thee, think upon with *reverence*, for it is not needful for thee *to see with thine eyes* the things that are in secret. —*Ecclesiasticus.*

YOUR BOYS' GUESTS.

Every right-minded home-mother regards it as a matter of importance to make her home agreeable for her husband's guests. If a gentleman is expected for dinner, there is sure to be the best linen on the table, and something more than the ordinary meal prepared. She takes pride and pleasure in making her parlor bright, and her guest's room as comfortable as is in her power.

But how many mothers take pains to make t pleasant for their boys' guests? It is an excellent thing for a boy to have his boy friends, when they are children of good principles and behaviour; and it is a lasting blessing to a boy when he has a mother who encourages such intimacies. It is a very easy thing to do. A kind, pleasant word of welcome when he comes will make him at once feel at home. A little pains taken to bring out the stereoscope or book of engravings for his amusement, permission to your boy to take his toys into the parlor for the time, if he likes, a little addition to the table fare—all these trifles make your boy's heart glad, and endear to you the heart of the stranger. O how it chills and sours a child's heart to have mother frown on his friends! How it angers him to be scolded in their presence! Such a course is like sowing the wind, and you will surely reap the whirlwind.

The course of a boy thus treated will be down, down. Far better have him choose his friendships under your eye, and enjoy the companionship of his associates in your parlor, where you may join in the conversation, and cheer and instruct by your pleasant lessons. There is nothing a boy loves so well as an intelligent, talking mother. She may regard it as a great compliment when he coaxes for another half-hour at evening with, "Let's talk a little longer, mother."

Your boy will have associates; if not by your permission, he will by stealth; and companions thus chosen will hardly fail to lead him to destruction. Is it not better to take the trouble to make home pleasant for him and his friends, rather than to run such fearful risks?—*Lutheran Observer.*

## Scraps

FROM UNPUBLISHED LETTERS.

"The Spirit and the Bride say come, &c."

This language of inspiration, my dear friend, is remembered with renewed encouragement, under the feeling that it still goes forth unto the ends of the earth—that the pure spirit is everywhere recognized by the great Searcher of hearts, and is accepted of Him as His own, regardless of nation or creed.

Yea, I rejoice in the conviction that the day is at hand when the doctrine of universal grace and light will be more fully understood,—when there will be a discrimination between Truth and mere opinion, and the test of Christianity will not rest in a particular form of belief, but the professors thereof will be judged by their fruits. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit—wherefore by their fruits ye shall know them."

By accepting the invitation of the Spirit, which says "Come," Sectarian bounds will be overleaped, and the enlightened and ransomed spirit will rejoice in the freedom with which Truth has made it free. In the charity which is the sequence of this exalted condition, harmony will prevail. "Faith not standing in the wisdom of men, but in the power of God," will "overcome the world," aud through its pure influence men will *know* in what redemption consists—that it is not in merely conforming to an outward law, but in living in accordance with that "faith, which worketh by love: for all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself."—Gal. v, 14. This is not only the doctrine of the Apostle, but it is in agreement with the *New* Covenant, and is adapted to all time. The desire is earnest that our Society may not be in the rear in the work of regeneration, effected by the cultivation of those Divine gifts which lead to a higher life, and which in fulness of time opens to our vision the glory that sur-

rounds the Heavenly host, and acquaints us with the joys of the Divine kingdom.

It is an interesting time in the world's history, but I do not see that we are on the eve of a great era, but only in progress of development into a broader and more catholic rendering of many truths which have measurably lost their beauty and their applicability to us, because of the formalism into which we have settled.

Were I to write on the "signs of the times," it seems to me I would not confine it to our own Society. I have sometimes thought we feel our pulse too often, and spend too much time in considering our own condition. Even the answering of our "queries," which are intended to promote individual examination, that we may grow in best things, is too often so formally done that the consideration of our state may tend to deaden rather than to quicken our spiritual life. These things should not be, and I have faith to believe there is a feeling among us that will struggle until it obtain the mastery, and the "elder shall serve the younger."


## FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 21, 1872.


NOTE.—The memoir of Margaret Brown, which, at our request, was prepared by our friend, Benjamin Hallowell, for *Friends' Intelligencer*, and which has recently appeared in that paper, has been issued in book form by "The Book Association of Friends of Philadelphia," and is for sale at the office of the *Intelligencer*, No. 144 North Seventh street. Price 50 cents.

ANCIENT RECORDS.—A Friend has kindly furnished us with several numbers of "The American Historical Record," from which we design to select such articles as we think will interest our readers.

In this week's number will be found an account of the "Persecution of an early Friend." Many young Friends are unacquainted with what their ancestors suffered for faithfully acting out the convictions of Truth as impressed upon their individual minds. We believe that were our young members more conversant with the events connected with the rise of the Society of Friends, the testimonies borne by us would be invested with a new value in their view, and instead of lightly esteeming these testimonies, as very many now do, they would be stimulated to yield more readily to the restrictive influence of Truth, and thus be prepared to fill the vacancies in our ranks, caused by the removal from the church militant of those who have long stood as standard-bearers among us.

INDIAN AGENT.—We have received the following note from a member of the Committee:

The Committee on the Indian Concern of Baltimore Yearly Meeting, held a meeting at Gunpowder Meeting-house, on the 7th instant, and William Burgess, of Millville, Columbia County, Pennsylvania, was appointed to the agency of the Pawnee Indians, in place of Jacob M. Troth, who has resigned—his resignation to take effect 12th mo. 31st, 1872.

There were some thirteen applicants for the office, all of high character, and manifesting an interest in the Indian Concern very gratifying to the Committee.

As one has been chosen, this note may be regarded as intended for a respectful notice to the other applicants of the result, without further communication from the Committee.

*Ninth mo. 9th*, 1872.

PREJUDICE.—A communication received some time since, although not in a form quite suitable for publication, contains an admonition that all may profit by;—not to allow personal appearance or manner to prejudice us against those who believe themselves entrusted with a gospel message. While this care is especially needful in regard to these because their baptisms and humiliations are often peculiar, it is also needed in our daily intercourse. We are so constituted as to be attracted by a pleasing appearance and manner, and repelled by the contrary. This we cannot avoid. But we *can* avoid allowing this natural feeling to prejudice us against the individual so far as to be unwilling to judge favorably of his character, or to receive him as a gospel minister. The writer alludes feelingly to a circumstance in her own experience by which she learned a valuable lesson; not to judge too much from outside appearance. While attending a meeting of Friends in the city of New York, (she was not herself a member,) a stranger en

tered, whose rusticity of appearance joined to the fact that his dress was travel-soiled by exposure to heat and dust, impressed her very unfavorably. It was through the ministry of this friend on that occasion that her "heart was reached" and she "was brought to a saving knowledge of the truth." Thus taught by experience, she desires that none may despise these gospel messengers, however lowly and unprepossessing their appearance, but endeavor to enter into sympathy with them, lightening their burdens by extending all the help that is in our power.

There are other ways in which prejudice may operate to the disadvantage of individuals and detriment to the cause of Truth. It has been too much assumed that ministers, and those who occupy other conspicuous positions in our Society ought to be conspicuous for their *plainness;* that is, for conformity in cut and color to the garb by which Friends have long been distinguished. While there can be no doubt that many of our members in the course of their religious experience feel required to assume the garb alluded to, it is equally true that many who have submitted to the regulating influence of Divine love are not so required. We have known instances of some who, having been strengthened to lay aside the trimmings and superfluities of a fashionable dress, would gladly have assumed the "plain bonnet," or the "plain coat," but have felt not even a liberty to do so. Shall these be kept out of positions for which they are fitted, by a prejudice which has no foundation in reason? While it will be universally admitted that those whose affections are set on heavenly things will not be likely to spend much time or money in the clothing of the person, yet to set up a prescribed standard on such points must inevitably lead into formalism, and often into prejudice. The evil effects of any such standard upon those whose religious characters are in the early stage of formation, is to spoil in some measure that beautiful individuality by which every one should be distinguished. It substitutes for a regard to the simple teachings of the Divine Spirit which are always adapted to individual needs, a regard to what must necessarily be an inferior rule of conduct. Simple obedience to the monitions of truth in our own minds tends to mould the character into harmony without destroying its peculiar traits; while an undue desire to copy those around us, which is the very essence of what we call the "tyranny of fashion," either in the vain or in the religious world, is an enemy both to harmony and originality.

The freer we are from prejudice, in other words, from pre-conceived opinions in regard to matters of individual concernment, the more likely are we to "judge righteous judgment." We need to carrry out the apostolic injunction, "not to judge one another any more," much farther than is generally thought necessary. This will lead us habitually to suspend our judgments, to look past the outward into the inner man, and thus more nearly to resemble Him who judges, not by the outside appearance, but who looks at the heart.

DIED.

PARRISH. — On the 9th of 9th mo., 1872, of typhoid fever, at the residence of Lawrie Tatum, near Fort Sill, Indian Territory, Edward Parrish, in the 51st year of his age; a beloved member of Philadelphia Monthly Meeting.

Our dear friend was one of a special commission appointed in 8th mo. by the government at Washington, to attend a council to be held with the Kiowas and other tribes of Indians, for the object of promoting peace among the tribes and friendly relations with the Government. Although too ill to attend the council, he had fulfilled as far as was in his power the object of the mission, and expressed in a letter dictated by him the day before his death, entire resignation to the will of his Heavenly Father, whether that should be to prolong his life or to take him to that rest which he humbly believed was prepared for him.

BROWN.—On the 10th of 5th mo., 1872, David S. Brown, in the 87th year of his age.

BROWN.—On the 27th of 8th mo., 1872, after a lingering illness, Sarah S., widow of David S. Brown, aged 82 years. Both valued members of New York Monthly Meeting.

PALMER.—On the 23d of 5th mo., 1872, near Attleborough, Bucks Co., Pa., of consumption, Joseph Palmer, in the 32d year of his age; an esteemed member of Middletown Monthly Meeting.

EDUCATION.

Always remember that to educate rightly is not a simple and easy thing, but a complex and extremely difficult thing; the hardest task which devolves upon adult life. The rough and ready style of domestic government is indeed practicable by the meanest and most uncultivated intellects. Slaps and sharp words are penalties that suggest them-

selves alike to the least reclaimed barbarian and the most stolid peasant. Even brutes can use this method of discipline; as you may see in the growl and half-bite with which a bitch will check a too exigent puppy. But if you would carry out with success a rational and civilized system, you must be prepared for considerable mental exertion—for some study, some ingenuity, some patience, some self-control. You will have habitually to trace the consequences of conduct—to consider what are the results which in adult life follow certain kinds of acts; and then you will have to devise methods by which parallel results shall be entailed on the parallel acts of your children. You will daily be called upon to analyze the motives of juvenile conduct; you must distinguish between acts that are really good and those which, though externally simulating them, proceed from inferior impulses; while you must be ever on your guard against the cruel mistake, not unfrequently made, of translating neutral acts into transgressions, or ascribing worse feelings than were entertained. You must more or less modify your method to suit the disposition of each child; and must be prepared to make further modifications as each child's disposition enters on a new phase. Your faith will often be taxed to maintain the requisite perseverance in a course which seems to produce little or no effect. Especially if you are dealing with children who have been wrongly treated, you must be prepared for a lengthened trial of patience before succeeding with better methods; seeing that that which is not easy even where a right state of feeling has been established from the beginning, becomes doubly difficult when a wrong state of feeling has to be set right. Not only will you have constantly to analyze the motives of your children, but you will have to analyze your own motives—to discriminate between those internal suggestions springing from a true parental solicitude, and those which spring from your own selfishness, from your love of ease, from your lust of dominion. And then, more trying still, you will have not only to detect, but to curb these baser impulses. In brief, you will have to carry on your higher education at the same time that you are educating your children. Intellectually you must cultivate to good purpose that most complex of subjects—human nature and its laws, as exhibited in your children, in yourself, and in the world. Morally, you must keep in constant exercise your higher feelings, and restrain your lower. It is a truth yet remaining to be recognized, that the last stage in the mental development of each man and woman is to be reached only through the proper discharge of the parental duties. And when this truth is recognized, it will be seen how admirable is the ordination in virtue of which human beings are led by their strongest affections to subject themselves to a discipline which they would else elude.—*Herbert Spencer.*

### A TRUE WOMAN'S RIGHTS MOVEMENT.

There is an organization for "Woman's Rights" in Germany, which includes many ladies of the higher classes; and its designs, besides the amelioration of old legal disabilities of the sex, are the reform of extravagance in female dress, in household expense, and the other numerous conventional impositions of modern life.

The French fashions, especially, can now be more readily repelled in Germany than at any former period of this century. The German people have come to feel their superiority to French conventionalism. They may be egotistical in their newly awakened consciousness of European supremacy, but the vanity (if such it be) will be somethihg like a virtue, if it reinforces the old and admirable simplicity of German life and manners.

America is a new Germany; for we are Teutonic, not only by our Anglo-Saxon descent, but by the ever increasing reinfusion of Teutonic blood into the national veins by our great German immigration. For many years the German accessions to our population have preponderated over those from all other nations, and the prospect is that it will be greater hereafter than ever.

Extravagance, expensiveness, in matters of domestic and social life, are really the greatest evils under which American women now suffer, and should, therefore, be the first aims of their reformatory measures. They suffer by them because our men suffer by them. The well-being of the former is dependent upon that of the latter; and no "radicalism" can ever reverse this fixed order of life, for it is the order of nature. Our young men, gallant and devoted to the sex as they may be (and no men are more so than Americans), cannot contract early marriages at the present rate of the mere conventional expense of living. Extravagance reigns in all things, except in the earnings of honest industry. Hence the ever-increasing host of unmarried young men, and, by consequence, the proportionate number of unmarried, self-dependent, toil-worn young women. The statistics of the case are startling. It is a monstrous anomaly in American life. Our fathers and mothers were above such folly. To "live within your means" was once, not only the Franklinian maxim, but the characteristic fact of American life. It is now impossible for our clerks, our young business men, young literary men, young artists, etc.,

—in fine, the very best classes of our young manhood—to do so, unless they forgoe marriage, and leave the young women to take care of themselves. Immense demoralization and suffering, to both parties, are the result.

Rightly or wrongly, women are held chiefly responsible for this state of society—so fraught with misery to their sex throughout our denser communities. Whether they be so or not, the chief power to reform it is undeniably in their hands. They make and can unmake the domestic and social conventialisms of the country. They are incessantly holding conventions about other and doubtful matters; many of them, having admirable powers of public address, traverse the country lecturing. They edit periodicals; they write books; there is no limitation on their power of public utterances among us. Why do they not "lay the axe at the root" of the matter, by attacking the tyranny of the social and domestic extravagance which is destroying the old simplicity and virtue of American life and condemning our best young men to demoralizing celibacy, and crushing the hearts and lives of our young women? This is the highest, the most urgent woman's rights question of the day. The highest, dearest right of a woman is to have a home of her own, the love and shelter of man. But society, under woman's own influence, has become such that even here in America our young men cannot have real homes for themselves, because they cannot provide them for our women in accordance with the conventional standard of household expense. Let the women of the land study this problem, and resolutely take it in hand. Achieving this most needed reform, public opinion will hold them competent for any of the less needed ones upon which they are now expending so much energy—*The Methodist.*

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GROWN persons are apt to put a lower estimate than is just on the understanding of children. They rate them by what they know; the children know very little, but their capacity of comprehension is very great; hence the continued wonder of those who are unaccustomed to them, at the "old fashioned ways" of some little one who has had no play-fellows, and at the odd mixture of folly and wisdom in his sayings. A continued battle goes on in a child's mind between what it knows and what it comprehends. Its answers are foolish from partial ignorance, and wise from extreme quickness of apprehension. The great art of education is so to train this last faculty as neither to depress nor over-exert it. The matured mediocrity of many an infant prodigy proves both the degree of expansion to which it is possible to force a child's intellect, and the boundary which nature has set to the success of such false culture.

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BAMBOOS.

There is no tree known on earth which subserves so many purposes as the bamboo. The Indian obtains from it part of his food, many of his household utensils and a wood at once lighter and capable of bearing greater strains than heavier timber of the same size. Besides, in expeditions in the tropics, under the rays of a vertical sun, bamboo trunks have more than once been used as barrels, in which water, much purer than could be preserved in vessels of any other kind, is kept fresh for the crew. Upon the west coast of South America, and in the large islands of Asia, bamboos furnish all the materials for the construction of houses, at once pleasant, substantial, and preferable to those of stone, which are liable to be destroyed by the frequent earthquakes.

Leaving the immense size of these plants out of consideration, we would at the first glance class them either with the grasses or reeds—their appearance seeming to indicate that they belong to the former class, while the structure of the long hollow stem, with its joints and sharp-pointed leaves, presents the characteristics of the latter. Botanists, however, have decided that bamboos are a tribe of grasses.

These plants are found only in the torrid zone—for the reason either that the heat of the tropics is necessary to their development, or that their cultivation has never yet been attempted in temperate climates under favorable circumstances. Of the 170 species discovered by modern travellers, five or six are specially prominent.

The loftiest of the bamboos is the *Sammot.* In the tracts where it grows in the greatest perfection it sometimes rises to the height of 100 feet, with a stem 18 inches diameter at the base. The wood itself is not more than an inch in thickness. The fact that the bamboo is hollow has made it eminently useful for a variety of purposes—it serves as a measure for liquids, and if fitted with a lid and a bottom, trunks and barrels are made of it. Small boats even are made of the largest trunks by strengthening them with strips of other wood where needed.

After the sammot, the next largest of the bamboo species is the *Illy,* which usually reaches a height of from 60 to 70 feet. It is used for the same purposes as the *Sammot,* and, like it, prefers a moist, rich soil.

The third variety prevails throughout Southern Asia, both on the continent and in the larger islands. It rises to the height of

50 feet. It is employed for the same purposes to which the other two varieties are applied, but is much more useful than either of these. The young sprouts, of the stem and of the root, of the *Telin*—for such is the name given to this variety of bamboo—are excellent food, and are eaten as we eat asparagus, either prepared with vinegar and sauces or with other viands. European colonists are as fond of these shoots as the natives themselves. The wood of the *Telin* unites strength and lightness in an extraordinary degree, and cut into thin planks or split into laths it is admirably suited for housebuilding in the tropics.

A still smaller species of the bamboo, which is not applied to so many purposes in domestic economy, industry and agriculture is the *Ampel*, which, however, furnishes carts, ladders, and many similar objects. The Indians, when employed upon lofty palm trees collecting the palm-rims at a height of 100 feet above the ground, are not afraid of going from one tree to another by means of a simple bridge made of ampel-wood. The airy bridge consists of a single long stem of this tree, and another lighter one serves as a hand rail. The young shoots, like those of the telin, are used for food. It is in this class of plants that we meet with the iron-wood—as it is called in India—which gives out sparks under the blows of a hatchet. Its hardness is unequalled among woods, and yet it can be split up into the finest wands, and in this form is more suitable for delicate basket-work than the osier. Even cloth of a certain kind is made from this bamboo.

The *Teho* of the Chinese is used in papermaking, and large parasols are made of this paper. There is also the *Teba* from which hedges are made, and the *Arundo scriptori* of Linnæus, so called, because the Indian writers obtain their pens from it.

These latter species prefer a dry, light soil, and are equally acclimatized. The sweet interior of their young branches is a nourishing food, made use of by man, and also by herbivorous animals. The young shoots, which grow in bunches at the roots of the bamboos —the product of the underground germ— grow with such amazing rapidity that they may be literally said to be seen growing. In one day they obtain the height of several feet, and with the microscope, their development can be easily watched.—*Marion.*

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THIS whole life is one great school; from the cradle to the grave we are all scholars. The voices of those we love, and the wisdom of past ages, and our own experience are our teachers. Afflictions give us discipline. The spirits of departed saints whisper to us, "Come up higher."

### OVERSHADOWED.

BY SUSAN COOLIDGE.

"Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter, passing by, might overshadow them.

Mid the thronged bustle of the city street,
In the hot hush of noon,
I wait, with folded hands and nerveless feet.
Surely He will come soon.
Surely the Healer will not pass me by,
But listen to my cry.

Long are the hours in which I lie and wait,
Heavy the load I bear;
But He will come ere evening. Soon or late
I shall behold Him there;
Shall hear His dear voice, all the clangor through:
"What wilt thou that I do?"

"If thou but wilt, Lord, thou canst make me clean"
Thus shall I answer swift.
And he will touch me, as he walks serene;
And I shall rise and lift
This couch, so long my prison-house of pain,
And be made whole again.

He lingers yet. But lo! a hush, a hum.
The multitudes press on
After some leader. Surely he is come!
He nears me; he is gone!
Only his shadow reached me, as He went;
Yet here I rest content.

In that dear shadow, like some healing spell,
A heavenly patience lay;
Its balm of peace enwrapped me as it fell;
My pains all fled away—
The weariness, the deep unrest of soul;
I am indeed "made whole."

It is enough, Lord, though thy face divine
Was turned to other men.
Although no touch, no questioning voice was mine,
Thou wilt come once again;
And, if thy shadow brings such bliss to me,
What must thy presence be?

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For the Children.

### ROBIN REDBREAST.

BY E. C. SPENCER.

Little Robin Redbreast,
At the early dawn,
Uttering in music,
Pouring forth in song,
Praises and thanksgiving,
That all through the night
God hath brought it safely
To the morning light.

Little Robin Redbreast,
When the day is done,
Echoing still the music
That the day begun,
Grateful for the gladness
Of the sunny bowers,
Fearing naught of evil!
Through the midnight hours.

Little Robin Redbreast,
Let me learn of thee
Gratitude and praises,
Faith and constancy—
When Life's day is ending,
Night of Death draws nigh,
Like thee, meet the shadow,
Trusting fearlessly.

For the Children.

### A CHILD'S HYMN.

Now the day of work is done,
Now the quiet night's begun,
And I lay my tired head
Safe upon my little bed,
Father, hear me;
Be Thou near me,
Till the hours of dark have fled.

I can see from where I lie,
Glitt'ring in the dark blue sky,
Here and there a little star
Shining out so clear and high.
Father, hear me;
Be Thou near me;
Keep me safe beneath Thine eye.

If I've grieved Thee through this day,
Let my sin be washed away;
Make me meek and pure and kind,
Give me Thy most holy mind.
Father, hear me;
Be Thou near me;
Let me now Thy mercy find.

### THE LADY OF THE HOUSE.

BY M. E. SANGSTER.

* * * The lady of the house! a gracious womanly presence, under whose quiet rule the house-keeping offices move gently and evenly, who makes her home a type of heaven, in so far as earthly resting place can compare with the mansions above, and whose life is full of thought for others, and serene abnegation of self. We need not draw her portrait, for the wisest of men left it for us, in immortal colors, in that beautiful chapter in the Proverbs; and it will be true to the end of time, as it was in his day, that the heart of her husband doth safely trust in her, and her children arise and call her blessed. She is most gracefully and successfully lady of her house who rules it, instead of letting it rule her. That is the best housekeeping in which results are achieved without the machinery thereto being constantly apparent.

Certain things are indispensable to beauty and fitness in a home, and among them are order and cleanliness; but, when to obtain these, are taxed the health, the temper, the self-control, and the patience of the mistress, they are dearly bought. Bright windows and spotless paint are desirable; but bright faces and light hearts are more so, and if the one is gained at the sacrifice of the other, it is but a pitiful and short sighted exchange. * *

Women grow restless and careworn, and too soon old, who suffer trifles to disturb the calm of their souls, and fretful worries to break on the even tenor of their way. The lady of the house is the family thermometer and barometer in one. If she come down in the morning with a shining face, a sunny smile, a pleasant word of greeting to everybody, all catch the infection. Her manner is charmingly contagious, and children and servants go about with a pleasant consciousness of doing and trying to do their very best. If storm signals appear on her brow, in the shape of a frown, or in her speech, querulous, sharp and complaining, the household may as well prepare for a day of clouds and rain. Nothing diffuses itself more quickly than the fault-finding spirit, and nothing sends husband and children out of the house, with such a sense of relief at getting away, as a discontented or sarcastic tone, on the part of wife or mother.

The morning sets the chord for the music of the day. Few people, except herself, know how hard it is for the lady of the house to be always bright in the morning. It is the beginning of the taking up of a burden. "Man works from sun to sun, but woman's work is never done," says the old rhyme. The bread that was set last night is to be kneaded, and moulded, and baked; Charlie's shirts are to be cut out; Mary's dress to be finished; Louise is to be taken to the dentist; Tom to be sent to school for the first time. There are letters in the portfolio to be answered; pies to make; breakfast, dinner and tea to be planned and provided; a wearying round of little things, that have lost freshness and novelty long ago, to be done to-day. To-morrow and the next day will be just the same. Very likely, if a mother, with little children, the mistress has been broken in her rest, and disturbed sleep has made her wake with a throbbing head, a pain in her back, or a vague, miserable feeling of "goneness" and faintness near the breast-bone, to which men are happily strangers. It requires an effort little short of heroic to enable her, under these circumstances, to meet her family with the brightness that shall be magnetic in its influence over them. But the effort once made, pays in the sunshine that it gives, and in its reflex influence on her own heart. It is often impossible for her, in her own strength, to win the spirit which shall make her willingly put self aside, and forget pain or discomfort for others' sake; but she never need lose the strength that Christ can give. Let who will forget or neglect the few minutes in the morning closet, the lady of the house should never fail to seek balm and blessing there.

### SAGACITY OF THE SWALLOW.

In the early part of last spring I had a visit from a brace of swallows, who commenced to build a nest under my balcony in the fork of the bracket which supported it. The floor of the balcony being boarded, afforded complete shelter from the rain. As, however, the parlor window was immediately under the nest, the fumes from the gas, when the win-

dow was opened, proved too noxious, and they abandoned the idea of using it, and forthwith removed to the adjoining bracket, where they finished a suitable nest, their mode of construction being the following: They carefully collected all the fibrous matter they could—horse hair, wool, threads, &c.—and rolling these in small pools made by the water carts in the street, they then formed them into little balls, about a quarter of an inch in diameter. These they carried to the bracket under the balcony and fixed them in the fork thereof. The nest, when completed, formed an inverted cone about six inches deep, leaving a space of a little over two inches from the under floor of the balcony on the south side, the north side being continued unto the floor of the balcony.

All went well until the young birds were hatched, when some mischievous youngsters discovered them, and, in an endeavor to obtain possession of the nest, broke the wall of it, when the three little inmates fell into the passage in front of the house, where my manservant discovered them; and, as he had been for many years in Spain, where these birds are protected with religious care, he put them on a napkin and brought them to me. I immediately took them to the balcony, and placed them in a nest formed of French cotton, and protected, as well as I could, from the cold and possibility of wet, but leaving space large enough for the parent birds to get to them. I then closed the window, pulled down the blind, and gave directions that no person should enter the room, lest they might be disturbed. In a little time I had the satisfaction to see one of the parent birds return, and, after much fluttering about and cautious approaches, eventually bring them some food (insects.)

In an hour after I found the old birds busily engaged in repairing the nest, using in this instance the material composing the abandoned nest, which they carefully broke up and carried in small pieces to the street, rolling the little pellets in the mud, and then fixing them to the walls of the injured nest. Notwithstanding all the diligence they used they progressed but slowly, and, after four hours' work, the extent of repairs did not exceed three-quarters of an inch in height by two inches in length. The following morning the work was still continued, and, as the little ones were still alive and in much the same condition as I had left them, I concluded they were well looked after by the parent birds. I left bird seed, oatmeal and water on the balcony, but the old birds did not touch any. At evening the repairs had progressed so far as the gathering in of the lining and general trimming up of the jagged edges; but the reconstruction had advanced but little, the day being very wet and stormy, so much so that a considerable portion of the cotton was blown away from my nest, and I had to move it into a more sheltered spot.

The next day proved fine, and the new wall was raised more than an inch in height, whilst the length being so much greater as they approached the top, gave evidence of continued industry; the abandoned nest was also considerably reduced in size. Another day of hard labor reduced the cap, and the opening had a semi-circular form, about one third of the damage being repaired. On the morning of the fourth day after the calamity, I had an early visit to the little ones, the sun being bright and warm, whilst the air was perfectly calm. Approaching the blind cautiously, I peeped through, and discovered one of the old birds carefully pushing a little one to the edge of the balcony, where the other parent bird was fluttering and supporting himself by the bill, just on a level with the flooring.

In a few minutes the operation was completed by the safe transfer of the youngster to his back. The other parent immediately joined, and by the time I got to the hall door the youngster was safely lodged in its nest, with its mouth wide open, anxiously expecting its breakfast, which was quickly brought by one of the old birds, who made a rapid flight up and down the street, and secured a prize insect as a reward. The remaining little ones were transferred in the course of the day. But on the following day my servant brought one of them to me dead. I suppose it fell from the nest, as the wall was very low. The old birds continued to repair the nest until the aperture was reduced to a small semicircular opening through which a lady's hand might pass, and for a considerable time one of the old birds remained continually in the nest.

In about three weeks after the restoration of the nest, I observed, one morning, the old birds very busy about the nest; and having concealed myself from sight, I observed a parent bird take one of the young ones on his back, and fly a short distance off—not more than a yard—and return with his charge to the nest—the other parent bird being always in close attendance, assisting in the interesting ceremony. In a few days more I observed the parent bird take the young one on his back to the street, and let it fly of its own accord, but always accompanied by both parents, one being in front and the other immediately under the youngster. In this way the little ones were exercised alternately, principally in the early morning, when the streets were comparatively quiet.

As the season advanced the flights became

longer, and both the little ones were taken out together, the noise occasioned by their delight and the instructions of the old birds being considerable. Eventually, the quartet proceeded on country excursions, sometimes not returning for a couple of days. Ultimately, I received a visit of longer duration from one of the old birds and the two youngsters. I began to fear an accident had occurred to the other parent. But in about three weeks he joined the party again and took them off. Before leaving they completely closed up the entrance to the nest; and I fondly hope to receive a visit from my feathered tenants next spring.—*Chambers' Journal.*

From the American Messenger.

PAPER AND BOOKS.

The Egyptians made use of rolls of linen for writing. Their ink was similar to our indelible ink. They afterwards employed sheets made from the inner bark of the reed-papyrus, from which our modern paper is obtained. This invention was made use of in the literary world until about the year 887, when a spirit of rivalry between two kings—Ptolemy of Egypt, and Eumenes of Pergamas—led to the substitution of a better material.

Ptolemy possessed a very fine library, and Eumenes made preparation to have all the valuable works extant copied for himself. But the selfish Egyptian king refused to allow papyrus for the purpose to be carried from the country. But a citizen of Pergamos—one of these enterprising individuals who seem specially raised up in every important emergency—invented a method of preparing sheepskin so that it might be written upon. It was called pergamenta, afterwards corrupted into parchment.

Ancient books must have been somewhat difficult to read, for they were written without accents or stops, and it was not until the ninth century that copyists began to leave spaces between words. They were also very scarce and dear before the introduction of the art of printing, as their production involved a vast amount of time and labor. It would take four years for an expert writer to make a single copy of the Bible; and when finished, it was equal in value to a large estate. In the year 1400 books were sold at from ten to thirty pounds apiece. But they were beautifully written, as is proved by old Saxon manuscripts still extant. The younger monks in the monasteries were employed in copying a great part of the time. They also *illuminated* their Missals with exquisite paintings in gold and colors.

Paper, such as is now made, came into general use during the thirteenth century. Printing was invented in Germany about the middle of the fifteenth century. Very appropriately, the *first* book printed was a magnificent Bible. The type was soon after brought over to England. This was called black letter, and English books were printed in this style for more than a century. It was then superseded by the Roman character now used.

During the reign of Henry the Eighth, Bibles were bound in board and chained to the reading-desk in the churches. Here the people gathered on Sundays and holidays to read or hear them read. During the reign of Charles I, books were elegantly ornamented. The clasps and corners were of gold or silver, and some, which were his own private property, were bound in velvet, and their clasps were set with pearls and precious stones. In our day "of the making of books there is no end," and they are so cheap as to be beyond the means of but few.

ELSIE.

INSECT SAGACITY.

Some years ago I was residing with my husband in Upper Canada. The summer heat of that country is something more than that which we are wont to enjoy in England, and with the thermometer at 96 deg. in the house, the shade of a thick grove of broad-leaved trees on the margin of a beautiful bay was naturally most inviting for a little ramble. One sunny morning, therefore, with book in hand, I sought this cooling shade which was near, being part of our own ground. Sauntering along one of its paths, I came to a long plank, which, in appearance, seemed a remnant of some floor. One end rested on a fallen tree, the other on the ground, and close to the latter was a large flat stone. Without thinking, I lifted the stone with the end of my parasol and turned it over. In so doing, I exposed to the light of day the secret chambers of an emmet's nest. I would gladly have replaced the stone, but it was too late; before I could do so, the whole community were on their way up the plank as fast as they could go. My attention was arrested by observing that the plank was split at the lower end, and that one poor little emmet had been travelling up with the others, but with half of his body in the crack, and he had thus proceeded till he found himself so wedged that his four legs vainly strove to extricate the imprisoned half of his body. I was on the point of aiding him with a straw, when I saw another which had lagged behind coming fast towards him, so I waited to see the result. He tried hard to set his friend at liberty, but failed, and then ran as fast as he could, till he overtook the body, which had just reached

the upper end of the plank. I, of course, lost sight of him, but, to my astonishment, the whole mass returned at once, surrounded and covered the prisoner, and after some hurried movements of every individual they all set off to ascend the plank again—the prisoner was free!—*Leisure Hour.*

SOCIETY is pleasant, yet it becomes a snare if it leads us from our secret chamber by its incessant attractions and thus makes us strangers to our God and our own hearts.

CIRCULAR MEETINGS.

9th mo. 29. Octorara, Md., 3 P.M.
10th mo. 6 Frankford, Pa., 3 P.M.
Richland, Pa., 3 P.M.
Birmingham, Pa., 3 P.M.
Camden, N. J., 3 P.M.
Jericho, L. I., 11 A.M.
Oyster Bay, L. I., 3½ P.M.
Fairfax Court House, Va., 11 AM.
Hopewell, Va., 11 A. M.

INDIANA YEARLY MEETING.

Friends proposing to attend this Yearly Meeting are informed that the Pennsylvania Railroad will issue tickets to Cincinnati during the Industrial Exposition there (until 10th mo. 3d,) good for 15 days, for $23. On inquiry, we learn that these can be used to Corwin, opposite Waynesville, where the Yearly Meeting is held, and return. Such as may wish to visit Cincinnati, after the Yearly Meeting, must pay their fare from Corwin to that city.

MUTUAL AID ASSOCIATION.

Stated meeting on Second-day evening, 9th mo. 23d, at 8 o'clock, in the Monthly Meeting room, Race street.

ALFRED MOORE, *Secretary.*

## ITEMS.

THE polishing of enamelled paper is a very simple and rapid process. The sheets previously prepared with the enamelling material, are laid in heaps convenient to the operator. In an establishment in Albany, N. Y., seventy-five young girls are seated at small tables in the polishing-room. Each takes a single sheet from the pile at her side, and places the edge of it on a slightly concave band of very hard wood. Up and down this band of wood an agate wheel, four inches in diameter and an inch and a half thick, runs with considerable velocity and a firm pressure. The girl slowly and carefully pushes the paper from her, every friction of the wheel leaving a surface as brightly polished as a new varnished boot. A sheet is polished in a few seconds. One variety of this embossed paper is very pretty—the crystallized-looking paper known as "snow-flake," which is so often seen outside of boxes. The appearance of snow-flakes is given to it by mixing a solution of rock-salt, wax, and vinegar with the color. This causes the color to disintegrate and shade itself, and to fly off in star and diamond shapes, bearing a fanciful resemblance to snow. No less than forty thousand reams of embossed paper of all colors are manufactured annually at this factory, using up five tons of plain white paper a day, and 3,500 pounds of color a week. The general business of the company, who employ 180 women and 30 men, amounts to $500,000 a year.—*American Artisan.*

A cow's age may be determined by the teeth, but the horns are the surest method. Count the rings around the horn and add to this number three years, which is the lapse of time before any rings make their appearance.

A GOOD homemade disinfectant is produced by dissolving a bushel of salt in a barrel of water, and with this salt water slack a barrel of lime, which should be wet enough to form a kind of paste. For the purpose of disinfectant this home-made chloride of lime is nearly as good as that purchased at the shops and drug stores. Use it freely about sinks, cellars, gutters and out-houses.

THE ANDES.—The most remarkable engineering feat now in progress is said to be the crossing of the Andes by the Lima and Oroya Railroad. The mountain chain will be crossed at an altitude of fifteen thousand feet by a tunnel three thousand feet in length. The grades are the steepest known on any ordinary railway. The workmen employed are Cholos Indians, the only operatives who can endure for a prolonged period the rarefied atmosphere at this great elevation.

NEARLY three millions of letters went to the Dead Letter Office last year. Fifty-eight thousand letters had no county or State direction; more than four-hundred thousand wanted stamps and three thousand were put in the postoffices without any address at all. Ninety-two thousand dollars in cash, and over three million dollars in drafts, checks, etc., were found in these letters. It appears that, on an average, every letter that is misdirected, or goes to the Dead-letter Office from other causes, contains one dollar.

STEAM PLOWS.—In England, it is stated, there are several large establishments, employing over twelve hundred men each, engaged in the manufacture of steam plows. In the United States attempts at steam culture have mostly failed, but in Great Britain the plan found to work most efficiently is to form organized companies for the purpose of hiring out steam plows and of doing the work by contract. Over five hundred steam plows, it is said, are thus held for hire. The success of steam plowing has been proved by the working of a tract of five hundred acres near London. This land was so poor that it could not be rented for three dollars an acre, but after being plowed by steam, the tract yielded a net profit of eighteen thousand dollars from grain crops. Steam plows are also employed in Scotland and Germany, while the Pasha of Egypt has four hundred of these machines in operation.

ASIATIC prejudices are breaking down through more intimate intercourse with European nations. The young King of Siam, Choufa Chula Longkorn, aged about nineteen, having returned from his tour through the British Indies, is now travelling through his own dominions, making speeches in praise of European customs, and generally rendering himself agreeable to his subjects. This Siamese monarch has, according to the "Rangoon Times", delivered bewitching addresses, and has made himself exceedingly popular. It will be remembered that the father of the present King of Siam was very partial to European customs, and could read and write English with facility. The published "Adventures of the English Governess at the Siamese Court," furnish amusing descriptions of the strange combination of European and Asiatic customs.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Old Meeting-houses of the Society of Friends in the City of New York ..... 481
Local Information ..... 483
The Scientific Spirit ..... 484
The Ministry—How shall we Help it? ..... 485
Scraps from Unpublished Letters ..... 487
EDITORIAL ..... 488
OBITUARIES ..... 489
Santee Sioux Indians ..... 489
Dr. Livingstone's Discoveries ..... 490
Facts with Regard to Storms ..... 491
Unwelcome Truths ..... 492
POETRY—The Dying Flower ..... 493
Family Inhumanity ..... 493
The Dress of Children ..... 494
Artificial Geysers ..... 495
Influence of Flowers on Character ..... 495
Little Hungry Minds ..... 495
Notices ..... 496
ITEMS ..... 496

From "The American Historical Record."

## OLD MEETING-HOUSES OF THE SOCIETY OF FRIENDS IN THE CITY OF NEW YORK.

"The *Record* is indebted to Mr. Henry Onderdonk, Jr., for the following account of the early meetings and meeting-houses of the Society of Friends in the city of New York."

It was at the beginning of August, 1657, that an English vessel with five preachers of the Society of Friends first reached New Amsterdam, now New York. Two of their number next day (Sunday) paid a religious visit to Governor Stuyvesant, and found him moderate, both in words and actions. The next day, two maidens, Mary Weatherhead and Dorothy Waugh, under a sense of religious duty, went forth into the streets of the city and publicly declared the truth. The scene was odd and startling to the Dutch burghers, and the magistrates arrested them as disturbers of the peace. After eight days' detention, they were taken from prison, their arms pinioned, and rods tied at their backs. They were thus escorted between two negroes to the dock on board a vessel which conveyed them to Rhode Island, the asylum of the persecuted.

The next instance of persecution is that of Thomas Newhouse, who "was taken declaring the Word of the Lord in the Fort at Manadas [Manhattan] who was pulled and hauled to prison, where he was kept about five days; and being they could not stop his mouth they put him aboard a vessel and sent him to New England."

1661.—George Rofe says: "Sailing with two friends in a boat from Maryland, I landed at New Amsterdam, and gave a good sound in the chief city of the Dutch, but they forced me away."

In 1663, seven travelling preachers casually meeting at Gravesend, then the great thoroughfare for those going East or South, "It was in their hearts to go to the chief town of the Dutch [New Amsterdam.] On their way, one of them, John Liddal, cried aloud in the streets of Flatbush, and was seized by the scout, [sheriff] and ironed in obedience to previous orders from Stuyvesant. So with a Dutch guard he was led by way of Brooklyn to the Fort, seven or eight Friends accompanying him, through whom the trumpet of the Lord sounded in the streets with great dread and was very terrible; at the cry of which much people came together, and the heathen raged, and the people were like the troubled waters; and coming near the Fort out came the *Fiscal* [public prosecutor] who, in a proud and lofty manner had them into the Fort, and with violence threw them one after another into prison, regarding neither men nor women, and telling them in reply to their remonstrances, that the Dutch did not hang them by the neck as their countrymen in New England did, and so kept them a day or two

in prison; after which, on the request of a Dutch master of a vessel, the Governor ordered them to be put on board, and so they were shipped away."

In 1666, John Burnycot landed at New York, but does not speak of holding a meeting there, seemingly he passed over to Long Island at once. He landed there again in 1671, and in 1672 set sail from that port, but nowhere speaks of holding meetings.

1672. The honor of holding the first Friends' meeting in New York belongs to Wm. Edmundson. He says, "I landed at New York, where no Friends lived, and lodged at the inn of a Dutch woman, and being moved of the Lord to get a meeting in that town, (where none had been before,) I spake to her and she was very willing, and furnished a large dining-room with seats. We gave notice, and had a brave, large meeting. Some of the chief officers, magistrates, and leading men were at it and very attentive, the Lord's power being over all.

Several appeared very loving after the meeting. The woman of the house and her daughter, both widows, wept when we went away."

1674. April 18th.—Samuel Forman (probably a Friend who had degenerated into a Ranter) went about the streets of New York making a great noise and uproar, and presumed "to come into the church there and abuse the word of God, and blaspheme His holy name, for which he is sentenced to be severely whipped with rods, banished the Province and pay costs."

1676. Alice Curwin visited New York, and after her departure addressed an Epistle to Friends there. The next year, 1677, John Bowater also held meetings in New York. So it appears that a meeting was now organized, but the precise date is not given. Joan Vokins says: "I arrived at New York 4th of 3d mo., 1680, and there had hurt been done by some, [so] that Friends had lost their Fifth-day meeting; and I labored to settle it again, and God's eternal power wrought wonderfully in me in several meetings with His people, and we were well refreshed, and the meeting was settled again." After her departure she addressed sundry Epistles to Friends in New York, being an evidence of her solicitude for their welfare.

The first mention in Friends' minutes of an established meeting in New York, occurs on the 12th of 8th mo., 1681, at a meeting in Oysterbay, as follows: "Whereas the weekly Fifth-day meetings in New York have been of late neglected, and Friends there desiring this meeting to take care for the establishment thereof, it is agreed that the First-day meeting shall remain at Robert Story's, and Fifth-day meeting at Lewis Morris' until a public meeting-house shall be provided, and that Wm. Richardson and Wm. Frampton hire or otherwise procure a house convenient, taking the advice of Lewis Morris, Robert Story and George Masters."

1682, 23d of 3d mo.—"At a General men and women's meeting at Oysterbay, Friends request Wm. Frampton and Wm. Richardson to endeavor to purchase a plat of ground convenient for the building of a meeting-house, and for a burying place at New York, which they both are willing to their endeavors, and also to prepare timber for the building of a meeting-house 20 feet square." For some cause this project fell through; and on the 10th of 8th month, "Friends consent to the further hiring of the house that Friends did meet in. Also agreed that the Monthly Meeting be kept two months in succession at New York, and the 3d month at Gravesend." Thus it seems New York and Gravesend had already been formed into one Monthly Meeting. In 1684, Flushing, the Kills, Newtown, and Westchester were added.

1684, 20th of 3d mo.—"Agreed that the meetings continue at Patience Story's, and a committee are to enquire if any of the New York Friends (not here present) have any objections, and if so, bring their answer; and 28th of 4th mo., Friends do generally consent that the meeting remain at Patience Story's house until they shall see it convenient to remove it." She afterward married Thomas Lloyd, and the meeting was kept at her house so late as 1686.

1692, 10th of 9th mo.—"The meeting at Miles Foster's, in New York, being spoken to, Friends desire Wm. Richardson and John Rodman to speak to Miles about it, and return his answer. The committee having spoken to Miles about Friends' dissatisfaction with him in his spreading Geo. Keith's books to their grief, he said he desired the meeting might continue [at his house.] Friends having weighed his answer agree that the meeting remain there at present, hoping they may be better satisfied."

1693, 27th of 3d mo.—"Agreed that the meeting at New York be removed from Miles Foster's to Richard Jones', unless Miles gives satisfaction to the committee appointed to speak with him." Friends were now seemingly divided into Keithites and Anti-Keithites, the former refusing to attend the meeting, for we find 26th of 6th mo., that "Henry Willis and John Way are appointed to speak with Richard Gibbs and James Mills concerning their absenting from the meeting appointed at Richard Jones' and return their answer, also to speak with Miles and desire him to come to meeting and be reconciled to

Friends and to his wife also." Besides circulating Keith's books, Foster kept in his hands two considerable legacies left to Friends by Lewis Morris and Joseph West, Governor of Carolina.

1694, 24th of 9th mo.—"The meeting at New York, kept at the house of Dorcas Jones, being spoken to, and some Friends declaring that she hath manifested her dissatisfaction with its being there, it is thought fit to leave it to the Friends in New York to appoint the place at the house of some Friend in unity with us."

1696, 20th of 6th mo.—"A meeting-house at New York being proposed, John Rodman offers ground in New York free, and a house of his at Flushing to be taken down and carried to York for that purpose, [at such price] as Friends shall value it." This offer, it seems, was declined.

1696, 28th of 9th mo.—"A piece of land for the use of Friends in New York, was purchased of David Lloyd for the sum of £25, bounded upon Green St., containing 40 feet in front and 80 feet in length. It was agreed (27th of 12th mo.) that Samuel Haight shall receive subscriptions for paying for the land at New York, and for the meeting-house intended to be built thereon, also that the contrivance and dimensions, and agreeing with the workmen, and seeing to the managing be left to Thomas Stevenson, John Feaks, John Way, George Langsey and John Rodman."

1696, 8th mo.—James Dickinson says: "We had a large meeting at New York, in which we opened the principles of Truth by and thro' the demonstration and power of God, and wiped off the reproaches which George Keith and those who ran out with him had cast upon us. Many hearts were deeply affected and tendered. Near the conclusion of the meeting, Wm. Bradford (who had printed several books which Keith and others wrote against Friends,) began to make a disturbance, and flatteringly said: 'he was glad to hear the doctrine which was delivered that day; notwithstanding he would indicate what they had writ and printed.' I saw if we entered into debate, it would draw people's minds out, which were measureably turned to the Lord's power and reached thereby. Then it was upon me to supplicate the Lord in prayer. After I had done, a Friend stood up and declared among the people that Geo. Keith and those who had written and accused us with denying the manhood of Christ had wronged themselves and us too, &c. People seemed generally dissatisfied with Bradford's appearance in so disturbing a manner, for the Lord's power was over every unclean spirit, and so the meeting ended."

1698, 28th of 3d mo.—"The Yearly Meeting agree that the deed for the Friends Meeting-house in New York be given in trust to Friends that hold in behalf of those that belong to the Man's Yearly Meeting on L. I." This, we suppose, was to head off the Keithites; for Wm. Ellis writes, (8th mo., 1698,) "Geo. Keith hath spoiled some at New York, but Friends have got a meeting-house newly built up."*

(To be continued.)

## LOCAL INFORMATION.

### CENTRE QUARTERLY MEETING.

Centre Quarterly Meeting, a branch of Baltimore Yearly Meeting, was held at Centre, Pa., Ninth month 2d, 1872. It was a large and interesting meeting and a season of refreshment to those gathered. A number of Friends from a distance were present, whose company was truly acceptable and strengthening.

The following Ministers were in attendance: Samuel Townsend, from Baltimore, Amos Jones, from Makefield, Susan N. Williams, from Philadelphia, Mary Cox, from Gwynedd, Perry John, from Roaring Creek, and Reuben Wilson, from Fishing Creek.

The business was transacted in a spirit of condescension and love, denoting a feeling of unity gratifying to observe. A proposition was brought forward to amend the clauses in our book of Discipline relating to spiritous liquors, so as to include all intoxicating drinks. This was considered and united with.

The meetings on First-day were largely attended, and were seasons of Divine favor. Meetings were also held in the neighborhood, in which the testimonies of Truth were delivered in an impressive manner. Many hearts were tendered, feeling the overshadowing wing of Divine goodness to be extended over them.

The First-day School Association met according to appointment the Seventh-day preceding the Quarterly Meeting. Much interest was manifested. Reports from the different branches were read, indicating a growth in the cause. This was followed by the reading of several essays bearing upon the subject under consideration. The whole was concluded by words of encouragement from the Friends who met with us. G. J.

The Monthly Meeting of Friends of Phila-

* "An order of the Court of Sessions, Feb. 7th, 1704, certified that our meeting-house in New York was entered on the records of that court as the place proposed to keep our meetings in for the public worship of God." This was done by Friends to place their meetings under the protecton of law, in compliance with an Act of Parliament.

delphia was held Ninth month 18th, in their meeting-house on Race St. A feeling of solemnity pervaded both the meeting for worship and that for discipline. Feeling remarks were made in allusion to the recent loss we have sustained in the death of our beloved friend Edward Parrish, a member of this meeting, and supplication was offered on our behalf.

Certificates of membership were accepted for seven Friends, and minutes of unity granted to Anne S. Clothier, a Minister, and Caleb Clothier, an Elder, who propose attending Indiana Yearly Meeting.

A report was received from the Committee having charge of the Monthly Meeting schools, by which it appears that the four schools at the meeting-house on Race St. and the one at West Philadelphia have had 403 children in attendance the past year, of whom seventy were members of this Monthly Meeting, 21 have one parent a member, 13 members and five one parent a member of other meetings. Eleven regular teachers are engaged, whose salaries, added to payment of French and drawing teachers, amount to $8,141.75. The total receipts were $11,380.80. As those belonging to the Monthly Meeting (and some few having one parent a member) are educated free, the tuition of these amounting to $2,448, being added would give the aggregate sum of $13,828.80. After payment of all expenses there was a surplus of $1,837.70; but as the Monthly Meeting a year ago had decided to pay the tuition of all of its members attending the Central School, this surplus, besides the interest from investments in the hands of the Committee, was all used up. There were 76 pupils educated free in the Monthly Meeting schools, and 34 in the Central schools, the tuition of whom would have amounted to $4,322 63. In addition to the investments in the hands of the Committee, there is a free school fund of over $5,000, the income from which has heretofore been reinvested.

It may not be out of place to mention here that the two Central schools on the same premises, but under the joint care of the three Monthly Meetings, now accommodate 160 children in each room, in consequence of the enlargement of the building, and are now filled up. It is anticipated that children belonging to the three Monthly Meetings will be educated therein free.

The schools at the new Girard Avenue meeting-house exceed the number originally contemplated, and although many more have applied, the number has been limited to 90, and an additional teacher engaged.

Believing it may be of interest, I propose in future papers to give some account of the progress of the cause of Education in our Monthly Meeting since its reorganization in 1827. J. M. T.

### THE SCIENTIFIC SPIRIT.

[Extracts from an address delivered by the Bishop of Exeter, at the annual meeting in that city of the Devonshire Association for the advancement of Science and Art.]

* * * To the Christian it can never be otherwise than a fact of the deepest significance that for centuries past science and Christianity have been given by God's providence to the same nations. Look over the world, and you will see that as in civilization generally, so pre-eminently in science, the Christian nations take the lead. The missionary, wherever he goes, nowhere finds the people he visits able to cope in science with the people from whom he comes. There must be some deep connection between science and Christianity, between truth given by reason and truth given by revelation, between the knowledge of God's works, and the knowledge of His word, to produce this undeniable coincidence. The scientific spirit and the Christian spirit must have something in common. There must be some common purpose which they are to join in working out. They must be intended in some way to act and react on each other. They must in some way be gainers by each other's presence. And the Christian knows that the reason is that both are the gifts of the same Giver.

The scientific spirit is inconsistent with all narrowness of any kind. In its progress it will at last teach us to know the limits of science itself, the conditions and character of each kind of scientific process, the character and value of the other gifts with which God has enriched humanity, the existence and importance of branches of science which we have as yet hardly begun to study scientifically, because even the materials are wanting. In this way will science assuredly at last work out its own reconciliation with all else that man has reason to value. It will learn to know what is superior to it, as well as what is inferior; it will profoundly modify much that it now seems to ignore; it will gradually give a scientific form to what at present appears to be hardly capable of such a form at all. In the course of this progress men may possibly have to part with cherished ideas which now seem of vital importance, and this may cost much pain, perhaps more than pain. But assuredly it will, so far from touching the inner substance of the highest truth, end with giving to that truth immeasurably greater strength.

It will seem but a repetition of the merest commonplace to say that science is gradually

setting men free from many superstions. But here, too, it is well worth while to note that it is not the science itself which is producing this result, but the steady growth of the scientific spirit. The scientific spirit always creates an atmosphere in which superstition finds it hard to live. The facts on which the superstition rests remain what they were, and the arguments founded on those facts remain all. But the weight of such arguments and facts is entirely gone. When the scientific spirit has not yet entered, nothing is more remarkable than the readiness with which the mind refers everything that cannot be accounted for to a supernatural cause. "How else can you account for it? is felt to be a powerful argument. When once the scientific spirit has prevailed, this argument is no argument at all; and the reply is ready, "The fact that I cannot account for it does not tend in the slightest degree to prove that it is supernatural." So, again, where the scientific spirit has not yet entered, old traditions, on every subject whatever, have a high authority. The scientific spirit challenges them all, and admits traditions only in their proper place as evidence of past beliefs, and possibly results of past observations. The consequence is that superstitions of all kinds wither and die far beyond the limits to which science in any proper sense can extend, because the scientific spirit dries up their roots.

He believed that the great obstacle to the progress of science was a want of faith. He believed, too, that all knowledge came from God; and that they could not make a greater mistake than to allow themselves to feel fears or qualms, to be anxious or disquieted if at any time the results of science seemed to be alarming. They might be quite sure of this—that God knew how to take care of His own truth, and that if a man would trust in Him, be ready to be taught as God chose to teach him, there need be no fear of the progress of any investigations or any discoveries. It was quite certain that in the end, all truth would be found harmonious. It would be found that no science whatever failed in the end to render the service which its Maker intended it to render, that no science would fail at last to bring man to clearer ideas of himself, that no science would fail in the end to make religion stronger, more deeply grounded in the convictions of men than ever it was before.

## THE MINISTRY—HOW SHALL WE HELP IT?

We commend the following article, taken from *Friends' Review*, to the notice of our readers. A delicate and difficult subject is here treated with good sense and good feeling, and we presume by one who knows whereof he speaks:

Is due care taken to *help* those that are exercised in the ministry?—*Friends' Discipline.*

There are times when Divine Truth is presented to the mind with unusual clearness and weight. These seasons, which our ministers often call "openings," may occur either in religious meetings or out of them, but are especially apt to be witnessed when we give ourselves up to prayerful meditation. They may be accompanied with an impression to speak or they may not. Now it is a good habit, whether we have spoken in connection with such an opening, or whether we have not, as soon as opportunity presents, devoutly to search the Scriptures and compare their testimony upon the subject with the views that have been presented to our minds. There may have been an over activity of our imagination, a deficiency in our memory,—a partial or one-sided view of the subject, or, possibly, from some cause an entirely erroneous one. Even the gift of ministry does not absolutely prevent us from falling into some errors of opinion, and we should carefully avoid over-positiveness of assertion in regard to a Divine assurance of what we speak. If our hearers have no other evidence of it than our declaration, perhaps they ought not to pay any great regard to it. If they have other evidences we may well spare ourselves the unnecessary task of over-confident assertion. Whilst in all sincerity we should only speak as we believe the Lord requires and assists us, yet it should always be in a humble frame towards Him and with meekness towards our fellow believers, remembering that the heavenly treasure which we believe ourselves to have received, is, at best, contained in earthen vessels, and that the most gifted ministers are fallible beings. To be convinced of this fallibility we have but to examine the history of our own Religious Society and to note the need which has all along been felt for the exercise of the eldership on the part of those who are not specially called to the work of the ministry, but who are nevertheless Christians of good judgment, of sound mind, and zealous for the cause of Christ. It is more likely that one should be mistaken than that many should be, provided opportunities and capacities are the same; and whenever a body of sound-minded earnest Christians believe a minister of the Gospel to be in error, he will seldom fail to do well, if in meekness he attaches great importance to the well considered judgment of such a body of men. True, this is a seeming contradiction of the doctrine of the sufficiency

of Divine guidance, yet it is only apparent. The fault is in us and not in the Guide. The Light shines, but our eyes do not always see. We sometimes, even ministers, in our blindness, need a friendly human hand to lead us. God blesses such help, not to supplement any deficiency on His part, but to over-balance our infirmities.

To review our exercise in the ministry in a feeling of self-gratification tends to vanity; but to do so with the sincere purpose of discovering any errors which we may have made, that we may avoid them in the future, is often profitable. Let us think of the spirit that we were in—whether love and humility seemed to prevail—how much of vanity or warmth of temper, or of any other improper feeling, crept in,—whether the tone and the manner in general were suitable,—whether we kept close to the proper subject or subjects of our exercise,—or whether by rapid and loud speaking we outran our guide and fell into incoherent, disconnected expressions, rambling here and there, catching at a text first upon one subject and then upon another, and speaking anything that came into our minds, whether under the influence of the anointing or not. To render the process of "*judging ourselves*" practically profitable, it is well to be reminded of some useful considerations and precepts as partial tests of our ministry. In the first place, if we are honest and close in our self-examination, there would perhaps be many testimonies to this fact, that an attempt at rapid and loud speaking, especially in beginners, is very apt to cause mental confusion, as indicated by a loss of the thread of the discourse. The brain becomes in a degree intoxicated, and it first catches at one thought, and then, losing that, at another, and another, so incoherently that everybody is glad when the poor, exercised minister runs out entirely and sits down. Now, a minister may very properly speak upon more than one subject in the same communication, if each subject is treated in a clear and connected manner. Variety is not out of the Divine order, but confusion and confusedness must be considered as creaturely weakness, which we should, as far as possible, avoid. Let us to this end, commence to speak, whether in preaching or prayer, with due deliberation and with as much calmness and collectedness of mind as practicable. Our manner should be simple and as natural as possible, with no intonation except what the gravity of the subject and the occasion require. No apology should be offered. A right exercise needs none, and if we ought to have been silent, the hearers will be pained or disgusted all the more for the apology. Scripture should be so quoted as to convey the real meaning. A *literal* quotation is sometimes impracticable, and is not essential if the sense is not at all violated. We should beware of overstraining matters by drawing spiritual inferences from texts which do not warrant them. In expounding a parable or giving a narrative, we should keep the main subject in our view, and thus be able to hold it up conspicuously to the view of others. *Unnecessary* repetitions should be avoided. Yet *all* repetition is not reprehensible—it is only when it is so managed as to weaken the impression instead of strengthening it. Preaching should be *plain*,—that is, neither ornamental nor mystical. But whilst we do not study rhetorical embellishment, opposite illustration and explanation are often very valuable by fixing attention upon the main points. In attempting to avoid mysticism, we must not discard spirituality—but we should aim to make our discourse clear, easy to be understood, and free from meaningless expressions put in merely for the sake of sound, or because we have heard others use them, and therefore suppose they must mean something, though we cannot tell what. Definite and lucid views of Divine Truth greatly contribute to clearness of expression, and the great means for acquiring such views are waiting upon the Lord in prayerful meditation and a reverent *searching* of the Scriptures. Casual reading is not sufficient. There is much force in the word "*Search*."

Again, we should not be regardless of the state of the audience, whether they are in a condition to hear with profit. If several ministers are present, it is sometimes the case that a great deal of good preaching is wasted by being poured into full vessels. It is either not received by the audience, or, if received, it is by displacing impressions previously made which would have been better cherished in silence. Many a crop has been spoiled by excessive showers, especially when long dry seasons immediately follow. In these days of facilities for travelling, it has become a very prevalent practice for ministers to congregate at Yearly Meetings in such numbers as to interfere materially with the services of one another, and perhaps with the transaction of business, and then the local meetings are visited in rapid succession and the people are surfeited, after which a period of months intervenes in which very few gospel visits are received. And this process is repeated year after year. Doubtless much good is done even in this way, yet it does not seem to be in harmony with the Divine order; and, without any limitation to the sufficiency of Divine guidance, we may well, for the sake of the great cause, seriously inquire whether the spirit of love and of power and of a

sound mind, so cordially commended by the apostle, does not point to a better and more successful way. The great object of preaching is to do good to men, and upon us is laid the responsibility of so acting as that the ministry be not blamed. We must exercise a godly care in these matters, for the souls of men are in jeopardy. We need not be mere time-servers; we need not fail to declare the whole counsel of God, but we must, in all simplicity, love, humility and dependence upon the Divine blessing, endeavor to "do all things decently and in order." If we tire out our hearers by tediousness, by repetitions, or by any kind of inappropriateness, we are likely to do as much harm as good. Neither should we run bluntly and unnecessarily against the prejudices of people. We cannot take them by storm. We must approach them with the flag of peace and of love, and out of all impatience and strife of soul. "The servant of the Lord must not strive; but be gentle unto *all* men; apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance, to the acknowledging of the Truth." If we would be fishers of men we must study with pious care how we can encompass our hearers in the gospel net. All Pharisaism, every vestige of the spirit that would say, even to a sinner, "Stand by thyself; come not near me, for I am holier than thou," must be put away from the heart of him who claims to be an ambassador for Christ, commissioned with the gospel of reconciliation. Brethren, let us consider these things, and search our hearts and how we exercise ourselves in our responsible service.

N.

## Scraps

FROM UNPUBLISHED LETTERS.

The great work of the reformation of mankind is to be mainly effected through the instrumentality of the Lord's obedient children, acting under His guidance and with His power. This applies particularly to the training of children and youth. I have long thought there was a danger of Friends not sufficiently recognizing the necessity of parental or other equivalent agency, such as that of "Eli," to tell the Samuels who "do not yet know the Lord" and unto whom "the word of the Lord is not yet revealed," that it is the Lord who is speaking to them and what should be their reply. This danger arises from an abuse, if I may so speak, of our faith in the sufficiency of the immediate teachings and influences of the Good Father and a forgetfulness of the fact that we as parents have something to do to answer the responsibilities of our positions as delegated shepherds over the lambs of the flock.

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I felt thankful when I received and read thy letter. There was a tone of sympathy in it that soothed, though it did not dispel the cloud which had gathered around me. I had been bemoaning myself, looking upon the past sorrowfully, oppressed by the remembrance of weakness, by the retrospect of error, by a sense of hopelessness for the future and an actual *wonder at the present.*

Thy remark of having a new lesson to learn in thy individual experience has induced me again to turn over the leaves of memory, to read the writing there and ponder on the contents. But that which is to thee clear is with me often dark and doubtful. Special providences, interpositions, or teachings form no part of my formula of faith. But I lean to the belief that "the Universal Cause acts not by partial but by general laws;" therefore, said the psalmist, "Upon *Thy law* will I meditate day and night" that I may understand *it* and live up to *its* requirings. God speaks in His law written in this day, not on stone, but in the heart; and by this law, as I understand it, I examine myself and others. Jesus reduced this law to two requisitions, "Thou shalt love the Lord thy God with thy whole heart, and thy neighbor as thyself." We hold the apostolic faith that our human nature is unequal to this requisition, as the natural man seeks that which is his own. Hence the necessity of that grace or that wisdom which cometh from above, to enable us to overcome our first and enter into our spiritual life. What our progress is in this, let us examine by the rule of the apostle. Let us look into it as into a mirror and know ourselves. That wisdom which cometh from above, first in its operation, leads the spiritual child into purity. Look into the mirror. Are we not vain, proud, selfish, choosing our own and not another's equal good? Ah! where are the pure in heart? Lacking purity we have nothing; having it, by an accession of grace, by the doubling of the talent we become peaceable; this will necessarily produce gentleness, and in possession of these heavenly gifts, how easily we will be satisfied in poverty or riches, in exaltation or abasedness, submitting to all things to which we are made subject, and learning in or from all things; and now, partaking in a degree of the nature of the Eternal, we would abound in, or be *full of, mercy* and *good fruits.* Then we would be-

come perfect as our Father in Heaven is perfect; He who without partiality sends His blessings to the just and unjust, and then highest of all, we would stand divested of all creaturely wisdom, without hypocrisy, clothed only with the attributes of God. It is looking into this mirror that so depresses me. I have been thinking it were almost better to live in the natural and cease to aim for perfection. Now the truth is, God created all things pure," "and when He saw all that He had created, He pronounced it good." I long for the exercise of my natural gifts, believing that we may find the true door into Christ's sheep-fold, and yet enjoy the right cultivation and exercise of these.

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 28, 1872.

THE OLD AND THE NEW.—While it is right for us to cherish all that is valuable in the past, if we expend our strength in unprofitable lamentations over "the good old times that are gone," we may fail to realize the blessing that comes through present labor. To no one age nor generation should we attach more importance than justly belongs to it. Each is but a link in the chain which reaches onward into the future. The only benefit we can receive from the past must come through the use we make of the example and experiences of our faithful predecessors. These may greatly contribute to our advancement, but should never be held up to our discouragement. The growth of a society is in many respects similar to the growth of an individual; in both all the different stages are necessary to complete the whole.

The Divine Father alone views the end from the beginning, and comprehends the pattern that time is weaving. To each laborer is assigned a part of the work, and his only care should be to do the service allotted to him. He need not pause to see if his brother is perfoming his portion of the labor, nor to contrast the unfinished figure of to-day with those of former years perfected by time, but keep his eye single to the service entrusted to him and "work while it is day." Then he will not only receive the reward of "well done," but succeeding generations may be "the better for his living."

The same self-sacrificing spirit which was evinced by Friends during the life-time of George Fox, if manifested in an equal degree now, with the increased accessories to the spread of the Gospel, would draw many to recognize the beauty and the truth of our fundamental principle, and lead them to declare, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee."

It has been said, and may equally apply now, that a good man will shake the country for ten miles round; not by excitement, not by doctrine, but by the evidence which his life affords, that it is regulated by the power of the living God—the indwelling Christ. In times of quiet communion in the closet of the heart, revelations come and covenants are made, and then as faith and patience do their work in establishing on the true foundation, these revelations become a constant guide, leading us on in our daily walk. These seasons of favor most frequently come when most faithful in service, whether the service lead into public labor or into the retired routine of private life.

To act well our part is all that is required of us, and if each does this to the best of his ability there will arise an army of laborers such as has been in no age exceeded. Many of our scattered members are warmly attached to our Society, and numbers around them are willing to see and accept the truth when presented in life and purity.

Let us not settle down into a state of ease, saying that we have Abraham for our father and hoping we shall be accepted through his righteousness, but let us endeavor to realize that a burden rests upon us of this generation, and that by our works we shall be justified or condemned.

EDWARD PARRISH.—Our hearts were filled with sorrow by the intelligence received of the death of this estimable Friend, of typhoid fever, on the 9th inst., at Fort Sill, Indian Territory.

Having been, from its commencement, a valued contributor to the pages of the *Intelligencer*, it seems especially fitting for us to express our sense of loss on the occasion of his removal.

His spirit was a truly philanthropic one and he was ever ready to employ his talent

and energies for the promotion of good. He was especially interested in movements which have for their object the cultivation of the mental powers, and the substitution of high and ennobling pursuits, for trifling and degrading ones. Loving the society of which he was a member, and adhering from conviction to its testimonies, his efforts were mainly directed to raising its standard of education to that of wide and comprehensive culture:—movements which had this object, received his active co-operation. In lyceums, reading associations, schools, libraries, his ready and efficient aid was always to be calculated upon. Several of the latter years of his life were actively devoted to the establishment, organization, and conducting of Swarthmore College, which in its aim and objects met, from its first conception, his hearty approval.

He gave to this institution what he had to give, his time, his talents, his energies, and his hopeful spirit.

Of his contributions to science, and as a Pharmaceutist, others no doubt will testify. We knew him best as a brother beloved of the same household of faith, whose tender loving spirit and warm interest in the joys and sorrows of those around him, will be sadly missed. Of latter time he was occasionally led to give utterance in our religious meetings, to the feelings which impressed his mind. His utterance and manner on these occasions were simple, and the matter practical; generally dwelling on the beauty and enjoyment of a life of purity and devotion.

The obituary column in our last week's number contained some of the circumstances attending his death. A letter received by his family the day after that event, from the Friend at whose residence he was kindly nursed, bears testimony to the calmness and peace with which he met the solemn summons, "Come up higher."

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New Magazine.—The first number of *Zell's Illustrated Monthly Magazine* has appeared. The object proposed to be accomplished is to diffuse instruction, especially scientific knowledge in its varied forms, in an entertaining manner. The prospectus says it will be largely devoted to information concerning foreign and home countries, particularly of those places remote from general travel, and will be profusely illustrated by fine engravings from original sketches.

S. DeColange, L. L. D., the editor of "*Zell's Encyclopedia*," will have the direction of "the editorial staff." T. Ellwood Zell is the Publisher. Price $2.00 per annum; single number, 20 cts. A specimen copy will be sent to any part of the United States on the receipt of the price in money or in postage stamps.

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DIED.

ECKERT.—In Poughkeepsie, N. Y., on 17th of Eighth mo., 1872, Abigail, widow of Jacob I. Eckert, aged 87 years; a consistent member of Oswego Monthly Meeting.

HALLOCK.—In New York, on the 17th of Eighth mo., 1872, of apoplexy, Phebe Johnson, wife of James C. Hallock, in the 80th year of her age.

Her lifelong motto was, "Be thou faithful unto death, and I will give thee a crown of life."

WILLIAMS.—In East Goshen, on the 21st of Eighth mo., 1872, Jesse Williams, in his 78th year; a member of Goshen Monthly Meeting.

The deceased had many virtues, and his faults were few. Truly did he obey the injunction to visit the sick and the afflicted, and in doing so he bestowed not only heartfelt sympathy, but shared with them the necessaries and comforts of life.

He was a faithful and exemplary member of the Society of Friends, and endeavored, both by precept and example, to instill their principles into the minds of those around him. He felt particularly the great importance of keeping up all our meetings. He felt that his mission was ended, his labor completed, and expressed his willingness to depart. Without a struggle, calmly and peacefully he passed from works to rewards.

McDOWELL.—On the 26th of 8th mo., 1872, of consumption, Isabella M., wife of Joseph T. McDowell and daughter of Enoch Strattan, in the 42d year of her age; a member of New York Monthly Meeting.

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For Friends' Intelligencer.

SANTEE SIOUX INDIANS.

B. W. and son are here for the purpose of issuing the annuity goods to our tribe, and to-morrow has been fixed on for the purpose, to-day having been spent in opening cases and changing goods, and of course we have been very busy. The clothing for the men and boys appears to be substantial. Our piece goods are generally of standard quality. Our linseys are of larger plaids than last year, while our calicoes are of the "Dolly Varden" fashion. Add to these good warm socks and stockings, knit hoods for the women and girls, felt hats for the men and boys, with heavy black blankets for the former and red ones for the latter, and thou wilt be able to form a fair idea of the outfit which each member of the tribe will get. There are, of course, trimmings, &c., included for the purpose of making up the piece goods.

This occasion is to the Indians what Christmas is to the whites. They all looked pleased in anticipation of the day, and if they can only be prevailed upon to keep their clothing for their own use, instead of giving it away or trading it to our white neighbors, it will be well.

Genessee Friends have sent a Friend out here to assist the women in making their clothing and to instruct them in domestic matters generally. This is a much needed office, and better filled late than never. Some of our Indians display considerable artistic talent, which only needs cultivation to make it available for useful purposes. The women show this in their bead work, and the men by working in pipe stone.

One of them recently made a design, if I may so call it, which, in the absence of any knowledge of the man's ideas, struck me as so ludicrous that I must describe it. It consisted of a square base about eight inches square, on the upper surface of which was coiled a snake. From the centre of this square arose what was intended for a cross, over a foot in height, and ascending this, watched by the serpent, were two monkeys, one above the other, while on either end of the horizontal bar of the cross sat a monkey holding a cross in his hand, while the head of the cross was surmounted by a spread eagle. A number of small crosses surrounded the serpent. The work was all with a knife, and, aside from the design, was worth looking at, but if intended as an exposition of theology, you will agree with me that it was a failure. G. S. T.

DR. LIVINGSTONE'S DISCOVERIES.

The geography of Africa is not, abstractly considered, a topic of engrossing interest to the majority of people. There will even be many who will doubt the practical benefit to the human race of the expenditure of several years' time of a single person in an endeavor to solve the problem. An element of romance has, however, been added to the case. The explorer was lost and is found under remarkable sensational circumstances. Grateful though he is for the efforts made to relieve him, he welcomes assistance only that he may complete his arduous self-imposed task. And then the story he has to tell is startling. His experiences with canibals, with disease, with faithless servants, and in a country where the only mode of locomotion possible is pedestrianism, and where even that is attended with difficulties to which the passage of ordinary swamps, streams and thickets is as nothing,—these alone would make the story of adventure one of absorbing interest. But this is by no means all, or the chief part. Dr. Livingstone asks us to believe that all modern geographical discovery has been at fault, and if we would arrive at a true conception of the great problem on which he has been at work so long, we must accept the geography of Ptolemy.

When the first intelligence from Dr. Livingstone was received through the medium of his discoverer, there were grave doubts in the minds of many whether the whole affair might not be an imposition. It is fair to the enterprising correspondent who accomplished the relief of the explorer to say that there is no longer room for doubt. No one who has seen Livingstone's despatches has any suspicion that they are other than what they are represented to be, and it remains only to examine the statements in regard to the sources of the Nile, to solve which problem was the object of the long and laborious wanderings of the Scotch geographer. For he is not infallible. He has not traced the Nile through its whole extent, so as to be sure that his theories are absolutely correct. Many of those who have studied the question refuse altogether to accept his conclusions. But he has exposed the errors of some who have preceded him, and has given, in a clear and distinct form, the reasons which bring him to his present judgment. We will endeavor to explain briefly the question which will soon be debated hotly by the partisans of the several discoverers.

Captain Speke and Grant, following up a large river which they presumed to be the Nile, came to a large lake, which they partially explored. Passing to another point they came to a body of water, which they supposed to be a part of the same lake. In this manner they explored a considerable portion of the country between one degree north and three degrees south of the equator, and fancied that they had discovered a great inland sea, covering twenty thousand square miles. This lake they named the Victoria N'Yanza, and proclaimed it the source of the Nile. Upon all modern maps this lake is laid down. Captain Sir Samuel Baker, a few years later, adopted the error of Captain Speke, if error it is, and discovered the Albert N'Yanza, which was then and is now of unknown extent, but is undoubtedly a very large lake. The Albert Lake he claimed to be a second source of the Nile. The mistakes attributed to these explorers by Dr. Livingstone are two-fold in their character. In the first place he has established that the Victoria N'Yanza is not one great inland sea, but a collection of several large lakes; and, secondly, he contends that neither the Victoria nor the Albert Lake is the true source of the Nile, but that they are merely

the sources of tributaries. We may illustrate both the alleged errors by imagining what might have happened when the continent of America was a "howling wilderness." If an explorer, starting from New York, had travelled in a northwesterly direction until he reached Lake Ontario, had sailed across it, thence struck into the interior, still proceeding northwest, until he reached the coast of the Georgian Bay, and thence again to the northern coast of Lake Superior; if, following Superior round to its west and southern coast, thence proceeding southeastwardly to the southern end of Lake Michigan, and after another land journey reaching the southern shore of Lake Erie, he had finally arrived at the point of starting, he might have concluded that he had travelled around one fresh-water sea of enormous extent, instead of several great inland lakes. This seems to have been precisely what Speke and Grant did. And it is not a little curious that Speke himself at different times calculated the altitude of Victoria N'Yanza very differently, three several observations at various points giving him altitudes of 3,740 feet, 3,308 feet and 3,553 feet, without giving him a suspicion that he had been measuring the height of three several lakes. The other mistake which is attributed to former explorers is as if Captain Speke, searching for the sources of the Mississippi, had followed the Ohio to its sources, and as if Sir Samuel Baker had sailed up the Missouri to its head waters, both leaving the real great stream still unexplored. The extreme southern limit of the Victoria N'Yanza is three degrees of southern latitude, but Dr. Livingstone claims to have gone to ten and twelve degrees south. His reasons for believing that he examined the true Nile basin are chiefly the general lay of the land and the size of the river which he traced so far. It could belong, he contends, to no other river than the Nile. But we must wait until he rectifies our maps before we can learn with anything like accuracy the geography of Africa, and meanwhile we expect a very lively opposition to Dr. Livingstone's theories by the friends of former explorers whose hasty conclusions are so vigorously attacked.—*Late Paper.*

### FACTS WITH REGARD TO STORMS.

A vast amount of information is constantly being gathered and collated by the United States Signal Service, out of which is being gradually built up the true science of that class of meteorological phenomena. Among the general observations thus far noted, may be mentioned the following:

Storms are accompanied with a depression of the barometer near the central line of the storm, and a rise of the barometer in the front and rear.

This central line of minimum pressure is generally of great length from north to south, and moves side foremost toward the east.

The line is sometimes nearly straight, but generally curved, and most frequently with its convex side toward the east.

The velocity of this line is such that it travels from the Mississippi to the Connecticut river in about twenty-four hours, and from the Connecticut to St. Johns, Newfoundland, in nearly the same time, or about thirty-six miles an hour.

When the barometer falls suddenly in the western part of New England, it rises at the same time in the valley of the Mississippi, and also at St. Johns, Newfoundland.

In great storms the wind for several hundred miles on both sides of the line of minimum pressure blows toward that line directly or obliquely.

The force of the wind is in proportion to the suddenness and greatness of the depression of the barometer.

In all great and sudden depressions of the barometer there is much rain or snow; and in all sudden great rains or snows there is a great depression of the barometer near the centre of the storm, and rise beyond its borders.

Many storms are of great and unknown length from north to south, reaching beyond our observers on the Gulf of Mexico and on the northern lakes, while their east and west diameter is comparatively small. The storms therefore move side foremost.

Most storms commence in the "far west," beyond western observers, but some commence in the United States.

When a storm commences in the United States the line of minimum pressure does not come from the "far west," but commences with the storm and travels with it toward the east.

There is generally a lull of wind at the line of minimum pressure, and sometimes a calm.

When this line of minimum pressure passes an observer toward the east the wind generally soon changes to the west, and the barometer begins to rise.

There is generally but little wind near the line of maximum pressure, and on each side of that line the winds are irregular, but tend outward from that line.

The fluctuations of the barometer are generally greater in the northern and the eastern than in the southern and the western parts of the United States.

In the northern parts of the United States the wind generally in great storms sets in from the north or east and terminates from the north or west; and in the southern parts the

wind generally sets in from the south of east and terminates from the south to west.

During the passage of storms the wind generally changes from the eastward to the westward by the south, especially in the southern parts of the United States.

The northern part of the storms generally travels more rapidly toward the east than the southern part.

During the high barometer of the day preceding the storm it is generally clear and mild in temperature, especially if very cold.

The temperature generally falls suddenly on the passage of the centre of great storms, so that sometimes, when a storm is in the middle of the United States, the lowest temperature of the month will be in the west on the same day that the highest temperature is in the east.

The first of the principles upon which the Signal Corps proceeds is that the invariable course of air currents is such as will equalize the atmospheric pressure upon the earth's surface, and that wherever inequalities exist, the winds are set in motion, the air thus finding its level, just as water or any other visible fluid does.—*Boston Journal of Chemistry.*

## UNWELCOME TRUTHS.

It is a difficult social problem to determine when and how far we are bound to proclaim unwelcome truths, and when their utterance should be repressed. There are some, who, in their strict adhesion to veracity, consider that they only need to be themselves convinced of anything, to render its avowal permissible, if not obligatory. That it is *true*, is to them a sufficient reason for saying it, however unacceptable it may be; to conceal it seems uncandid and injurious, and every accusation of rudeness or unkindliness is triumphantly met by the defense that what was spoken was exact fact, without exaggeration or coloring. On the other hand, there are those, who, in the excess of amiability and good will, conceal all that could possibly wound or grieve another, and even what they fear may be simply unpalateable, and for the same cause will at times even disguise the truth when impossible to hide it. It is for this reason, which is so prevalent, that we hear so little of our own failings, imperfections and blunders from friends, who, did they but exercise a little more candor, would be more truly our friends, and become an important means of our enlightenment and improvement.

To strike the happy medium between these two extremes, it is needful, most of all, to purify our motives. Reflection will convince us that selfishness lies at the root of both extremes. It is often the case that those who are quick to notice and ready to point out blemishes in others, have no eyes for anything but blemishes. They never think of telling the *pleasant* truths they know and see, indeed they are somewhat obtuse in appreciating the virtuous side of humanity, and the clear-sighted vision which they extend to faults and deficiencies becomes obscured when turned upon virtues and excellences. There is also a lack of sympathy very evident in those who are ready at all times to utter unwelcome truths. They do not feel the pain they inflict, do not appreciate it, perhaps do not believe in it. A thoroughly kind and generous disposition will be quick to detect and anxious to avoid what is likely to produce suffering in any mind, unless some motive of higher good demand an opposite course. It may safely be asserted, as a general rule, that we are in no condition to inflict pain of any kind upon our fellow creatures, unless we also suffer with and for them, and regard it as a needful means for their improvement.

Those, on the other hand, who *never* utter unwelcome truths, may well pause and reflect whether they are not indulging in a moral cowardice which springs equally from the same root of selfishness. The parent who, from the fear of causing his child pain, shrinks from correcting his faults, does not truly love his child, but is simply indulging himself at the child's expense. Something of the same guilt falls on him who, conscious of his friend's error, and of the consequences into which it may lead him, yet, in the fear of displeasing him, utters no word of warning or reproof. It is then the pure and unselfish motive of doing good in the highest sense that will best guard us from both extremes, and to analyize our intentions will give us the surest test as to whether we are right in uttering or withholding the unwelcome truth. If a thoughtless indifference to the result of our words, or an envious or jealous spirit, or a caustic or sarcastic temper prompts to its utterance, it is then that we should curb our lips to silence. Words uttered under such impulses are always injurious. But if a sincere desire to improve and exalt our friend's character, to repress a fault, or to cherish a virtue, prompt us to utterance, then it would be guilty cowardice to close the lips and to withhold the pain which, though distressing, must be salutary.

Not only do our impulses in both directions need close scrutiny before we can be justified in yielding to their influence, but we should also bring our best judgment to bear upon the *manner* of such communications. Much harm is frequently done by the total absence of tact in declaring unwelcome truths. A tender regard for the feelings of others

will lead us to study the least painful and most efficient way of approaching them, and, as the skilful surgeon who probes the wound to its centre, still handles it with the most delicate and gentle touch, so we may, while relaxing no needful effort to accomplish the result, yet deal so tenderly and kindly as to cause no irritation, and greatly to increase our future influence.

If so much of duty is concerned in the utterance of unwelcome truths, there is no less as to their *reception*. Much of our character will depend upon this. The extreme sensitiveness which dwells only upon the pain suffered, and the callous indifference which scornfully ignores the opinions of others, will equally preclude the benefit we might derive. The habit of regarding as enemies those who tell us painful and humiliating truths is fatal to improvement. Emerson says, "The wise man always throws himself upon the side of his assailants. It is more his interest than it is theirs to find his weak points." If we will thus put ourselves upon the other side, as it were, and view ourselves willingly from the standpoint that exposes our defects, the truths once so irritating and unwelcome will be hailed as wholesome and purifying medicine, and those who administer them as our kindest and most faithful friends. —*Ledger*.

## THE DYING FLOWER.

FROM THE GERMAN OF RUCKERT.

Hope, thou yet shalt live to see
All the Spring's returning joys;
Know'st thou not thus ev'ry tree
Hopes, when Autumn wind destroys,
That the bleak, long winter through,
In their strength its buds may rest,
Till the sap shall start anew,
Till with verdure green 'tis drest?

"Ah! I am no sturdy tree
That a thousand summers lives;
Dreamed, each winter dream will be,
Spring then fresh, bright verdure gives.
But a lowly flower am I,
Called to life by kiss of May;
When beneath the snows I lie,
Every trace has passed away."

Since thou then a flow'ret be—
Modest is thy mind indeed—
Let this knowledge comfort thee,
All that blossom, carry seed;
Let the death storm, far and near,
Scatter then thy pollen gold,
From thy seed shalt thou appear
Self-renewed a hundred fold.

"Yes, when time myself shall glean,
Like myself shall others rise;
Thus the whole is ever green,
'Tis the single one that dies;
If what I was, now are they,
Then am I myself no more,
Yet I only live to-day,
Nought behind me, nought before.

"That the sunbeam they receive
Is the same that shines through me,
My hard lot does not relieve
Doomed to night's eternity.
Sun, whose tender glances now
From afar, toward them I see,
Why with chilling scorn dost thou
Smile from out yon cloud on me?

"Woe, that I should trust in thee
When thy rays I first did feel,
In thine eyes still gazing be
Until thou my life doth steal;
Its poor remnant I'll withdraw
From thy cruel sympathy,
And with feverish firmness draw
Self in self and fly from thee.

"But my fury and my strife
Melted into tears now see;
Take, oh take, my fleeting life,
Everlasting! up to Thee,
All that has my soul so grieved
Thou wilt suffer there no more;
All that from thee I received,
Dying, now, I thank thee for.

"Every morning breeze that blew,
Quiv'ring me the summer long—
Every insect bright that flew,
Hov'ring near with sense and song—
Eyes, my beauty made more bright—
Hearts, my fragrance made more glad—
Such my mission in thy sight;
For all these, my thanks be had.

"Of thy world an ornament,
Though but small, the share I gain,
I to deck this field was sent,
As the stars the higher plain.
But one breath is left to me,
Yet no sigh shall it be found;
My last glance to heaven shall be,
And the lovely world around.

"Endless fire-heart of this globe
Let me now expire on thee!
Heaven! spread thine azure robe,
Mine, all faded, sinks with me.
Hail, O Spring, thy glowing sky!
Hail, O morning air, thy breath!
Griefless down to sleep I lie,
Hopeless still, to rise from death."

R. T.

## FAMILY INHUMANITY.

The word family has become a very common adjectival prefix. From sermons and tracts, down to advertisements of mechanical contrivances, we hear constantly of "family" this, that, and the other—family discipline, family peace, family clothes-wringers, and family men. One would suppose that every energy and capacity of the human race was bent toward making families righteous and comfortable. This is not so; neither is there any sort of propriety in using the word "family" as an adjective. Nevertheless we should have been hard pressed to find, for the short sermon we propose to preach here, any text so fitting, both in sound and sense, as the words Family Inhumanity.

Dictionaries define inhumanity to be any act causing unnecessary pain. This is a very

stringent definition, if we analyze it closely and accept it honestly. No one of us but would resent with instant indignation the charge of being inhuman. No one of us but is inhuman every day of our lives. Does this sound severe? Very likely. The truth is apt to. It is a two-edged sword cutting to the dividing asunder of the marrow. "Unnecessary pain." Do we dare to examine this weapon of a phrase? What pain can it be "necessary" for us to inflict upon those with whom we live? Clearly, no pain, except such as may be needful for their physical or moral good.

Let us begin, then, with the beginning of a day, and reckon up candidly the different pains we shall give before it is done, if we live as we are in the habit of living.

We are fathers, mothers, brothers, sisters, neighbors, chums, associates. How do we meet each others' first glance in the morning? Do we smile, or do we frown; or do we look lifeless, as if we had not interest enough in anything either to smile or frown. If we do anything except smile kindly, affectionately, we inflict "unnecessary pain," first on those who love us, secondly on those who, without loving us, are more or less affected by our atmosphere. It isn't a very severe pain. No. If it were, a good many men and women and little children who are alive to-day would not be. But it is a pain, a real pain, and an "unnecessary pain." We are inhuman. Next, what do we say? Do we speak courteously, gently? Do we mention things which are pleasant and cheering? Or do we speak rudely and harshly, find all the fault which can be found with the weather and the breakfast, and proceed to antagonistic discussions and slanderous evil-speaking? If we do the latter, we have sown pain, as the sower sows seed—"unnecessary pain," pain from which only evil can follow. We are inhuman. And this is but the first hour of the day—before we really call it begun; before we have even thought, perhaps, what we will do with ourselves for the day. Then come business, work, pleasure. Upon the word and will of each one of us hang the movements, the occupations, the enjoyments, the sufferings of others, more or less, for the day.

Helpless little children, perhaps. What mother, reckoning solemnly with her own soul, can often say at night that she has not inflicted one single "unnecessary pain" on her children during the day?—not a single needless denial, not a single unreasonable requisition, not a rude or unkind word?

Employés, perhaps, servants, workmen, what mistress, what master can say on any night that not in one instance during the day has man or woman suffered at his hands a moment's "unnecessary pain?" Oh! the terrible stringency of that word "unnecessary." There is no evading it. It parts a great chasm in our actions, separating right from wrong, with vividness as unerring as noonday light.

Friends, perhaps acquaintances, strangers—for even the most solitary, the most independent, they who have neither child nor wife nor husband nor servant, must still have some sort of relation with their fellows. No man liveth unto himself alone. If it is but the accidental association of wanderer with wanderer for a few hours under a common roof, what loneliest soul at night can dare to say that not once since that day's sun rose has he caused "unnecessary pain" to any human being?

Who is equal unto these things? Who may dare look the facts of his one day's inhumanities in the face? Where shall we hide ourselves when we hear the voice of God in the garden, asking for our brother?

We indulge in hot indignation at the occasional glaring inhumanities of others; but we do not dream of our own. We are profuse of ejaculations of horror at the monstrous cruelties now and then recorded in the newspapers, and we never think how close of kin in nature are our own habitual actions. The difference of degree blinds us to the relationship. But the difference of degree is not so great as we suppose; and it is not so much a matter of virtue in us as it is a result of our surroundings.

We happen to have had the good fortune of breeding and culture, perhaps. We are set in social positions more or less conspicuous and gratifying. Therefore, we are in small danger of committing glaring outrages. We shall not burn our children on hot stoves, nor flog them to death. We shall not grind down work-people till they starve, nor kill wives and other enemies with hatchets. But, for all that, we may be inhuman, habitually inhuman, very inhuman, unpardonably inhuman.

If in our daily life we are in the habit of inflicting "unnecessary pain," be it ever so small, upon our fellow-beings, we *are* inhuman; and it makes no difference by what name of sect or persuasion we call ourselves, nor what vials of wrath and righteous indignation we pour out upon them who are guilty of what we choose to call cruelties.—*The Independent.*

### THE DRESS OF CHILDREN.

Our little ones are sometimes too gorgeously apparelled, and the excuse is, "They look so nicely, and they are only children, and will know better after a while; and if I do not dress them so, they feel badly when they see other children dressed so." No, dress them

nicely, but not extravagantly—sinfully; and teach them to know what is for their good, and see if they are satisfied. They ought to be taught right now. Never teach children anything they will afterward have to unlearn. Teach them to think of the adornment of the mind rather than of the body; and of making the soul pretty and pure, rather than of thinking so much of the pretty things that perish with the using.—*Southern Christian Advocate.*

ARTIFICIAL GEYSERS.

The Geysers of Iceland are familiar to all as being among the wonders of the world. Much has been written about them, and varied have been the speculations in regard to their cause; the wildest theories having at times prevailed. The attention of scientific men was called to the subject, and after various ideas had gained ground and been refuted, Prof. Bunsen, of Heidelberg, arrived at satisfactory conclusions, which were tested experimentally by Prof. Muller, of Freiberg, and found to be satisfactory. Although these experiments were made several years ago, and are well-known to scientific men, yet they may be new to some of our readers, and all the more interesting as we too have Geysers on a smaller scale in California, which are reckoned among the wonders of the State.

Immediately after an explosion of the great Geyser of Iceland, a large basin some fifty feet in diameter, is left bare. In the middle of this basin is a cylindrical hole or pipe, which sinks deep into the ground. In this pipe one can see the water calm and still as in any spring. Soon the water rising in the hole fills the basin with almost boiling fluid. After a certain time is heard an underground noise, as of thunder, the surface of the water commences to boil and hiss; then quiet ensues for a while, when the phenomena occur again with greater force. This is repeated with greater or less power, generally for the whole day, at pretty regular intervals. Then comes a change; the thunder becomes louder, the water boils in powerful commotion; thick vapors arise, and suddenly a stream of water is thrown some eighty to one hundred feet into the air; as suddenly all becomes quiet again, and as the vapor passes off we see the empty basin again.

Prof. Muller imitates this by means of a very simple apparatus—a tube whose upper end terminates with a large basin. The tube and basin are filled with water, and then the lower part of the tube is strongly heated, when similar phenomena occur as in the case of the natural Geysers.

The explanation is equally simple. The water, which continually rises in the tube, has below, under the pressure of the column of water above, a far higher temperature than exists in the upper part. If now this very hot mass of water rise suddenly, and under a less pressure than that which corresponds to its temperature, it is instantly changed into steam, and violently throws into the air all water in the tube and basin above it, whereby the following masses of water, likewise freed from a part of the pressure, are as suddenly changed to steam. This continues until the water which is thrown up and falls back into the basin is so far cooled that it prevents further formation of steam. Then all is quiet until this cooled water is again sufficiently heated by the rising steam to allow of further steam formation.

This very simple and interesting experiment has, we see, been lately exhibited at a lecture in England; and, as it requires no costly apparatus, can be tried by any one who has an experimental turn of mind.

INFLUENCE OF FLOWERS ON CHARACTER.

Flowers exert a wonderfully refining influence upon character. There are few who are not susceptible to it, under favorable circumstances. The model farmer of olden times, who begrudged his wife or daughter a bit of land to beautify, who denounced all blossoms which resulted in no marketable fruit as useless, and plowed up the bright pinks and marigolds with ruthless hand, has passed away, we trust, or at most but a few of the species remain. It is becoming more and more the pleasant fashion, not only in towns and villages, but in secluded rural homes, where the plain farmer's family toil hard, for the children to have little plots of ground where they may raise flowers to charm the eye. If parents only realized the educating power of plants, and how keenly most children enjoy watching the growth and development of vegetable life, they would foster the desire they so often express "to have a garden of their own." Now, in the spring time, let at least a few seeds and roots be obtained; let a bit of ground, or, if this is not possible, some flower-pots be devoted to the amusement and instruction of the little folks. It will not merely keep them out of mischief to have some pleasant occupation in the open air, it will be health-giving, and mind and heart improving. Don't forget the flower seeds.—*Harper's Weekly.*

Little Hungry Minds.—If there is one lesson we would impress upon parents, it is this: don't stifle your childrens' desire at *proper times* to ask questions. This involuntary self-educating process of the child's is of more importance to its future than many parents are aware of. It sometimes, nay often,

costs an effort to break up a train of thought in which you may be interestedly occupied, *but it will pay.*

A GOOD cause is often hindered more than advanced by an injudicious zeal in promoting it.—*George Dillwyn.*

FIRST-DAY SCHOOLS.

The Philadelphia Association will meet at the Meeting-house, Salem, N. J., on Seventh-day, 10th mo. 19th, at 11 A. M., and it is desired that reports be forwarded from all the First-day Schools, etc., within its limits, and delegates be in attendance from each as far as way opens, as from this Meeting the delegates to the General Conference will be appointed and the report thereto adopted.

Essays in reference to the cause always acceptable, and should be sent to 717 Willow street.

Passengers per railroad leave the upper side of Market street Ferry on Sixth-day, at 3.30 P. M., and Seventh-day at 8.15 A. M. Returning from Salem at 3 P. M., will arrive at Philadelphia about 5.36 P. M.. Fare for the excursion $2.00, good to return on Second-day.

JOS. M. TRUMAN, JR., } *Clerks.*
EMMA WORRELL, }

The Executive Committee will meet on Sixth-day evening, at 8 o'clock, and Seventh-day morning at 8½ o'clock. Full attendance much to be desired.

ANNA P. WOLLASTON, *Clerk.*

FIRST-DAY SCHOOL GENERAL CONFERENCE.

This body will meet at Lombard St. Meeting-house, Baltimore, on Second-day evening, 10th mo. 28th, at 7 o'clock, and continue three or more evenings. Reports from the Associations within the different Yearly Meetings should be forwarded to it, and delegates appointed to represent them therein. All who feel interested are invited to attend and participate.

JOS. M. TRUMAN, JR., } *Clerks.*
LYDIA C. STABLER, }

The Executive Committee will meet at same place on Seventh-day, afternoon, 26th, at 4 o'clock.

EDWIN CRAFT, *Clerk.*

CIRCULAR MEETINGS.

| | | | |
|---|---|---|---|
| 10th mo. | 6th, | Frankford, Pa., | 3 P. M. |
| " | " | Richland, Pa., | 3 P. M. |
| " | " | Birmingham, Pa., | 3 P. M. |
| " | " | Camden, N. J., | 3 P. M. |
| " | " | Jericho, L. I., | 11 A. M. |
| " | " | Oyster Bay, | 3½ P. M. |
| " | " | Mount Washington, Md., | 11 A. M. |
| " | " | Chappaqua, N. Y., | 11 A. M. |
| " | 13th, | Diamond Ridge, Md., | 11 A. M. |
| " | 20th, | Radnor, Pa., | 3 P. M. |
| " | " | Byberry, Pa., | 3 P. M. |
| " | " | Roaring Creek, Pa., | 10 A. M. |
| " | " | Catawissa, Pa., | 3 P.M. |
| " | " | Bethpage, L. I., | 11 A.M. |
| " | " | Jerusalem, L. I., | 3½ P. M. |
| " | " | Junius, N. Y., | 11 A. M. |
| " | 27th, | Centredale, Iowa, | 3 P.M. |
| " | " | West Nottingham, Md., | 3 P. M. |

## ITEMS.

THE wholesale destruction by the fire in Chicago of the receptacles used for the safe-keeping of valuable written and printed documents has called for some means of restoring burnt manuscript and the like, at least so far as to permit the same to be deciphered. A resident, J. V. L. Blaney, of the burned city, has attempted to meet the necessity by a patented process, which he describes as follows: "The charred paper is to be first separated into single leaves, and then immersed in a solution of a soluble compound of silver or copper for such a time as may be required to render the printing or writing sufficiently legible. A solution of the nitrate of silver containing forty grains of that salt to one fluid ounce of distilled water is preferred. If the restoration is only required to be made on one side of the sheet, the solution may be applied with a brush, or by floating the paper upon the surface of the liquid. The process succeeds best in a dark or feebly lighted room. After sufficient legibility has been attained, the paper should be soaked for some time in pure water to remove the excess of the salt used—in the case of silver salts, a dilute solution of byposulphite of soda or of cyanide of potassium may be used—after which the paper may be exposed to the light, and, when dry, covered with a transparent mucilage or varnish for preservation."—*Methodist.*

EXTRACT OF BEEF.—The English Consul, at Monte Video, in his report on the trade of Uruguay, says that the violent displays of party feeling in that republic paralyze its resources and destroy its prospects. As an illustration of the results derived from the intelligent practical employment of capital, the Consul gives the case of the establishment at Fray Bentos, on the Uruguay river, of the factory for making Liebig's Extract of Meat. During the eight working months of the season of 1871, this manufactory exported 570,000 pounds of the essence of meat, derived from the slaughter of 122,075 cattle and valued at $1,650,000. The company in addition had also exported 6,252,000 pounds of jerked beef, 300,000 horns, 124,000 hides, 1,000 tons of bones, 2,000 tons of tallow, 25 tons of hair, and a great variety of miscellaneous products. Three thousand tons of salt were used and three thousand tons of coal were consumed. Fifty-two ships are employed in the exclusive transportation of the products of this factory.

INSPIRATION AND EXPIRATION.—If an adult man, breathing calmly in a sitting position, be watched, the respiratory act will be seen to be repeated thirteen or fourteen times every minute Each act consists of certain components which succeed each other in regular rhythmical order. First, the breath is inspired, or drawn in; immediately afterward it is expired, or driven out; and these successive acts are followed by a brief pause. At each inspiration in a well-grown adult, about thirty cubic inches of air are inspired, and about the same or a slightly smaller volume expired.

SPONGE paper, made by adding finely divided sponge to paper pulp, has been used in France for dressing wounds. It absorbs water readily, and retains moisture for a long time; it is therefore applicable to many purposes in the arts and manufactures.

THE survey for a railway in the valley of the Nile is completed. The line is about six hundred miles in length; and commences at Wady Kalfah, near the second cataract, and terminates at Khartum; where the Blue and the White Nile unite their waters above the sixth cataract. For nearly three-fourths of its length the line will be on the edge of the valley, about three-fourths of a mile from the river, and above the level of the periodical inundations.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Strattan, *Richmond, Ind.*

CONTENTS.

Old Meeting-houses of the Society of Friends in the City of New York ..... 497
Our Friends Above ..... 499
Deeds, not Words ..... 500
Report of the Committee of Green Street Monthly Meeting ..... 500
A Personal God ..... 501
Extract ..... 501
Dixon's History of Wm. Penn ..... 501
Good Manners ..... 502
Contentment ..... 502
A word to Boys and Girls about Order ..... 503
Scraps from Unpublished Letters ..... 503
EDITORIAL ..... 504
OBITUARIES ..... 505
God's Ownership of the Sea ..... 505
POETRY—Tired Mother—Up in the Wild ..... 508
The Yo Semite ..... 508
The Bark of Trees ..... 511
Notices ..... 512
ITEMS ..... 512

From "The American Historical Record."

## OLD MEETING-HOUSES OF THE SOCIETY OF FRIENDS IN THE CITY OF NEW YORK.

(Concluded from page 483.)

In 1699, June 23, Thomas Story and Roger Gill had a meeting in New York. "It was small and things very hard." September 5th, "We had a meeting," says Story, "and each of us a good opportunity therein among the people who seemed to have good understandings generally as men; and Friends were generally well satisfied, there being pretty many from Long Island; and after them, we had at my request, another meeting appointed at the house of Thos. Roberts, a convinced man, in the heart of the city. The room was large, and all about the doors and windows was full of people. I had a great weight and exercise upon my mind, but Roger stepped in between and took up most of the seasonable time, till my spirits almost sunk under the pad; and while it was working up the second time after he sat down, Samuel Jennings stood up and took the rest; and then I totally fell under it, and was greatly oppressed in spirit, tho' I bore it undiscerned, I suppose, by any one. That night we lodged at John Rodman's, and my spirit was heavy and sorrowful all night." * * * 1700, Feb. 4th. "I was at the meeting in New York, which was indifferent large, tho' the testimony of Truth hath seldom any great prevalence in that place, yet at the conclusion I appointed another meeting the next day evening at Thos. Robert's, where I had been disappointed of my proper time when last there, and my concern remaining in secret till now. This meeting being large I had a full and open time therein, and then was fully clear and easy. Being blocked up and detained by an exceeding hard frost, I appointed another meeting at John Rodman's, which was also large and open." * * * 1704, Aug. 29th. "I had a good and comfortable meeting in New York, tho' Lord Cornberry had threatened to confine me for words spoken in Maryland about the sacraments, order, and catechism of the National Church of England. I did not go one step out of my way, yet the Lord preserved me free."

1739, 3d of 3d mo.—"Joshua Delaplaine is to make use of so much of the quarterly collection as may be occasion of to buy boards for the meeting-house in New York."

1741, 4th of 12th mo.—"New York Friends have leave to disperse their collections (both this quarter and the last) in repairing their meeting-house."

1743, 4th of 6th mo.—"The motion to build a new meeting-house in New York is approved and referred to the quarterly meeting." 1745, "The land bought at New York for about £85 to build a meeting-house on is taken by the yearly meeting, subscriptions are to be made in each monthly meeting, Sam. Bowne's to move it at Flushing, Thos.

Pearsall at Westbury, and Jos. Rodman at Westchester."

"1746, 5th of 4th mo.—"A subscription is begun to raise money to pay for the land at New York, bought with an expectation to build a meeting-house thereon. Wm. Field is to see it gone thro' with in Flushing, and Richard Hallett, Jr., in Newtown."

1751, 1st of 5th mo.—"Friends of N. Y. request liberty of holding meetings for worship twice on First-days during the summer at 10 and 3 o'clock; and in 1767, they requested leave to have them continued (two every First day) the year through."

1757, 4th of 8th mo.—"Something is necessary to be done toward repairing the old meeting-house at New York."

1763, 3d of 11th mo.—"The N. Y. Weekly meeting subscribed £52 5s, towards repairing the Flushing meeting-house, and £87 1s, toward building a new meeting-house at the Oblong* In 1766, 5th of 3d mo., when the meeting-house at Westbury was to be enlarged, the New York meeting subscribed £70 8s, that the quarterly meeting may know how readily money may be raised." 4th of 8th mo.—"The collection from New York, after the shutters were paid for out of it, was 8-2.

1768, 1st of 6th mo.—"At a monthly meeting held at the meeting-house in New York, it is agreed that the expense accrued in fitting this house to accommodate the monthly meeting be left to the New York week meeting with liberty to defray it out of the collection, as also the fitting of windows in the upper part of the house in order to give more air."

1773, 29th of 12th mo.—"A proposition was laid before the Preparative meeting of New York on the expediency of purchasing a lot of ground for a meeting-house, and a committee appointed to report when an opportunity [of buying] offers. This meeting is to receive such assistance as may be raised by direction of the yearly meeting."

1744, 5th of 5th mo.—"The Preparative meeting of New York bought a piece of ground [in Queen now Pearl St.] whereon to build a meeting-house at a cost of £1050, as a necessity of building may shortly appear. The concurrence of the yearly meeting is requested thro' the monthly meetings to recommend subscriptions when a proper time shall appear." 28th of 5th. "It is proposed to build it not to exceed 70 by 50 feet, the present one being too small. No money is hereafter to be received from those not Friends. A draft of the ground is to be taken by a surveyor." 7th of 12th mo., the building is begun."

1775, 2d of 11th mo."—Subscriptions for building the meeting-house are completed.

1776, 15th of 5th mo."—The committee report the meeting-house completed."

| | | | |
|---|---|---|---|
| Money received from N. Y. Preparative meeting, | £2151 | 5 | 11 |
| Money received from Flushing Preparative meeting, | 176 | 11 | 0 |
| Money received from Westbury Preparative meeting, | 173 | 5 | 9 |
| Money received from Purchase Preparative meeting, | 136 | 16 | 10 |
| Money received from Nine Partners* Preparative meeting, | 51 | 11 | 0 |
| Money received from one subscription, | 5 | 0 | 0 |
| For rent, nails, and sundries sold after the house was finished, | 58 | 9 | 1 |
| Money borrowed on interest to discharge mortgage, | 300 | 0 | 0 |
| Money borrowed, | 500 | 0 | 0 |
| | £3552 | 19 | 11 |
| Paid for the land, building the house, and interest, | 3552 | 13 | 1½ |
| Remains in the hands of the treasury, | 0 | 6 | 9½ |

Due on subscriptions in New York not collected, £123 3 0, and one account unpaid. Signed by

ROBERT MURRAY, SAMUEL BOWNE, JAMES PARSONS, HENRY FRANKLIN, THOMAS PEARSALL, JR., HENRY HAYDOCK, BENJAMIN UNDERHILL, THOMAS PEARSALL, TIDDEMANN HULL.

During the Revolutionary war, the new meeting-house was occupied by the British as a hospital, probably. In Rivington's Gazettee [Nov. 12, 1783,] we find this advertisement:

"SALES AT AUCTION.—On Saturday, at 12 o'clock, at the Friends' Meeting, upward end of Queen St., a quantity of soldiers cribs, boards, &c., by JAMES BARCLAY."

Some Friend had inadvertently received rent for the use of the cellar for military purposes, which the meeting (15th of 1st mo 1779,) ordered to be returned to the King's Commissary (Daniel Wier,) but he replied (28th of 5th mo., 1781,) that his account were closed and sent home. Friends, notwithstanding, remitted this rent-money to their Friends in London, to pay it back into the Exchequer, but the accounts not having yet come to hand, they left the money there and received a tally which will cause the vouchers to be given up on its presentation at the office.

* The meeting-house is yet standing. It is upon Quaker Hill, in the town of Pawling, Duchess Co., N. Y. It is a wooden structure, in which "Hicksite" Friends yet hold meetings. It was used as a hospital during the revolutionary war.—[EDITOR.]

*In the town of Washington, Duchess County, N. Y., when the Friends had a flourishing boarding school for many years. The meeting-house built then, of brick, is yet standing. It is yet occupied as a place of worship by the "Hicksite" Friends.—[EDITOR.]

1781, 27th of 6th mo.—"Peter Burling is appointed collector, and to provide fire-wood for the meeting. 31st of 10th mo. Henry Shotwell and Thos. Pearsall are to sit in the gallery, to have the over sight of the children; in 1782, Lindley Murray and John Bessonet perform that duty.

1783, 27th of 8th mo.—"John Murray, Jr., is appointed collector, and to provide fire-wood and candle-light for the use of this meeting."

1783, 27th of 11th mo.—"The new meeting-house is given up by the soldiers. Some repairs are necessary to be done to it." [Cost £20 4 6].

1784, 31st of 3d mo.—"The new meeting-house is much out of repairs and likely to be wanted. 7th of 4th mo. The meeting desires that the rents from the cellar and the yearly meeting's dwelling-house may both be granted to defray the expense of repairs. Can a cart-way to the cellar be come at in the rear?"

1784, 20th of 5th mo.—"Thos. Steele is procured to keep the meeting-house in order during the time of our meeting in this house. 30th of 6th mo. Paid for repairing the new meeting-house, £607 10s, and for repairing the dwelling-house in Queen St., £2 6s 3d. 27th of 10th mo. Agreed with Nathan Dawson to take care of the meeting-house at £12 per annum.

1785, 30th of 3d mo.—"The gable ends of the meeting-house are to be repaired." [Cost £20.

1786, 5th of 6th mo.—"It is thought best that some Venetian blinds be provided for the windows on the northwest side of the meeting-house; and if the fence wants repair the committee are to get it done."

1786, 27th of 12th mo.—"Joseph Hall requests an addition to his salary, and £16 is allowed him."

1789, 23d of 10th mo.—"A house in Crown St., is bought for £500."

1791, 30th of 11th mo.—"Peter Burling and Isaac Sharpless are desired to sit with, and have the oversight of the children and others who attend our meetings, in order that the same may tend to the solemnity and quiet thereof."

1792, 18th of 4th mo.—"A partition for the better accommodation of room for the quarterly meeting when it meets in New York, is to be erected in or near the middle of the new meeting-house."

1793, 26th of 6th mo.—"The propriety of raising the wall in front of our new meeting-house as a means of conducing to the quiet of our meetings being apparent, a committee are to have it done. It appearing necessary that the walls of our meeting-house should be whitewashed, the floors, benches, and other parts thereof, thoroughly cleansed, that shutters be put to the front windows up stairs, with other repairs, painting, &c.; the committee are to attend to it with all convenient speed."

1794, 31st of 12th mo.—"£24 per annum is to be allowed the Friend who has the care of opening our meeting house, making fires, &c."

1795, 29th of 4th mo.—"A committee are appointed to have the care and oversight of preparing this and the old meeting-house to accommodate the ensuing yearly meeting."

Greenleaf says the new meeting-house was taken down in 1824, and another erected in Rose St.; and that in 1794, the old meeting-house being decayed a new building was put up adjoining it but fronting on Liberty St., which was used as a school for 7 years, and a place of worship; and in 1802 both were removed, and a new house of worship built of brick, 60 by 40 feet, which was sold in Oct., 1826, to Grant Thorburn. In 1819, a meeting-house was built in Hester St.

## OUR FRIENDS ABOVE.

They have put on immortality. They have entered the eternal realm of joy and gladness. They have met dear ones who have become familiar with those brighter scenes, and whose joy it is to welcome them to their heavenly home. We know not how they meet, nor how they recognize one another in their spiritual bodies, nor how they fulfill their celestial ministries of love and kindness,—reaching down perhaps in tenderness to us, and infusing the sweetness of their diviner life and trust into our hearts. We know not how these things are. And it becomes us not to pry too curiously into the secrets which God for wise purposes has veiled from us. We know not how we live here, how our souls live and act in these mortal bodies. Why then should we hope to know how we escape from them and put on our garments of immortality? It is enough for us that God has given to us assurances and even some distant glimpses of that diviner world. In faith then let us turn towards it, and see in it the fulfillment of all our beginnings here. From weaknesses, and pains, and self-distrust, and weariness of body and soul in their unequal partnership as the body approaches the hour of its dissolution; from the lengthening shadows, the dread of change, and yet the longing to be free,—let us follow the spirit on till the mortal agony is ended, and mortal weaknesses are cast aside, and, with the welcome into higher worlds, the shadows are lifted up, and the sense of grief and the pang of earthly partings are dissolved amid the heavenly anthems of praise and

love. Let us strive to enter into their spirit, that their love for us, and ours for them, may not be in vain,—and that even here, the peace and joy and harmony of that higher world may create in our hearts some anticipations of what they shall be when we shall see him as he is and know even as we are known.—*Dr. Morison, in Religious Magazine.*

### DEEDS, NOT WORDS.

Prune thou thy words, the thoughts control
That o'er thee swell and throng,
They will condense within thy soul
And change to purpose strong.

But he who lets his feelings run
In soft luxurious flow,
Shrinks when hard service must be done
And faints at every woe.

Faith's meanest deed more favor bears
Where hearts and wills are weighed,
Than brightest transports, choicest prayers,
That bloom their hour and fade.

### LOCAL INFORMATION.

Amos Jones has a minute from his Monthly Meeting (Makefield) endorsed by Bucks Quarterly Meeting, to visit the approaching Yearly Meeting to be held at Baltimore, and the Meetings composing it, and to appoint some meetings going and returning. B. J. S.

THE interest which has been manifested by Friends generally, in the establishment of the Meeting for Worship in the north-western part of this city, induces the belief that the Report of the Committee who had the care of the Indulged Meeting, out of which grew the former, will be interesting to many of our readers. Individual faithfulness has in this instance been eminently blessed.

### REPORT.

At a meeting of the Committee who had charge of the Indulged Meeting, held Ninth month 18th, 1872, the following was adopted and directed to the Monthly Meeting:

*To Green St. Monthly Meeting of Friends:—*

The time having arrived when the care of the Meeting, so long under our charge has passed to others, we feel willing to present a short review to those under whose encouragement we have for so many years labored.

At a Monthly Meeting, held in the Eleventh month, 1859, Elizabeth Newport and Ann Weaver laid before Friends a religious concern that had rested with them, to hold meetings for divine worship for Friends and others, in the north-western part of the city. The concern was united with, and a few Friends were set apart to assist them.

A room at the north-east corner of Coates and West Sts. was engaged, where a solemn meeting was held Eleventh month 27th, 1859, and continued weekly under the care of those Friends, until the Monthly Meeting, held Third month 22d, 1860, established it as an Indulged Meeting, and appointed a Committee to take it in charge. Under the care of this Committee, the meeting was continued in the same place until Eleventh month 3d, 1861, when it was removed to a room on the first floor of a building at the south-east corner of Nineteenth and North Sts., and continued there regularly until the 21st of Tenth month, 1866, which was the last time the meeting was held there.

The owner of the building desiring the room for his own use, we were left for a time without any place for meeting; but the Monthly Meeting having authorized and encouraged the Committee to make an effort to procure a place for the continuance of the meeting, on the 11th of Eleventh month, 1866, some Friends members of the Committee and others, met at the house of Alice Hunter, No. 721 West St., who had kindly offered the use of her parlor for the purpose. Under the overshadowing of the Divine Presence, some were made to acknowledge "it was good to be there." After the meeting, those present, consulting together, agreed to meet again at the same place on the next First-day morning. This was done, and it was concluded to meet there weekly until a more suitable place could be procured. The last meeting held there was on the morning of the 24th of Fourth month, 1867.

On the next First-day, the meeting convened in the hall of the "Mechanics' Fire-Engine Company," on Brown St. west of Broad St., where it was continued until Fourth month 2d, 1871. After this Friends met in the second-story hall of a building No. 1810 Poplar St., continuing to meet there until the first First-day of Fifth month last, when the meeting convened at the new Meeting-house corner of Seventeenth St. and Girard Avenue, and continued to meet there under the care of the same Committee until the first First-day of this (Ninth) month, when the Joint Committee appointed by Green St. Monthly Meeting and Philadelphia Monthly Meeting, assumed the necessary charge, and the labors of this Committee ceased.

From the above it will be seen that the meetings have been regularly held from Eleventh month 27th, 1859, to the present time, with two exceptions.

In looking over the labors of more than twelve years, we see much to encourage in faithfulness to duty, as we feel that by the faithfulness in the beginning, of a few, (some

of whom have been called to their final rest) we may reasonably look to the establishment ultimately of a large meeting of Friends.

On behalf of the Committee,
NAOMI GASKILL,
ELI DILLIN.

*Philada. 9th mo. 18th*, 1872.

THERE is no enduring happiness apart from God. As well might a branch, broken from a tree in the forest, say, "Now I am free I will grow and be a tree by myself," as any human soul say, "I will be free; I will do as I like and be happy in my own way," when he does not draw on God for his enjoyment. He is a broken bough, a waif floating no whither. True happiness he can never know until he comes to draw it from its only centre, God.—*Beecher.*

A PERSONAL GOD.

There are many of the people who hold what are called liberal views of religion who can no longer pray. They have nobody to pray to, since they have drifted away from all belief in the personality of God. Nobody can pray to a law of nature, or to all the laws and forces of the universe together, if these laws and forces are to him impersonal. They do not hear, they cannot pity; they move on inexorably, and have neither knowledge or love. If a man who has lost the sense of the personality of God tries to pray, the utterance is all one side. There can be no response, no communion. Such prayer is speech made at nothing; and so far an unreality and a pretense that such praying is scarcely ever done in secret. The men who do not believe in the personality of God, and who yet conform to the custom of prayer, necessarily do their praying in public, where they can be heard by their fellow-men.

Some of our own people have thought it best to surrender the use of the word personality as a term descriptive of something in the nature of God, and this because some people abuse and misunderstand the word in a gross, material way. But the word is a good one. No valid objection has yet been urged against its use. And, so far, when the word has been given up, the essential idea which it represents has also been lost. The meaning of the word personality in this realm of thought is wholly spiritual. It is not, indeed, when we apply it to human beings. When we speak of the personal character or personal influence of a man, we do not mean anything pertaining to his physical stature, weight, substance, or appearance. There is no material element in the conception. We attend solely the spiritual qualities of the man—mind, affection, courage, will—these make up his personalty.

So when we use the word in speaking of God we mean by it those attributes by which he is a living, real Being, who can hear when men pray, who knows our needs, loves us, and can touch our souls with his Divine vitality. There is no sufficient basis for religion without this.—*Liberal Christian.*

EXTRACT.

I believe myself called upon to bear an open, unequivocal, unflinching testimony, not only against all pride, extravagance, ostentation and excess, but also in a particular manner against all the secret insinuations and covered appearances, under which they are creeping in, and growing up amongst us as a society. I have for years believed that the declension amongst Friends from the true standard of simplicity is great; and I am of the mind that if they had diligently hearkened unto, and implicitly obeyed the dictates of best Wisdom, they would have been led to "apply all the gifts of Divine Providence to the purposes for which they were intended."

I believe that it is my duty to live in such a humble, plain, homely, simple manner, as that neither in the furniture, food, or clothing used, any mis-application of the gifts of Divine Providence be admitted or encouraged. —*J. Barclay.*

CHRIST in the heart! if absent there
Thou canst not find him anywhere;
Christ in the heart! O friends! begin,
And build the throne of Christ within.

And know from this that he is thine,
And that thy life is made divine,
When holy love shall have control,
And rule supremely in the soul.

—*T. C. Upham.*

DIXON'S HISTORY OF WM. PENN.

In the new edition of this work lately issued the following passage occurs in the authors preface:

"My hope was that Macaulay would in time withdraw his charges as disproved. I had some reason for this hope. His mind was racked by doubts, and he was often busy with this portion of his book. It is within my knowledge that his latest thoughts on earth were given to Penn, and that which he had said of Penn. Some part of what he might have done, the world can guess from what he did. He ceased the work of calumny. In what he wrote after 1857, there is not a single sneer at Penn. His indexes were greatly changed. He struck out much that was false, and more that was abusive. Penn's Jacobitism was no longer 'scandalous,' his word was no longer a 'falsehood.' Penn was

no longer charged with 'treasonable conduct,' with 'flight to France,' and with 'renewing his plots.' What else Macaulay might have done can only be surmised; but it is fair to think that changes in his index would have been followed by amendments in his text. I know that he was far from satisfied with his 'Notes' of 1857, and that he was engaged in reconsidering the defence of Penn when he leaned back in his chair and died."

GOOD MANNERS.

If good manners are not to die out among us, reverence must be restored. The old men must be honored, the weak must be considered, the illustrious must be deferred to, and, most of all, women must be respected. Women have the matter in their own hands. They can compel men to be well-mannered; and men who know how to behave with politeness to women will end by behaving with politeness toward each other. Hauteur always implies want of consideration for others, and is therefore no part of politeness, save when indeed an impertinence has to be quietly but effectively resented. If we were asked to name the word which embodies female politeness we should name "graciousness." Women should be gracious; graciousness is their happy medium between coldness and familiarity; as self-respect is that of men between arrogance and downright rudeness. Probably there can be no true politeness where there is no humility, either real or well-assumed. In a self-making age we cannot be surprised at meeting with so much self-assertion and so much aggressiveness. We can but wait for the time when the process will be complete, and the individual will be well-bred enough once more to recognize his own insignificance.—*Temple Bar.*

For Friends' Intelligencer.

CONTENTMENT.

The words of Agur afford deep instruction to the mind when he said "Two things have I required of thee—deny me them not before I die—remove far from me vanity and lies—give me neither poverty nor riches—feed me with food convenient for me, lest I be full and deny thee—or, lest I be poor and steal, and take the name of my God in vain."

Agur asked not for the fleeting treasures of this world, but for "food convenient for him;" thus showing that he was contented with his condition. And we also should receive the every day allotments of life with contentment, not desiring that our situation might be changed for that which we see our neighbor occupying—he asked not that he might be exempt from the trials of this transitory scene; because he well knew that the Father had placed him here to fulfil his mission, and to partake of the sorrows as well as the enjoyments of this beautiful world; he well knew that man was created for a wise and noble purpose, and that he should so live as to prepare himself for immortality and eternal life. For this is a checquered life, but the changes are mercifully accommodated to our condition. Continual comfort and prosperity would be unsafe for us, while continual affliction would be hard to bear even for the stout-hearted; therefore how wisely our Heavenly Father appoints these changes; comforts and trials are interwoven so closely, that there is scarcely a day passes in which we have not many causes for thankfulness, and some occasion for the exercise of faith and a patient spirit.

Seeing that life is thus made up of crosses as well as comforts, are we careful enough to appreciate the latter? Even in those seasons in which we can hardly say we have one cross from the Father's hand, we often contrive to make up crosses for ourselves; a word, a look is sometimes sufficient to disconcert us in our smoothest hours; to spoil the relish of a thousand blessings; so that the bright and glorious sun shines upon us almost in vain.

People are apt to suffer as much from imaginary evils, and from fears of what may never happen as from real and present trials. Thus we put a load upon our shoulders and then exclaim: "How heavy is our burden!" yet so great is the goodness of God that we are usually enabled to bear up under heavy trials. Such is our weakness, that frequently we are ready to sink under them forgetting that He alone knows best,—and when in His own time He sees fit to separate one friend from another and call them home it is our duty to submit to His dispensations.

Could we see the hand of the Lord equally in the crosses and the comforts of this life and consider everything we meet with as designed to forward us in the highest lesson did we seek a contented mind and cheerful spirit under all the trials which "flesh is heir to," we should find much more happiness and enjoyment than seems possible while cherishing gloomy thoughts. By always endeavoring to look upon the bright pages of life we shall dwell more in the sunshine, and meet with calmness the storms that cross our pathway. Then may we well exclaim "Feed me with food convenient for me and I will be contented with my condition."

*Flushing.* E. H. B.

A WORD TO BOYS AND GIRLS ABOUT ORDER.

Put things right back in their place when done with. Never leave them all about

helter-skelter, topsy-turvy—never. When you use any article—hoe, shovel, rake, pitch-fork, axe, hammer, tongs, boots or shoes; books, slates, pencils, writing apparatus; pins, thimbles, pincushions, needles, work-baskets, kitchen furniture, every article of housewifery or husbandry, no matter what it is—the very moment you have done using it, return it to its proper place. Be sure to have a special place for everything and everything in its place. Order, order, perfect order is the watch-word—Heaven's first law. How much precious time is saved—aside from vexation—by observing order—systematic regularity!

And little folks should begin early to preserve order in everything. Form habits of order. These loose, slip-shod, slatternly habits are formed in childhood, and habits once formed are apt to cling for life.

Young friends, begin early to keep things in their proper places; study neatness, order, economy, sobriety; in everything be just, honest, pure, lovely, and you will have a good report. C. F. S.

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THE silence of God concerning the future omitting to specify in any precise way the details of that life beyond this earthly shore, implies that we need to apply ourselves well to the present life, while it is in our possession. Enough that one cultivates the field he owns to-day, leaving for other times the care of soil he does not now inherit.

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## Scraps

### FROM UNPUBLISHED LETTERS.

"What a coming to the light has the silence of this morning's meeting been to me. More searching than any sermon I ever heard. Silent worship appears to me a most striking yet most natural acknowledgment of the presence of the Invisible Jehovah."

When, my dear friend, I read the foregoing extract from the diary of one who was not, at the time of writing, a member of the Society of Friends, I was so impressed by it, as to wish it might meet the eyes of others, and therefore I send it to thee. Perhaps it impressed me the more because the view and the experience so nearly accorded with my own; even the language was almost that which I have sometimes mentally uttered. It is good to know we are not alone in such experiences.

Surely it is in true silence before the Lord, that we renew our strength and are able to realize that we are blessed with the immediate revealings of the Divine law, and also to feel the omnipresence of a Power which gives strength to obey it. This silence, I know, may be known amid the hurry and bustle of life when surrounded by the busy world, but our surroundings, when assembled for social worship, are especially favorable for such experiences, and it seems to me we are in proportion censurable if we are not found improving and appreciating such opportunities.

The same person I have quoted also writes: "Did those who have had an education in the Society of Friends but know their privileges, surely they would prize them more highly."

Why, my dear friend, is it that we are so prone to undervalue our own possessions, even such as are longed for by others? I mean what we may call spiritual possessions. We must, I think, admit the fact that many of the privileges connected with birthright membership in the religious Society of Friends, are greatly slighted by some who thus inherit them, while there are others who make sacrifices and press through many hindrances to obtain them.

This view involves considerations connected with the benefit or otherwise of birthright membership. I have sometimes thought it would be well if our young Friends could, on arriving at years of discretion, be allowed to choose whether to retain or lose their membership. I see some advantages in such a course, and there may be some disadvantages or difficulties attending it.

The writer of the quotations I have used (an English Friend), after having for several "years associated with those of another faith, believed herself called to a more spiritual communion than she could realize in partaking of outward ordinances," made application and was received amongst Friends. Through faithfulness to impressions of duty, she afterwards became a recorded minister, and travelled extensively in that service.

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I received thy kind letter, and was pleased to be thus remembered by thee now in my old age. Though thou and thy sister are both so much younger than I am, you are a strength to me. I have been much at home lately, not able to go among my friends. Our trials are various, but if we take them rightly they will do us good—they will humble us and make us feel our dependence on one another and on our Great Almighty Helper, who knows what is best for us, whether sickness or health, and who deals with each of us in wisdom and mercy. Words cannot convey to thee how much I miss thy dear mother. She was a bright example to me through her hu-

mility, her patience, and her many other Christian virtues. Her purified spirit is now doubtless reaping the reward of her labors, and it is for us who are left to profit by what we have seen in her life, to follow on in a like careful walking; then we, too, may at the end of our race, receive the welcome language of, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over; more enter thou into the joy of thy Lord."

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 5, 1872.

RETROGRESSION.—It is with pain that we record a strange deviation from the tolerant and rational customs of our time and country in the Court of Quarter Sessions of this city. Philadelphia was founded by one of the honored fathers of our Society as a home, not only for those of his own household of faith, but for all people, where absolute religious liberty should be fully protected by law. But in this city of Penn a Friend is summoned as a juror. He obeys the summons, and adhering to an ancient custom of the Society, appears before the court without removing his hat. Judge Allison commands the juror to uncover his head, and not being obeyed, orders an officer to remove the offending hat.

We believe the good sense and good feeling of the citizens of Philadelphia will condemn the action of Judge Allison, who thus apparently ranks himself among the enemies of freedom of conscience. The public press has already made indignant protest, and we doubt if Judge Allison himself will find it easy to defend his course.

William Penn enunciated, as one of the fundamental laws of his commonwealth, a provision "that in all courts all persons of all persuasions may freely appear in their own way, and according to their own manner, and there personally plead their own cause themselves, or, if unable, by their friends." Let us hope that Judge A. will disavow his inconsiderate and hasty action.

SUMMER REST.—The custom of taking respite from labor during the heat of summer and seeking refreshment by converse with nature, is founded on necessity. We need rest at intervals, and shall do better and more cheerful work than if the energies are never allowed to relax, or the mind to be turned from its ordinary channels. One great advantage of these recreation periods is an enlarged acquaintance with our fellow-men,—a wearing away of the angles of prejudice and misconception by contact and friendly attrition with the salient points of others. If the handful of pebbles, worn into little speroids, oblate and prolate, had known no wanderings to and fro, no conflict of waters, no wearing contact, their surprising perfection had not been. Two persons of widely different experiences, but both earnest seekers after truth, meet, perhaps, once in the midst of a busy life. They converse for an hour, compare views, and each dispels from the mind of the other some cloud of prejudice, and both are wiser and happier for the experience.

For all, but especially for the busy dwellers in cities, an important element of summer rest is a closer communion with nature than ordinary life permits. It is good to hear

> "The great winds utter prophecies.
> With arms, outstretched, the Druid wood
> Waits with its *benedicite*,
> And to our age's drowsy blood
> Still shouts the inspiring sea."

But we fail to find the physical and spiritual refreshment we need at the favorite haunts of fashion. The wise rest-taker turns aside from these centres of excitement, and seeks rational intercourse with man and communion with nature at those points which the fashionable world neglects. Who shall estimate the moral value of a deeper insight into the mysteries of the natural world, of a more patient reading of the sacred scroll on which the Divine Creator has left an enduring record of His perfect works? A late visit to the deep chasm of the Au Sable River, near Lake Champlain, suggested such questionings as these:

> What said the waters
> In the deep chasm of the ancient hills?
> The glad melodious waters, dark
> With juice of fir and hemlock.
> Sweet sang they of time's patient lapse,

Since first these rocky layers sank
Beneath the heaving primal seas,
Bearing strange impress of organic forms
To give us glimpses of the wondrous past—
The solemn ages upon ages heaped,
Ere our earth home was garnished for our use;
Of change, upheaval, subsidence, all rhythmic,
As the divine Creator still pursued
His constant work of love and wisdom.
And thou, Au Sable! Could thy gentle force
Channel this solemn deep to make thy way
More safe and certain to the placid lake?
The murmuring river and the solemn rocks
Make whispering answer to our questionings.
A giant earthquake rent the smooth hill-side
In some far distant age, and the calm stream
Came with soft healing touch to make
The chasm rich with beauty, and a sweet
Eternal murmur, full of hope and joy.
The winged fir seed from the heights above,
Came trembling hither on the gentle breeze;
The sunbeam glittered downward, and the rain
Moistened its cerements, when a new life thrilled
The atom, and a tree was born upon
That giddy height. A fern spore, too, glanced down
Beside it, and the graceful frond uprose
In loyal love beside the stately tree.
So days and years passed by, and every breeze
That wandered hither brought some germ
Of gracious life organic, to make fair
The hidden cleft. Bright flowers sprang up
And goodly fruits, and herb officinal,
Draping the solemn wall with tender green.
And now with rev'rent footsteps man descends
Into the mighty chasm, to read the lines
Left by the ages on this secret page
Of Nature's mystical and mighty book.

## DIED.

CHERRINGTON.—On the 7th of 9th mo., 1872, at the residence of her daughter, Ruthanna Wilson, in Oxford township, Chester Co., Pa., on her 90th birthday, Abigail Cherrington, a member of Penn's Grove Monthly Meeting.

CORBIN.—At the residence of her father, David Corbin, in Roxbury, Del. Co., N. Y., Mary Ann Corbin, in the 48th year of her age; a member of Rensselaerville Monthly Meeting.

PUSEY.—At her residence in West Marlborough, on the 2d of 8th mo., 1872, Elizabeth B. Pusey, in the 59th year of her age; a member of Fallowfield Monthly and Doe Run Particular Meetings.

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From a Pamphlet Reprinted from the Bibliotheca Sacra.

## GOD'S OWNERSHIP OF THE SEA.

BY LEONARD SWAIN.

The Sea is His, and He made it.—*Psalm xcv*, 5.

The traveller who would speak of his experience in foreign lands, must begin with the sea. Especially is this the case if he would speak of his journey in its religious aspects and connections. For it is through the religion of the sea that he approaches those lands, and through it that he returns from them. God has spread this vast pavement of his temple between the hemispheres, so that he who sails to foreign shores must pay a double tribute to the Most High; for through this temple he has to carry his anticipations as he goes, and his memories when he returns. Nor can the mind of the traveller be so frivolous, or the objects of his journey so trivial, but that the shadows of this temple will make themselves felt upon him during the long days that he is passing beneath them on his outward, and then again on his homeward way. The sea speaks for God; and however eager the tourist may be to reach the strand that lies before him and enter upon the career of business or pleasure that awaits him, he must check his impatience during this long interval of approach, and listen to the voice with which Jehovah speaks to him as, horizon after horizon, he moves to his purpose along the aisles of God's mighty tabernacle of the deep.

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It is very natural, in looking at the ocean, and in travelling over its enormous breadth, to wonder why such an immense mass of water should have been created. When we think that three-fourths of the entire surface of the globe are covered by its waves, it seems to us like a vast disproportion. It is a common thing, in speaking of the sea, to call it "a waste of waters." It seems as if it were a mere desert, incapable of being turned to any profitable use, and as if it would have been much better were its vast hollows filled up with solid land, and its immeasurable area covered with fields and forests, waving with harvest and resounding with the noise of cities and the busy life of men.

But this is a mistake. Instead of being an incumbrance or a superfluity, the sea is as essential to the life of the world as the blood is to the life of the human body. Instead of being a waste and desert, it is the thing which keeps the earth itself from becoming a waste and desert. It is the world's fountain of life and health and beauty; and if it were taken away, the grass would perish from the mountains, the forests would crumble on the hills, the harvests would become powder on the plains, the continents would be one vast Sahara of frost and fire, and the solid globe itself, scarred and blasted on every side, would swing in the heavens as silent and dead as on the first morning of creation.

1. Water is as indispensable to all life, whether vegetable or animal, as is the air itself. From the cedar on the mountains to the lichen that clings to the wall; from the mastodon that pastures on the forests to the

animalcule that floats in the sunbeam; from the leviathan that heaves the sea into billows to the microscopic creatures that swarm a million in a single foam-drop; all alike depend for their existence on this single element, and must perish if it be withdrawn. But this element of water is supplied entirely by the sea. All the waters that are in the rivers, the lakes, the fountains, the vapors, the dew, the rain, the snow, come alike out of the ocean. It is a common impression that it is the flow of the rivers that fills the sea. It is a mistake. It is the flow of the sea that fills the rivers. The streams do not make the ocean, but the ocean makes the streams. We say that the rivers rise in the mountains and run to the sea; but the truer statement is, that the rivers rise in the sea and run to the mountains; and that their passage thence is only their homeward journey to the place from which they started. All the water of the rivers has once been in the clouds; and the clouds are but the condensation of the visible vapor that floats in the air; and all this vapor has been lifted into the air by the heat of the sun playing upon the ocean. Most persons have no impression of the *amount* of water which the ocean is continually pouring into the sky, and which the sky itself is sending down in showers to refresh the earth. If they were told that there is a river above the clouds equal in size to the Mississippi or the Amazon; that this river is drawn up out of the sea, more than a mile high; that it is always full of water, that it is more than twenty-five thousand miles in length, reaching clear round the globe, they would call it a very extravagant assertion. And yet not only is this assertion substantially true, but very much more than this is true. If all the waters in the sky were brought into one channel, they would make a stream more than fifty times as large as the Mississippi or the Amazon. How many rivers are there in the sky? Just as many as there are on earth. If they were not first in the sky, how could they be on earth? If it is the sky that keeps them full, then the sky must always have enough *to* keep them full; that is, it must always be pouring down into them just as much as they themselves are pouring down into the sea. It is computed that the water which falls from the clouds every year would cover the whole earth to the depth of five feet; that is, if the earth were a level plain, it would spread over it an ocean of water five feet deep, reaching round the whole globe. The sky, therefore, has not only a river of water, but a whole ocean of it. And it has all come out of the sea. The sea, therefore, is the great inexhaustible fountain which is continually pouring up into the sky precisely as many streams, and as large, as all the rivers of the world are pouring into it. It is this which keeps the ocean at the same level from year to year. If it were not sending off into the air precisely as much as it receives from the rivers, it would be continually rising on its shores, and would finally overflow all the lands of the earth.

And now if the sea is the real birthplace of the clouds and rivers, if out of it come all the rains and dews of heaven, then instead of being a waste and an incumbrance, it is a vast fountain of fruitfulness, and the nurse and mother of all the living. Out of its mighty breasts come the resources that feed and support all the population of the world. All cities, nations, and continents of men, all cattle and creeping things and flying fowl, all the insect races that people the air with their million tribes innumerable, all grasses and grains that yield food for man and for beast, all flowers that brighten the earth with beauty, all trees of the field and forest that shade the plains with their lowly drooping, or that lift their banners of glory against the sky as they march over a thousand hills—all these wait upon the sea, that they may receive their meat in due season. That which it gives them, they gather. It opens its hand, and they are filled with food. If it hides its face, they are troubled, their breath is taken away, they die and return to their dust.

Omnipresent and everywhere alike is this need and blessing of the sea. It is felt as truly in the centre of the continent, where, it may be, the rude inhabitant never heard of the ocean, as it is on the circumference of the wave-beaten shore. He is surrounded, every moment, by the presence and bounty of the sea. It is the sea that looks out upon him from every violet in his garden-bed; from every spire of grass that drops upon his passing feet the beaded dew of the morning; from the rustling ranks of the growing corn; from the bending grain that fills the arms of the reaper; from the juicy globes of gold and crimson that burn amongst the green orchard foliage; from his bursting presses and his barns that are filled with plenty; from the broad forehead of his cattle, and the rosy faces of his children; from the cool-dropping well at the door; from the brook that murmurs by its side, and from the elm and spreading maple that weave their protecting branches beneath the sun, and swing their breezy shadows over his habitation. It is the sea that feeds him. It is the sea that clothes him. It is the sea that cools him with summer cloud, and that warms him with the blazing fires of winter. He eats the sea, he drinks the sea, he wears the sea, he ploughs and sows and reaps the sea, he buys and sells the sea, and makes wealth for himself and his

children out of its rolling waters, though he lives a thousand leagues away from the shore, and has never looked on its crested beauty or listened to its eternal anthem.

Thus the sea is not a waste and an incumbrance. Though it bears no harvests on its bosom, it yet sustains all the harvests of the world. Though a desert itself, it makes all the other wildernesses of the earth to bud and blossom as the rose. Though its own waters are salt and wormwood, so that it cannot be tasted, it makes all the clouds of heaven to drop with sweetness, opens springs in the valleys, and rivers among the hills, and fountains in all dry places, and gives drink to all the inhabitants of the earth.

2. A second use of the sea is to moderate the temperature of the world. A common method of warming houses in the winter is by the use of hot water. The water, being heated in the basement, is carried by iron pipes to the remotest parts of the building, where, parting with its warmth and becoming cooler and heavier, it flows back again to the boiler, to be heated anew, and so to pass round in the same circuit continuously. The advantage of this method is, that the heat can be carried to great distances, and in any direction, either laterally or vertically, so that apartments many hundred feet removed from the furnace can be warmed as well as if they were close at hand.

Precisely such an office is performed by the sea in warming the distant regions of the earth. The furnace is in the tropics. The ocean is the boiler. The vertical rays of the sun pour into it a heat that is almost like fire itself. The temperature of the sea is raised to eighty-six degrees, and the water, swelling and rising in the same proportion, is compelled to seek its level by flowing off to the right and left of the equator. Flowing to the north, these waters are gathered into the Gulf Stream, which acts as a conducting pipe three thousand miles in length, and sends them, with a velocity swifter than that of the Mississippi river, and with a volume that is greater by a thousand fold, to spread out their treasured heat over the North Atlantic, where the winds take it up into their breath, and blow it in gales of continual summer across the lands that border on the ocean. A similar current passes down the opposite side of the equator, and conveys towards the polar regions of the south a stream of heated water, which is sometimes known to be sixteen hundred miles in breadth. The effect of these currents in raising the temperature of the cold climates is almost incredible. They make Great Britain and France as warm as they would otherwise be if they were fifteen or twenty degrees nearer the equator. It is computed that if the amount of heat thus spread out over the Atlantic by the single influence of the Gulf Stream in one winter's day, were concentrated upon the atmosphere of France and Great Britain, it would be sufficient to raise the temperature of these two countries from the freezing point to the full heat of summer. It is also computed that the heat carried off every day from the Gulf of Mexico alone, by this agency, is "sufficient to raise mountains of iron from zero to the melting-point, and to keep in flow from thence a molten stream of metal greater in volume than the waters daily discharged by the Mississippi river." Thus a double purpose is served by these currents; for while they convey the needed warmth to the colder regions, they bear away from the tropics that superfluous heat which, if it were allowed to remain, would render the whole line of the equator intolerable and uninhabitable. And this is not the whole of the process of mitigation. For while the warm currents of the tropics are flowing toward the poles, the cold currents of the icy latitudes are moving towards the equator. Immense trains of icebergs are borne down by these streams towards the flaming furnaces of the line, and so the fervors of the torrid zone are cooled and comforted by the frosty breath of the Arctic and Antarctic waters. Thus each region gives to the other what it has in excess, and receives from the other what it has in deficiency. The poles are warmed by the sun which does not reach the poles, and the tropics are cooled by the ice which cannot be formed within the tropics. If it were not for the sea, the entire belt of the tropics would be a desert of perpetual fire, and the entire polar regions would be a desert of perpetual frost. One-third of the whole earth's surface would be unendurable with heat, another with cold, and only the remaining third would be fit for human habitation; whereas now, under these tempering influences of the ocean, the whole width of the world, with few exceptions, is given to man for his dwelling; and wherever he goes he finds a thousand forms of vegetable and animal life, which the same genial influence has made to wait upon him and be subservient to him. If we praise the ingenuity of man, who breaks the cold of winter by artificial heat, and that too by inventions which are themselves but a feeble and distant copy of what Nature has done before him on an infinitely grander scale, how should we admire the wisdom and goodness of Him who first *set* the great copy for man, and who makes the ocean itself an apparatus for storing up the heat of the vast tropical furnace, and sending thus all the softness and wealth

of the garnered summer to the most distant quarters of the globe!

(To be continued)

## TIRED MOTHERS.

From the Aldine.

A little elbow leans upon your knee,
Your tired knee, that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers, folding yours so tight;—
You do not prize this blessing overmuch,
You almost are too tired to pray to-night.

But it *is* blessedness! A year ago
I did not see it as I do to-day,—
We are so dull and thankless; and too slow
To catch the sunshine till it slips away.
And now it seems surpassing strange to me,
That, while I wore the badge of motherhood,
I did not kiss more oft, and tenderly,
The little child that brought me only good.

And if, some night when you sit down to rest,
You miss this elbow from your tired knee;
This restless, curling head from off your breast,
This lisping tongue that chatters constantly;
If from your own the dimpled hands had slipped,
And ne'er would nestle in your palm again;
If the white feet into their grave had tripped,
I could not blame you for your heart-ache then!

I wonder so that mothers ever fret,
At little children clinging to their gown;
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.
If I could find a little muddy boot,
Or cap, or jacket, on my chamber floor;
If I could kiss a rosy, restless foot,
And hear its patter in my home once more;

If I could mend a broken cart to-day,
To-morrow make a kite, to reach the sky—
There is no woman in God's world could say
She was more blissfully content than I.
But ah! the dainty pillow next my own
Is never rumpled by a shining head;—
My singing birdling from its nest is flown;
The little boy I used to kiss is dead!

## UP IN THE WILD.

Up in a wild, where few men come to look,
There lives and sings a little lonely brook;
Liveth and singeth in the dreary pines,
Yet creepeth on to where the daylight shines.

Pure from their heaven, in mountain chalice caught,
It drinks the rains, as drinks the soul her thought;
And down dim hollows where it winds along,
Pours its life-burden of unlistened song.

I catch the murmur of its undertone,
That sigheth ceaselessly, Alone! alone!
And hear afar the rivers gloriously
Shout on their paths toward the shining sea!

The voiceful rivers, chanting to the sun,
And wearing names of honor, every one;
Outreaching wide, and joining hand with hand
To pour great gifts along the asking land.

Ah, lonely brook! Creep onward through the pines;
Press through the gloom to where the daylight shines!
Sing on among the stones, and secretly
Feel how the floods are all akin to thee!
Drink the sweet rain the gentle heaven sendeth;
Hold thine own path, however-ward it tendeth;
For somewhere, underneath the eternal sky,
Thou, too, shalt find the rivers by-and-by!

—*Sunday Magazine.*

From the Christian Register.

## THE YO SEMITE.

San Francisco, June, 1872.

We were so fortunate as to be in the Yo Semite during the time of the full moon; and would advise all travellers to plan their journeys, if possible, to include this period. I have never seen such marvellous effects of moonlight elsewhere. Under the pale beams the cliff-walls seemed to melt into an ineffable color for which we could find no name. It was not grey, nor blue, nor white, but a blending of all, a sort of glorified pearly tint, almost indistinguishable from the heaven above. Looking up to the great precipice from which the Yo Semite Fall descends, its summit seemed to vanish into and become one with the transparent zenith, and the long curve of snowy foam to pour right out of the sky. Its glancing rockets and shoots of spray, all tangled up with moonbeams, gleamed and dazzled like some enchanted thing. In the foreground, the silver flood of the Merced, dappled with tree-shadows of soft black, looked as if pausing to catch the flashing, leaping creature. And farther up the canyon, over the mistletoe, hung oaks of the valley, great domes of pearl seemed to smile, and bend, and kiss, while each spire and battlement and buttress of sculptured rock shone distinct and clear in the transparent light.

The Yo Semite was our first love among the waterfalls of the valley. Its bright scimeter of foam smote our senses with keen delight. We waked and slept under the spell of its freshening roar and plunge. When people raved of the Nevada Fall and the Bridal Veil, we smiled incredulous. Nor did we care to climb the cliff and see more closely the great rock basin which the upper cataract has scooped out for itself. It was enough to sit below and look and listen, companioned day and night by the beautiful thing.

But the day came when long watching beside the lovely gleaming Merced bred within us the desire to follow and see for ourselves where and how its waters entered the valley. Straight out of Paradise we suspected, as became a "River of Mercy;" but guides and guide-books indicated a certain spot as the site of the miracle, which spot was only four miles away. To be so near Paradise and not to enter in, would be worse than folly we thought, so we ordered the horses and set forth.

To "order the horses and set forth" sounds easy, but in fact involved many complications. In the first place, as dear Mrs. Glasse would say, you must catch your horse. There are some thousands of acres of pasture lands comprised within the limits of the Yo Semite Valley. Into this big dining-room the steeds are turned every night to forage for themselves. Very naturally they are not eager to report at roll-call in the morning. They dodge, they skulk, they hide in willow thickets, or swim the river and take refuge on its islands. Sometimes the lucky ones manage to remain uncaught for a month at a time, while half-breeds and Indians, or guides with long lassos at their saddle-bows, scour the country in search of them.

Supposing your horse secured, the next thing is to secure a saddle. Ten to one, the special saddle, the only one in the valley which suits you, and which you had fondly supposed was set aside for your use, has been preëmpted by somebody else. Nothing short of sleeping with the precious article under your pillow assures possession. That point settled, and a brief trial-trip having proved whether your horse is a "bucker" or a jumper, or is master of a peculiar local gymnastic which consists of running two or three steps backward, and sitting down suddenly on his haunches, or whether he has partaken of the herb "Loké," and confused his brains beyond all possibility of comprehending orders, you set forth, in single file, and at slow pace, following the guide who rides ahead.

It is needful to follow cautiously. The path in places seems made equally of earth and water. I do not refer to the conglomerate known as mud, but to a net-work of narrow, rapid streams, intersected with patches of solid soil. The horses have ceased their tricks since serious work began, and tread apprehensively, picking their way. Just here, by the rock, is firm footing; a yard to either side and the water deepens rapidly to ten feet. Now we are out of the labyrinth of streams, and are climbing long stretches of stony hill under the shadow of wood. The loose soil rattles and gives under the hoof; at every curve of the trail the tired animals pause to breathe. And now a gleam and a rush to the left, and lo, the Merced, tumbling down to meet us, one embodied laugh. It chatters, it flings about, it seems half tipsy with fun. We have but known it in its sober middle-age before,—this is the bright heyday of extreme youth, and we must be nearing its cradled fount.

But still the long ox-bows of the trail wind upward, and still we follow. The path becomes steeper. Our guide points to a line of trees which seems vertically above our heads. We are going up there, he says. It seems impossible. But by-and-by we *are* there, and looking over the opposite edge we see beneath us an enchanted valley; a canyon walled in with mountains whose long, blue shadows are just clasping together in the evening light. Above us a vast granite dome towers its head tinged with gleaming sunset pink. There is a sudden rush of cooler and fresher air, a sound as of thunder and of bells, and of sweetest, mirthfulest laughter all at once, and beyond, did we not say it? directly from the bosom of a fleecy cloud which seems to rest on the summit of the cliff, appears a long, tumbling line of snow and silver, powdered with diamond spray. This is the Nevada Fall, and here it is that the "River of Mercy" descends from the skies to bless the Valley of the Yo Semite.

I have never seen such water shapes as in this beautiful cataract. One sheet of glorious foam from top to bottom, its first plunge of three hundred feet is absolutely vertical. Then it strikes some hidden rock, and leaps straight out into the air in jets and shoots which resemble nothing so much as immense sprays of white coral. For a second you see these foam-flowers projected into space; then the tip of each spray seems to melt and drift into curving rocket lines, and they vanish within the silvery mist which hides the foot of the fall. "Yowiye," or "meandering," the Indians named it with reference to this peculiarity of outline; but in the march of improvement the pretty title has been discarded.

If any one desires to know for once what water is capable of when absolutely given its own way, he should spend a morning on the bridge which crosses the Merced a little below the Nevada Fall, and before it takes its second plunge over the Vernal. Here, the stream, compressed into a deeply grooved rock-bed, rushes down a descent of some two hundred feet, in a series of vivid rapids. All Niagara does not give you such an impression of *movement*. In the impetuosity of its rush, it flings itself upward, not in spray, but in great masses, which are traced on the air, brilliant and distinct as frost pictures on windows. It is as if the river had run away with a diamond mine, and in its rapid flight was throwing the prize over its head, and catching it again, laughing exultantly. In all my life I never saw so glad a thing. And this frenzy of life and joy accompanies it all the way down the canyon until it takes its lower leap over the "Pi wy ack," or "Shower of Crystals," surnamed by modern innovators "The Vernal Fall."

On top of this beautiful cascade is a natu-

ral parapet of rock, broad, smooth, about breast high, running to the very edge of the fall, and enabling even weak heads to look over without sense of giddiness. Some sentimental tourist has named this "Helen's Balustrade;" and certainly no fair Helen could ask a more picturesque standpoint for her loveliness. Grasping its stones you can stoop and dip your fingers in the water just where it takes its final leap over the precipice, in a broad, curving sheet of molten silver. And perhaps you may draw back your hand ringed with prismatic tints, for, be it known, the Vernal Fall is the very home and manufacturing place of rainbows. No eight-hour law is observed there; the workmen never strike or the works slacken, and stray glints and fragments of the unfinished article are always lying about to be picked up by whomsoever will.

If you choose to put on overshoes and waterproof suit, you can descend into the very labratory of the establishment. Down long flights of wooden stair-cases you go, under arching vaults of rock hung thick with maiden-hair and vines, along a rocky hill-path, and you come to the Temple of the Mist. The ground is water-soaked. You plunge ankle-deep into what seems the bed of a running stream. You gasp for breath, and shut your eyes as in a shower-bath. But the guide leads on; you turn your head, and find yourself face to face with the fall, and in the very centre of a tangle and confusion of all brilliant colors. Violet, blue, orange, gold, they glitter on the grass, on the hill-side, on your wet cloak. They irradiate even the surface of your sopping India-rubbers. You tread on rainbows—you inhale them as it were. Blinded and confused by their inextricable arches and curves and dazzlement, you stop, you exclaim, but the dense rain falls, and the guide beckons. In another moment you are out of the mist, you have got to the end of the rainbow, and found there no fabulous pot of gold, but a good, thorough wetting, and the pleasure of hearing "I told you so" from sundry sympathizing friends. So you doff your waterproof, and sitting on the rock named "Lady Franklin," after that loyal wife, who, in her old age, was carried there to see the splendors of the lower fall, you dry your wet hair in the sun, and by-and-by mount the horses, which rejoin you here, and make your way down again into the valley.

Each of the four great waterfalls of the Yo Semite has a peculiar and distinguishing quality of its own. The Yosemite Fall overpowers you with its vast height. Sitting below it, and noting what seems a low shrub waving at the base of the upper fall, you start at being told that the shrub is a pine tree, *twenty-five feet higher than Niagara!* (This impressed my imagination,—perhaps it will yours.) The Nevada Fall is wonderful for its perfection of foam shapes, the Vernal for its colors, and the Bridal Veil, which we visited last, embodies the very essence of grace, with a certain romance and sentiment which must be seen and felt to be understood.

In height it ranks second to the Yo Semite. Nine hundred feet, I believe they say, but what are measurements in the conception of a picture? Its form is a long, side-way curve. The edge of this curve where the water falls deepest is traced against the dark cliff in a glancing line of lace-like foam, like, if I may be permitted a haberdashery comparison, the deep points and indentations of rich blonde. From this edge the spray is driven backward by the wind into a gauze-like sheet of vapor, indescribably light and filmy. And across the foot of the fall arches a magnificent rainbow, which shifts, and fluctuates, and deepens, like the magical corruscations of Northern lights. One rainbow, did I say? We ourselves, saw two—or, to speak exactly, one and three-quarters, but other parties, more lucky, have happened on three, and four,—a trellis of glory, whose topmost round spanned the dancing bubbles on the very verge of the Veil.

There are other cascades in the valley of less note and volume, some of which possess considerable beauty. One, a wavy twist of spray west of El Capitan, has received the name o ribbon Fall. An attenuated thread of water stealing down the side of the North Dome i styled emotionally "The Virgin's Tears." Another boasts the prettier title of "Tu coy-ae," or "Shade to Baby Cradle-Basket." In every rift and canyon bright threads o stream are seen tracing a foaming path ove the rocks, but as the season advances thes gradually disappear and cease to be until th winter rains renew them.

The time came at last for the conjugatio of that difficult verb—most difficult of all i the Yo Semite, the verb, To Go. We mus go—we were going—we went. As we slowl climbed the trail, a long line of pack-mule met us. We drew aside to let them pas They were loaded with a photographer's ap paratus, lenses, plates, camera, carefull packed boxes of chemicals. Some of thes parcels we had seen while in process of pr paration at San Francisco. Their owne Mr. Muybridge, has just established himse in the valley for the summer, for the purpos of taking a series of views, larger and mo perfect than any heretofore attempted. The views are to possess the important addition the sky effects. The difficult process of ph

tographing clouds for large pictures, is, so far, little understood, either in this country or in Europe. How greatly it enhances the beauty of a photopraph cannot be realized except by comparing two impressions of the same view, one giving the clouds, and the other only the usual blank stippeld sky.

We saw at Mr. Muybridge's city studio a series of eight small pictures representing the different stages of the California vintage. These little photographs were full of a grace and sentiment and a power of comprehending the composition of landscape, as delightful as rare. They were a veritble poem—a poem in eight stanzas, full of an artistic suggestion of which more than one artist has, we hear, already availed himself. How high a reputation these little pictures have won, may be inferred from the fact, that the subscription list of the large photographs amount, already, before a single negative has received its impression, to over seventeen thousand dollars. The set will, it is hoped, be ready in a few months, and we congratulate visitors to the Pacific coast next spring on having it in their power to bring home such valuable and durable memorials of their journey as these will furnish. SUSAN COOLIDGE.

IN the depths of the sea the waters are still; the heaviest grief is borne in silence; the deepest love flows through the eye and touch; the purest joy is unspeakable; the most impressive prayer is silent; and the most solemn preacher at a funeral is the silent one whose lips are cold.

### THE BARK OF TREES.

The barks of trees which grow by an increase of size outwardly are divided by botanists into three layers, viz., the inner bark, composed of long, fibre-like cells: the cellular portion, or green bark; and lastly the corky envelope, which is sometimes very thick, as for example, the cork of commerce, which is certainly a rather unusual development of the outer layer. From the inner barks are derived most of the fibres for making into cordage, matting, or similar articles. One of these barks, the Lace Bark of Jamaica, is exceedingly beautiful and interesting, and it is moreover useful to the natives of the West Indies for many economic purposes. It is composed of a series of concentric layers of very fine and strong fibres, which, by crossing and interlacing each other, form a complete network, the beauties of which are quite hidden till the bark is beaten out, and the fibres partially separated by carefully pulling them in a lateral direction, when a piece of vegetable lace, a yard or more in width, will be produced. This natural lace is used in Jamaica for making caps, hats, collars, frills, &c., first being bleached by sprinkling with water and exposure to the sun. It is said that Charles II, was presented by the then Governor of Jamaica, with a pair of ruffles and other articles of dress made from this lace bark, and also that, in former times, the whips used for flogging slaves were mostly made from this bark. The bark of the Mulberry tree of the South Sea Islands is another of the fibrous kinds; it is very strong and tough and is used in the Pacific Islands for making what is called tapa cloth, which serves the natives for various articles of clothing. Another remarkable fibrous bark is the Sack Tree in Western India and Ceylon. The bark of this tree is used for making sacks, hence its common name. A trunk is selected of the requisite diameter, and a piece is cut off, of the required length; the bark is then soaked and beaten loose from the wood, and turned back, or inside out; if it is entirely stripped off, it requires simply to be sewn up at one end, but it is usual to leave a small piece of the wood to form the bottom. In the natural order *Myrtaceæ*, some very valuable bark structures occur, for instance, in the Stringy Bark Tree of Tasmania, which is toughly fibrous or stringy, while in the Iron Bark it is of such a compact solid nature, and so hard, that it might be taken for a close grained wood, rather than a bark. Another very remarkable bark is that of the Pottery Tree at Para; a large straight growing tree. A microscopical examination of the bark shows all the cells of the different layers to be more or less silicated. The name of Pottery Tree has been given to this plant in consequence of the uses to which the Indians apply the bark for making into a kind of earthenware. The bark is burnt and its ashes mixed with clay, in proportions varied at the will of the operator. All sorts of culinary articles and cooking utensils are made from it; they are very durable, and will bear any amount of heat.—*The Cabinet Maker.*

I AM alone now, and shall be till I die; and I am not afraid to be alone in the majesty of darkness which His presence peoples with a crowd. . . . I am but an infant crying in the dark, and with no language but a cry; nevertheless I am not afraid of the dark. It is the grand, awful mystery, but God is in it, the light of the darkest night. —*F. W. Robertson.*

THERE is no truth more important and few less thought of than this: The more we forsake simplicity in anything, the more we multiply the means of corruption and error.

Go on calmly and trustingly, doing the duty that thou knowest, and asking daily, "Lord, what wilt thou have me to do?" embracing the truth that is clear to thee, and praying, "What I know not teach Thou me."

CORRECTION.

An error occurred in the time of railroad train from Salem, in notice of meeting of "First-day School Association," to be held at Salem on the 19th inst. It should read, Passengers per Railroad leave the upper side of Market St., ferry, on Sixth-day, at 3.30 P M., and Seventh-day, at 8.15 A.M. Returning from Salem by special train at 5 P.M.

FIRST-DAY SCHOOL OPENING.

Green Street First-day school will re-open to-morrow afternoon at 2½ o'clock, and the Bible (or adult) class at its close.

Race Street First-day School will also resume in the morning at 9 o'clock, and the Reading Association at the same hour.

Children and adults are invited to attend and participate in these organizations.

THE ANNUAL MEETING

Of Race Street First-day School will be held in the Monthly Meeting room, on Fifth day evening next, 10th mo. 10th, at 7½ o'clock. The Annual Report will be read. All who so incline are invited to be present and participate.

N. E. JANNEY, *Superintendent.*
ANNE CALEY, *Clerk.*

REOPENING MEETINGS.

The afternoon meetings at Spruce street, Philada., will be resumed to-morrow (First-day) afternoon, 6th inst., at 3 o'clock. Race street evening meetings will also be resumed at 7½ o'clock.

## ITEMS.

ALL our books on geography speak of the proportion between the oceans and continents of our earth, but the simple contrivance by means of which this proportion has been determined is not so commonly mentioned. On a reference to Humboldt's *Cosmos*, it will be found that the method of procedure was as follows: From the strips of paper intended to cover an ordinary terrestrial globe, the parts representing land were carefully cut out with a pair of scissors. They were then placed in a delicate balance and weighed. The same was next done with the remainder of the paper—that is, the part representing oceans. The relation between land and sea surfaces followed at once from the relation between the observed weights of a few seemingly insignificant scraps of paper.—*Scribner's Monthly.*

THE GREAT WALL OF CHINA.—Govenor Seward, speaking of the great wall of China, which he examined during his late trip to the East, says:—"The Chinese have been for at least two or three thousand years a wall-making people. It would bankrupt New York or Paris to build the walls of the city of Pekin. The great wall of China is the great wall of the world. It is forty feet high. The lower thirty feet is of hewn limestone or granite. Two modern carriages may pass each other on the summit. It has a parapet throughout its whole length, with convenient staircases, buttresses, and garrison houses at every quarter of a mile, and it runs, not by cutting down hills and raising valleys, but over the uneven crests of the mountains and down through their gorges, a distance of a thousand miles. Admiral Rogers and I calculated that it would cost more now to build the great wall of China, through its extent of one thousand miles, than it has cost to build the fifty-five thousand miles of railroad in the United States. What a commentary it is upon the ephemeral range of the human intellect to see this great utilitarian enterprise, so necessary and effective two thousand years ago, now not merely useless, but an incumbrance and an obstruction!"

WASTE OF LIFE.—People talk very loudly about the waste of lives in war; I wonder to how many people it has occurred, what is the waste of lives in peace? I doubt if the most sanguinary battle that was ever fought in ancient or modern history has carried off nearly as many human beings as die in England in every one year from purely preventible causes. Now, that is the state of things around us: of course we cannot change it in a day, but we can modify it. This institution, of course, can do but little; it is only one among many, but it is one of a thousand agencies which earnest and philanthropic men are bringing to bear for the purpose of remedying this great evil.—*Earl of Derby, at the Children's Hospital Meeting, London.*

LINDEN TREES.—The great age which, under favorable circumstances, trees sometimes attain, is shown in the case of several well-known lindens. That of Neustadt, in the kingdom of Würtemburg, is, says Marion, a remarkable instance. "Its magnificent crown measures 400 feet in circumference, and its branches are upheld by 106 stone columns. The tree was an old tree in the year 1229, when a great fire destroyed the old town, and the new town was, according to a document still extant, built close 'to the big tree.' In the year 1558, the Duke of Würtemburg surrounded it with four porches, and caused his armorial bearings to be painted upon two of the columns. At the top the linden tree of Neustadt divides into two great branches, one of which was broken by a tempest in 1773, while the other at the present day is still flourishing and 110 feet in length."

The linden tree of Villars-en-Moing, near Freiburg, was famous in 1476, when the great battle of Morat was fought. The trunk is not less than 40 feet in circumference, its height about 75 feet, and its crown is still a vast mass of almost impervious foliage.

At Prilly, near Lausenne, Switzerland, there is a linden under which, 500 years ago, justice was administered. The municipality of Lausanne watches over its preservation, dear as it is to the whole canton, and a little fountain serves to keep its roots moist.

INDIA RUBBER TREES, it is stated, occupy a belt of land around the globe for five hundred miles south of the equator. These trees yield on an average three tablespoonfuls of sap a day, and can be tapped for twenty successive seasons. They stand so close to each other that one man can gather the sap from eight trees. In a tract of country thirty miles long and eight miles wide, there have been forty-three thousand India rubber trees counted. In Europe and the United States there are one hundred and fifty manufactories of India rubber goods, employing five hundred operatives each, and consuming over ten million pounds of gum every year.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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SINGLE NOS. 6 CENTS.
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REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.
AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Friends' Meeting-house in Lower Merion ..... 513
The Traveller in the Snow ..... 515
Hat Honor ..... 515
Local Information ..... 517
Indiana Yearly Meeting ..... 518
Scraps from Unpublished Letters ..... 519
EDITORIAL ..... 520
MARRIAGE ..... 521
OBITUARIES ..... 521
God's Ownership of the Sea ..... 521
POETRY—Teach Me to Live—Ruth ..... 523
Bits of Travel at Home—Holy Cross Village and Mrs. Pope's ..... 524
Be Happy Now ..... 527
Review of the Weather, etc ..... 528
Notices ..... 528
ITEMS ..... 528

## FRIENDS' MEETING-HOUSE IN LOWER MERION.

The *American Historical Record* of Fourth and Fifth months last, contains some valuable data in regard to the early history of Friends' Meeting-house at Merion, Pa. John Wainwright, a citizen of that township, after careful examination failed to arrive at a satisfactory decision as to the exact date of the erection of the present building. With the view of calling out further information on the subject, he furnished the *Record* with the result of his researches, and asked whether "the present house is the original building, or the successor of an earlier one?" George Smith, M. D, of Delaware Co., Pa., answered the query in a subsequent number, and as both communications contain facts of interest and importance, we lay them before our readers:

*To the Editor of the American Historical Record and Repertory of Notes and Queries:*—All writers on the history and topography of this neighborhood regard this house as one of the oldest in this county, and if it were erected in 1695, as the data imports, the claim might, probably, be sustained. The earliest notice, however, which my researches have enabled me to discover, is the donation of Edward Rees, the owner of a considerable plantation consisting of about 192 acres of land, it being a part of 5,000 acres which William Penn deeded in trust to Edward Jones and John Thomas, for which they paid 100 pounds.

In 1695, Edward Rees, a respectable Welshman from Bela, by indenture donated half an acre and six perches to four trustees, for the sole and exclusive purpose of a graveyard for the burial of members of the Society of "Friends." That was six years before the "amended" or re-survey was made, which was done "in pursuance of a warrant from Penn's Commissioners of Property" directed to Thomas Pennington, dated the 16th 10th mo., 1701. In this re-survey, made by David Powell, no mention is made of any such structure as a place of worship; but in a re-survey of Edward Jones' estate, by D. Powell, which adjoined Edward Rees' land, I find as follows. "Thence N. 6-14, W. 32 perches to a stake, in the ground of the Merion Meeting-house, by the line of Robert Roberts' land." This proves that there was an edifice dedicated to public worship there so early as the year 1701, but its precise site is matter of doubt.

In the will of Cadwallader Morgan, dated 10th 7th mo., 1711, he directs his executors to pay the sum of 50 pounds in money, as money is to be paid by Act of Parliament in America to the "Friends," of the Quarterly Meeting of Philadelphia, to be kept in stock, &c. "I also," he says, "give and bequeath

the sum of 20 pounds in money aforesaid, toward building Merion Meeting-house, *when it is a building.* Also, I give and bequeath the sum of 10 pounds 10 shillings toward building Gwinedd Meeting-house, to be paid at the building thereof. . . . I also give and bequeath to my son-in-law, Robert Evans, the sum of 30 pounds, and to my daughter-in-law, his wife, the best feather bed, and all the clothes and furniture belonging to it, the largest pan and chest of drawers, and all the seats and chairs,—the evening meeting being held in their house." In another will of like date and character, made by Richard Walters, then owner of the property of the late Dr. Jon. Clark, deceased, bequeathed to "Friends" of Merion meeting 6 pounds, to be paid four years after his death. Hence it will be seen that a Friends' Meeting-house existed in this vicinity, at or before the date of Edward Rees' donation in 1695.

Moreover, the site of the present edifice is built on land which was not given for that purpose until the year 1747, when by indenture, dated 18th 3d mo. of that year, made between Robert Robert's of Merion township and four trustees, therein mentioned, a certain piece of land situated in Merion aforsaid, then in the County of Philadelphia, which is described as beginning at the western corner of said graveyard, containing three-quarters of an acre and twenty-three perches, to the end and purpose that they, the trustees, "shall stand and be seized of the aforsaid piece of land to the use, benefit and behoof of the poor people of this Society, and to build and maintain one or more meeting-houses, or places of religious worship."

Now, at what precise period the present Friends' Meeting-house was erected is the query I wish resolved. That it is the one now used by Friends is disproved by documentary evidence and architectural detail, is certain. In the will of Cadwallader Morgan, before cited, there are two items which would seem to demand special attention, viz. —What is the import and exact meaning of the passage, "when the meeting-house is a building:" "I give all the seats and chairs, *the evening meetings being held in their house.*" The property which this will effected, was located about half a mile east of the old graveyard before mentioned, and both were attended by the same sect and the same race of people. JOHN WAINWRIGHT.

*Lower Merion, 6th Feb.*, 1872.

*To the Editor of the American Historical Record:*—The date stone on Friends' Meeting-house in Lower Merion township, on which is cut the figures "1695," has led many persons into error in respect to the time that building was erected. I am not, therefore, surprised that thy correspondent, John Wainwright, should have experienced difficulty in reconciling these figures with the facts in his possession.

Although some portions of the early minutes of "Haverford monthly meeting," of which Merion meeting was a constituent part, have been lost, still there are enough of those minutes and early records remaining to show conclusively that the present meeting house was erected much later than 1695. At first this Monthly Meeting comprised three particular meetings—"Haverford," "Merion," and "Schuylkill,"—the latter being generally held west of the Schuylkill river and near the present location of the Pennsylvania Railroad depot. All were held at private houses—the first on record being held at the house of Thomas Duckett, (the Schuylkill meeting,) on the 10th of the Second month, 1684. To secure proper burial places became an earlier necessity with the first emigrants than the erection of meeting-houses. The action taken by this Monthly Meeting for that purpose, is given in detail in the History of Delaware County, p. 149, and doubtless determined the location of the meeting-houses.

The first meeting-house erected within the bounds of the monthly meeting, (which then embraced Radnor,) was erected at Haverford prior to 1690. The minutes of this period are missing, but the record of marriages establishes the date of the erection of the first meeting-house within brief limits. Thus: the marriage of Lewis David to Florence Jones was accomplished at "*Haverford meeting house,*" 1st mo. 20th, 1690, while all previous marriages had been accomplished at private houses, the last one at the house of John Bevan in Haverford, on 11th mo. 1st, 1687. The first meeting-house at Haverford was consequently erected between this date and 1st mo. 20th, 1690.

The time of the erection of the first meeting-house in Merion can be very nearly established in the same way. Thus: Robert Jones and Ellen Jones, "both of Merion," were married the 3d of 11th mo., "called January," 1693, "at Catharine Roberts' House at Merion," while "Daniel Humphrey of Haverford in the Welsh tract" was married to Hannah Wyman, of Merion, 8th mo. 11th, 1695. This is the first marriage record as having been accomplished at the meeting-house, and can leave but little doubt that the first meeting-house was erected in the early part of 1695. Now, was this the present meeting-house at Merion, as the date stone of that edifice would indicate? The records of a later period show conclusively that it was not.

At a monthly meeting held at Haverford, 8th of 8th mo., 1713, the following minutes were adopted:

"This meeting agrees that Merion Friends shall have the money lent to Reese Howell and Joseph Evans, toward *finishing* their meeting-house."

"The five pounds old currency lent to Reese Howell was paid toward *finishing* Merion meeting-house."

The will of Cadwalader Morgan, dated 10th 7th mo., 1711, as cited in the communication of John Wainwright, goes to show that at that date it was in contemplation to build a new meeting house at Merion, while the above extracts prove that the building was in progress but was not fininished on the 8th of 8th mo., 1713. The amount bequeathed by Cadwalader Morgan would go to show that the building contemplated was to be of substantial character such as the present building is. We may therefore safely conclude that Merion meeting-house was erected in 1713, and that its date stone refers to the time of the erection of the first house in 1695, which was doubtless built of logs.

There is also another minute in these records which may have some bearing upon the grant of land by Robert Roberts noted in the communication of John Wainwright.

At a monthly meeting held at Merion meeting-house 3d mo. 11th, 1744, the following minute was adopted:

"The deed to Friends agreed upon last meeting is not executed. Thomas Thomas and Robert Roberts are appointed to endeavor to get the thing finished before next meeting, and if any of the persons agreed upon [as] trustees last meeting declines the trust, this meeting is of opinion there is a sufficient number without them."

Adopting the year 1713, as the correct date of the erection of Friends' meeting house at Merion, it will still stand among the oldest buildings in Pennsylvania erected for religious purposes. One end of Haverford meeting-house was built in 1700. The Swedish church in Southwark the same year. St. David's Episcopal church at Radnor was erected in 1717; Radnor Friends' meeting-house in 1718, and Christ Church in Philadelphia between the years 1728 and 1744. Haverford is the only Friends' meeting-house standing in which William Penn preached.

*Upper Darby, 4th mo. 5th*, 1872. S.

### THE TRAVELLER IN THE SNOW.

A traveller was crossing a mountain-height alone, over almost untrodden snow. Warning had been given him that if slumber pressed down his weary eyelids, they would inevitably be sealed in death. For a time he went bravely along his dreary path; but with the deepening shade and freezing blast at night there fell a weight upon his brain and eyes which seemed to be irresistible. In vain he tried to reason with himself, in vain he strained his utmost energies to shake off that fatal heaviness. At this crisis of his fate, his foot struck against a heap that lay across his path. No stone was that, although no stone could be colder or more lifeless. He stooped to touch it, and found a human body, half burried beneath a fresh drift of snow. The next moment the traveller had taken a brother in his arms, and was chafing his hands, and chest and brow; breathing upon the stiff, cold lips the warm breath of a living soul; pressing the silent heart to the beating pulse of his own generous bosom.

The effort to save another had brought back to himself life, and warmth, and energy. He was a man again, instead of a weak creature, succumbing to despairing helplessness, dropping down in dreamless sleep to die. "He saved a brother, and was saved himself."—*English Hearts and English Hands.*

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THE circumstance which occurred in one of the Courts of this city, noticed in your editorial of last week, has justly called forth the condemnation of the public press in this and other cities. The following article on the same subject, appears in the *Sunday Dispatch*, and, as an historical sketch, should be preserved for future reference. I append it for insertion in your columns. M. A.

### "HAT HONOR."

In the Court of Quarter Sessions last week, two members of the Society of Friends who were empanneled as jurors appeared in the discharge of their duties wearing their hats, as has been the custom with the members of that sect in Pennsylvania from the earliest times. The President Judge, who was on the bench on both occasions, instructed that the jurors should be directed to remove their hats from their heads. This they declined to do, and in each instance the hat was forcibly removed by an officer of the Court. The Judge, it is said, declared "that before the law all persons were equal," and, perhaps viewing this Quaker custom as a privilege which members of other sects could not enjoy, ordered that the offending pieces of apparel should be removed. So far as equality before the law is concerned, it certainly cannot be that a great principle of that nature should be governed by trifling considerations as to the costumes which men may or may not wear. That all men are equal before the law in right and in claim to exact justice is the meaning

of this phrase. It certainly could never have been meant to regulate costumes, unless it could mean that every citizen had a right to wear whatever he pleased. It seems to be going very far to apply so great a doctrine to such a small matter as the wearing or not wearing of a hat. If the law can stoop so low as to determine whether a head-dress may or may not be worn, it might with equal propriety direct that no person should present themselves in courts of justice unless they wore a certain costume which might appropriately be called a court dress.

With due respect to the Judge, in this instance we submit that his action was wrong. It certainly is opposed to the prevailing practice in Pennsylvania, as every one who has visited a court-room in which members of the Society of Friends were present must have frequently witnessed. It is certainly no novelty to see a juryman of the Society of Friends wearing his hat; and, in this State, with probably one other exception, the right of members of that persuasion to appear in court covered has never been questioned. In England the early Friends had various trials and persecutions, and among them frequent controversies in regard to "hat honor," as it was denominated by members of the Society. Thus George Fox in his teachings, said that he was "required to bear a faithful testimony against deceitful or unmeaning salutations. Tokens of reverence adopted from custom, and not derived from the genuine emotions of the heart, being destitute of sincerity, were, in his view, calculated to keep alive that vanity and pride from which they had their origin. He could not put off his hat to any man, how exalted soever his station; he was not permitted to bend the knee, to bow, or to give flattering titles to any; and he was required, in addressing a single individual, to adhere to the ancient Scriptural language, 'thee' and 'thou.'" (Janney, vol. 1, p. 74.) Thus, upon the trial of James Nayler, and other Friends, at Appleby, in England, in January, 1652, the following proceedings are reported to have taken place:

*Justice Pearson*—Put off your hats.

*J. Nayler*—I do it not in contempt of authority; for I honor the power as it is of God without respecting men's persons, it being forbidden in Scripture. He that respects persons commits sin, and is convinced of the law as a transgressor.

Many other cases of difficulty in consequence of wearing the hat are recorded by Besse and other Quaker writers, one of the most notable of which was in 1670, when William Penn and William Meade, being before the Mayor and Aldermen of London, were fined forty marks each for contempt of court in wearing their hats in the presence of that August tribunal. When William Penn became the proprietor of Pennsylvania it was specified in the frame of government and by the charter of liberties that religious toleration should be secured to all. It was with particular design to secure this benefit that in the great law which was agreed upon in England and adopted by the first provincial assembly at Chester, in Article 6th it was provided:

That in all courts all persons of all persuasions may freely appear *in their own way and according to their manner*, and there personally plead their own cause themselves, or, if unable, by their friends.

Pursuant to this fundamental law, the courts of Pennsylvania, which were in the beginning entirely within control of members of the Society of Friends, were held with Quaker Judges wearing their hats upon the bench, with Quaker jurors and Quaker witnesses also wearing their hats; and the right of every man to follow his own inclination in this respect does not seem to have been doubted for many years after the settlement of the province. In 1725, Sir William Keith, Lieutenant Governor under the Penns, and himself a churchman, either denying or ignorant of the Quakers' rights under the great law, undertook to interfere with the exercise of a privilege which he possibly thought was indicative of a want of respect to himself. Contrary to the wishes of the Assembly of the province, as manifested for many years, it was agreed in 1720 that a Court of Chancery should be created, of which the Governor should be the Chancellor, as the representative of the King. In this court, in the year 1725, a curious incident occurred: John Kinsey, a Quaker and a lawyer, who was afterwards Chief Justice of Pennsylvania, in attending upon the court as a solicitor in a case then pending, appeared "according to his own way and in the manner of his persuasion," wearing his hat. This excited the disapproval of Sir William Keith, sitting as Chancellor, who ordered that the hat should be removed, which was accordingly done by some person present. The members of the Society of Friends looked upon this as an arbitrary proceeding, and at the Quarterly Meeting, held at Philadelphia on the second of April, 1725, a memorial was prepared to the Governor, which commenced with the following language:

May it please the Governor: Having maturely considered the inconveniences and hardships which we are apprehensive all those of our community may be laid under who shall be obliged or required to attend the respective courts of judicature in this province if they may not be admitted without first having their hats taken off from their heads by an officer, as we understand was the case of our friend, John Kinsey, when the Governor was pleased

to command his hat to be taken off before he could be admitted to speak in a case depending in a Court of Chancery, after that he had declared that he could not, for conscience, comply with the Governor's order to himself to the same purpose, which being altogether new and unprecedented in this province was the more surprising to the spectators, and as we conceive, (however slight some may account it) has a tendency to the subversion of our religious liberties.

The meeting then went on to refer to the character of the first emigrants, the concession of their religious rights, and to the provisions of the great law which we have already quoted, concluding with a prayer that they should be excused "from any compliances against our conscientious persuasion." On the presentation of this address, the Governor and Chancellor perceived that he had made a mistake. But, without actually admitting it, he prepared himself against any future difficulty by the promulgation of the following order:

On consideration had of the humble address presented, this day read in open court, from the Quarterly Meeting of the people called Quakers, for the city and county of Philadelphia, it is ordered that the address be filed with the register, and that it be made a standing rule of the Court of Chancery for the province of Pennsylvania for all time to come that any practitioner of the law, or other officer or person whatsoever, professing himself to be one of the people called Quakers, may and shall be admitted, if they so think fit, to speak or otherwise officiate or apply themselves decently unto the said court without being obliged to observe the usual ceremony of uncovering their heads by having their hats taken off. And such privilege hereby ordered and granted to the people called Quakers shall at no time hereafter be understood or interpreted as any contempt or neglect of said court, and shall be taken only as an act of conscientious liberty, of right appertaining to the religious persuasion of the said people, and agreeable to their practice in all civil affairs of life.

By Sir William Keith, *Chancellor.*

It has been nearly one hundred and fifty years since Sir William Keith thus practically confessed his error, and never perhaps since that time, until now, has the hat of a Quaker been forcibly removed from his head in a court of Pennsylvania. Chancellor Keith committed a mistake; Judge Allison has imitated the error. The law is undoubtedly with the Quaker. The great law of 1682 has never been repealed, and if the Quaker determines to come into court in "his own way and according to his own manner," he has not thereby any privilege which makes him an exception to the doctrine that all men are equal before the law. The Act which allows the Quaker to wear his hat protects the Jew who wears his hat when he takes the oath, and it protects the Chinaman who breaks his plate when he testifies, and the strict Presbyterian who, rejecting the ceremony of kissing the book, swears by the uplifted hand. Every man is equal before the law who is protected in the courts in the exercise of his conscientious belief, whether the same is a matter of form or of substance. This is what the Act of 1682 was designed to secure, and the force of that law has never been repealed by any Constitution, or Act, or bill of rights which has since been agreed upon in Pennsylvania.

## LOCAL INFORMATION.

Miami Monthly Meeting was held at Grove (Harveysburg), Ohio, on 9th mo. 25th. The following Friends who had obtained minutes last month to attend Ohio Yearly Meeting now returned them, having been present thereat to good satisfaction, viz: Dinah Furnas, Elcy H. A. Lukens, Ministers, Jos. Lukens, Richard W. Jessup, Bethia M. Furnas, Wm. Underwood and Davis Furnas, members in unity. Robert Furnas, a Minister, also returned the minute granted him in Seventh month, having attended Ohio Yearly Meeting, and attended and appointed several meetings within its limits. It was stated that the quota to the fund proposed to be raised within this Monthly Meeting by the Yearly Meeting's Committee for clothing for the Indians, had been collected and forwarded. This meeting was felt to be a season of spiritual refreshment and encouragement.

Springboro' Monthly Meeting was held on the 26th ult, and though small, was a solemn good meeting. The minutes showed they had collected their quota to the Indian fund.

The Circular and other meetings held in various parts of Miami Quarterly Meeting, seem likely to be serviceable in presenting the views of Friends to those not informed on the subject.

A Circular Meeting was held at Spring Valley lately, in the Methodist meeting-house, which was well attended and satisfactory. At the close an officer of that Society remarked to a Friend, "If that was the doctrine of your Friends, we would like to have plenty of it."

An appointed meeting was held by a Friend of Cincinnati in another locality where our branch of the Society had never had a meeting. The Methodists declined giving the use of their house, but the Baptists freely opened theirs; it was filled, and a good meeting, the people seeming very glad of the opportunity, and at its conclusion some of the prominent Methodists informed the Friend that if he ever should want another such meeting, their meeting-house would be granted. A foreigner remarked that he had known about Friends for thirty years, but had never attended a more satisfactory meet-

ing, nor one in which the doctrine of the inward Light was so clearly set forth.

Some Friends in returning from the late Ohio Yearly Meeting, became engaged in conversation with a woman formerly of New Hampshire, who was very inquisitive as to the views and position of our Society. She had been brought up as an Episcopalian, but had not been satisfied with their forms and doctrines. She acquiesced in the views presented in reference to the sacraments, (so called) the Inward Light, and our position in reference to the spiritual nature of that blood which cleanses from sin, and said that if she had been told a month before that her views were those of Friends, she would not have understood what was meant.

There seems to be a field of much usefulness for Friends now open. May there be a faithfulness on the part of the laborers to enter into the work. J. M. T.

For Friends' Intelligencer.

## INDIANA YEARLY MEETING.

Indiana Yearly Meeting was held at Waynesville, Ohio, commencing Ninth mo., 30th and closing on Fifth-day, Tenth mo. 3d. The attendance was not as large as on some former occasions owing to sickness in some localities. The extreme distance of some of the remote meetings from Waynesville (from 200 to 300 miles) causes them to be represented by but few of their members.

Meetings for worship were held on First and Fourth-day mornings, and by appointment on First-day afternoon. These, as well as the several sessions of the Yearly Meeting, were remarkably favored seasons in which a heavenly feeling prevailed. The assistant clerk of the Men's Meeting being absent, Jonathan W. Plummer was appointed for Second-day; and, in the absence of the women's clerk, Emily Strattan acted by appointment. At a subsequent meeting, Wm. Parry and Davis Furnas were united with as clerk and assistant of the former, and Elizabeth Harrison and Ellen Cook of the latter meeting.

A number of Friends were in attendance both with and without minutes, among them Andrew Dorland of New York, whose minute also included visiting and appointing meetinsg, one of which was held on Fourth-day evening at Harveysburg; Caleb and Anne S. Clothier, Samuel J. Levick and Hannah Chandler, of of Penna.; Amos J. and Hannah Peaslee, Chalkley and Phebe Lippincott, Wm. and Elizabeth Clothier and Sarah J. Acton, of N. J.; Nathan Borton, Benjamin and Elizabeth Borton and Joseph H. Smith, of Battle Creek Monthly Meeting; Samuel and Emily T. Batten and Rebecca Wells, of Ohio; Edward Painter, Thomas and Mary Russell and James Wood, of Baltimore Yearly Meeting. It was decided to dispense hereafter with the endorsement of minutes of Friends in attendance. Epistles from all the Yearly Meetings were read, and an essay adopted to be sent to each in return.

The minutes of the Representative Committee were read shewing they had attended to several important matters. The address to the President in reference to international disputes had been presented and was kindly responded to, and, although no promise was made, it was believed the concern was favorably received. A memorial to the Legislature or Constitutional Convention of Ohio and Indiana had been prepared and was adopted by the Yearly Meeting, urging the abolition of capital punishment and the substitution of imprisonment.

An address to Friends, by a concerned member, had been considered, and, being submitted to the Yearly Meeting, was united with and directed to be published. The Committee had purchased a number of books and pamphlets, part of which had been furnished to the several Monthly Meetings for use in their localities, and many of them distributed by travelling Friends.

Green Plain Monthly Meeting asked for an explanation of the clause of discipline in reference to the reception and disownment of members—whether both men's and women's meetings should act thereon. The committee to whom it was referred made a report at a subsequent meeting, which was adopted.

The answers to the queries occupied the attention of the meeting the most of Third-day, but as the minute of exercises prepared by a committee embraces these, their publication may be deferred until the extracts are issued.

Fourth-day afternoon was occupied with the Indian concern in joint session, embracing the reports of visits made in the fall of 1871 by Robert and Susannah Hatton, and during the past summer by Jason and Mary Evans and Aaron and Mary W. Wright; also a report from E. Painter, Omaha Indian Agent, and statements of goods sent out. From these it appears there has been an improvement in the condition of the Omahas, more grain and other crops have been raised, and more houses built than in the previous year. The labors of the committee were approved, and they continued with a few names added.

The committee to visit Blue River Quarterly Meeting and the meetings and isolated Friends within its limits made a report. It is believed that good has resulted from their labors. A new committee was appointed

with authority to hold meetings as may seem necessary among those Friends.

The Committee on Education reported that the average attendance of the school at Richmond had been between 80 and 90, and that most of the scholars had attended mid-week meetings. A subscription had recently been raised to create a fund to aid for two years, in reducing the price of tuition, and an arrangement had also been made with the teacher to admit those whose circumstances are too limited to pay the tuition. An increase in the attendance has been the result.

The Springboro' school had an attendance of 65, and averaged 51 for the past year, and had increased the present term. There is also a small school at Hopewell and another at Cincinnati. At Maple Grove, the district school is taught by a Friend and is mainly under the care of Friends.

The committee thought that our Society had suffered by the children not attending schools under the care of Friends, and at their recommendation a new committee was appointed to visit the various meetings and labor as way should open for the establishment of schools where they are not now held.

Near the close of the meeting a concern was opened but too late for proper consideration, on the subject of temperance, looking to the appointment of a committee to consider whether the Society should not engage in more extended labor in this righteous cause. A concern was also expressed that Friends should give some attention to those who may, from various causes have lost their right in our Society,—in order to their restoration to membership—but owing to its late introduction into the meeting, no action was taken.

An aged minister expressed his feelings in reference to the blessed opportunity we had had, and stated his belief that a brighter day was dawning than we had known for some time.

The First-day School Association met on Seventh, Second and Third-day evenings. The reports were encouraging, and show that the cause is gaining in the minds of Friends. Sarah Jane Starr and Wm. W. Foulke were appointed clerk and assistant clerk, and Benjamin Stratton, treasurer, and an Executive Committee of four in each Quarterly Meeting, to whom all the reports within these Quarters respectively are to be sent and by them combined and forwarded to the Annual Association. Epistles from Baltimore, Ohio and Philadelphia Associations were read and Essays adopted to be sent to the five Yearly Meeting Associations.

The session on Second-day evening was peculiarly a Divinely favored season; many hearts seemed affected and tears filled the eyes of many present. It was regarded by some as truly a love feast. During these meetings, interesting and impressive remarks were made urging on those engaged in First-day schools not to forget the responsible position in which they stand and the care necessary that the young should not be led astray by the instruction received, but that it should ever be the aim to keep them under the Divine guidance and with a desire to promote the extension of Christ's kingdom.

Delegates were appointed to attend the General Conference to be held in Baltimore, on the 28th inst.

J. M. T.

## Scraps

### FROM UNPUBLISHED LETTERS.

I WANT to talk with thee this morning, for I am sitting alone, and my thoughts are with thee, and I feel bound to thee in near and dear affection I think thou wilt be glad to know that my health is as good as usual, which I feel to be a very great favor in my advanced age, now just past my 85th birthday. We have had recently at our own and neighboring meetings, the acceptable company of some of our young ministers, with whose gospel services I had much unity, and my desire was, that they may be kept in the sweet child-like state. None of us, whether old or young, are safe when we get from under a watchful state of mind. I remember what I once heard our dear friend, Rachel Hunt say,—"When my children *preach*, I must *pray*." It is much so with me. I am old, but I am tenderly interested for the young, perhaps. I may say, especially for those among them who have given in their names as laborers in the Lord's vineyard, and when I am a witness to their public labors, I find my best feelings closely interested, so that I can say, with R. H., when my children preach, I pray. Whether the travail of my spirit avails anything with them I know not, but I know it does me good thus to feel with and for them, and I often can salute them as fellow-laborers in the gospel and bid them good speed. I believe the good Father is preparing many children to follow in the footsteps of their devoted parents, and I rejoice in the belief. May nothing mar the work.

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WE thought we had a favored season at Monthly Meeting, considering our low estate, with so few of our young people to mingle

with us. Why is this so? And where is the remedy? Are we who are older prayerful enough, and careful enough, as members of a religious body, to fulfil the duties or the objects of our Association? Are we mindful enough of the advices and testimonies enjoined upon us both by our discipline and our profession, in regard to visiting in the spirit of restoring love those who need care, and are we careful to transact our meeting business in the spirit of love and forbearance? I believe we shall gain more strength by endeavoring to fulfil the spirit of our present discipline than in finding fault with those points that do not quite suit our views. These need not stand in the way of the fulfilment of the intent of the whole, if we seek only each other's good, having our own wills in subjection to the regulating influence of the Divine will. Let us examine and see how the case is, and stimulate one another to the more loving performance of the duties we owe our fellow-members. These vary. The young have their especial duties toward those who are older and who have long borne the burden of the day, and how greatly would the hands of these, now sometimes ready to hang down, be strengthened by the energetic faithfulness of the children. And then how important is the helping hand which the traveller of many years' experience, should ever be ready and willing to extend to those who as yet know but little of the many snares and pitfalls and hindrances that are met with in our passage through time. These mutual helps *should* be the result of society organizations,—those I mean which claim to stand on a religious basis.

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 12, 1872.

Small Meetings.—A subscriber writes to us under a concern that some active measures should be adopted for the spreading of Friends' principles and testimonies, and also of adding to the interest of small silent meetings, and makes some suggestions. While his suggestions do not meet with our approval, we recognize his concern and share his desire for the encouragement of Friends in scattered situations, where the meetings may be but little larger than the two or three, and where the outward voice of gospel testimony may be rarely heard. Let these not relax in their effort to perform the reasonable service of assembling at the appointed time and place, and let them remember the promise of the Most High, that He will be with those who assemble in His name. His loving-kindnesses are ever extended unto His children, and His mercy unto "those who remember His commandments to do them," even though the outward situation may compare with "one of a family or two of a tribe."

Were the promptings of love and duty yielded to, without waiting for great things, we believe many Friends, not only Ministers, but others, would be found calling in at these small meetings to see how the brethren fare, and such visits would be truly refreshing to the lonely, who feel sometimes as if they were forgotten even by their own household. It is a false theory that so generally assigns such duty to Ministers, that it is considered almost an anomaly, when one not so engaged, manifests a desire to visit a distant meeting.

It would be well did we more fully recognize that words are not a necessary accompaniment to a refreshing or acceptable visit. There is a feeling that goes beyond words, and when we attain a state in which we realize this truth, we will wonder whence came the craving for outward ministry.

A living Gospel ministry is a great blessing, but it must not be the main object of desire, or our religious meetings will often fail of being the seasons of profit and refreshment they might be were we more withdrawn from instrumental helps, and more dependent for the renewal of our strength upon the immediate influences of the Divine Spirit. A condition in which the secret utterance is, "Speak, Lord, for thy servant heareth," will ever be bleesed with those teachings which "are Spirit and Life."

Temperance Prize Essay.—Our attention has been called to a circular issued by some Friends and others of West Grove, Chester County, Pennsylvania, inviting subscriptions to a Premium Fund of six hundred dollars to be expended in procuring the best treatise on the subject of Temperance.

It is proposed to offer a prize of five hundred dollars for the best, and one hundred dollars for the second best essay "exhibiting the vastness of the evils resulting from the prevalent use of alcoholic beverages." This es-

say "must have just claims as a reliable standard authority, "and be written in a manner" to command the thoughtful attention of persons in positions of public influence." It must be an exhibit "from scientific authorities of the various evils flowing from the drinking usages prevalent," stated as briefly "as will compass the subject and meet the object in view."

The persons actively engaged in this effort to invoke talent and interest in the examination and arrest of a gigantic evil, desire that those "willing to promote the object should act promptly." For full information concerning the scope of subjects to be embraced in the proposed treatise, and the arrangements regarding the contributions to the premium fund, address Job H. Jackson, West Grove, Chester County, Pa., who will receive what may be contributed to this object.

MARRIED.

WHITALL—CLIFFTON.—On the 3d of 10th mo., 1872, by Friends' ceremony, at the residence of the bride's mother, Charles D. Whitall, of Philadelphia, to Mary B. Cliffton, of Plainfield, N. J.

DIED.

HALLOWELL.—On the 24th of First month, 1872, at the residence of her son, Caleb R. Hallowell, Jane Hallowell; a member of Gwynedd Monthly Meeting. On the occasion of her interment at Plymouth the First-day following, a solemn meeting was held, and many living testimonies were borne.

WALTON.—On the 26th of Fifth month, 1872, Priscilla Walton, wife of Silas Walton, in the 72d year of her age; she was an exemplary member of Green Street Monthly Meeting, Philadelphia.

WHITE.—At Orange, N. J., on the 22d of Ninth month, 1872, Hannah G. White, widow of Robert White, Jr., in the 78th year of her age; a member and Elder of Shrewsburg Monthly Meeting.

HAINES.—Suddenly, on the 27th of 5th mo., 1872, of cholera-infantum, Norman C., youngest son of Clayton E. and Caroline Comly Haines, aged three months.

COMLY.—Suddenly, on the 28th of 9th mo., 1872, of whooping-cough, Edith, twin daughter of Lester and Mary Bowman Comly, aged fifteen months.

From a Pamphlet Reprinted from the Bibliotheca Sacra.

## GOD'S OWNERSHIP OF THE SEA.

BY LEONARD SWAIN.

(Continued from page 508.)

3. A third important use of the sea is to be a perpetual source of health to the world. Without it, there could be no drainage for the lands. The process of death and decay which is continually going on in the animal and vegetable kingdoms, would soon make the whole surface of the earth one vast receptacle of corruption, whose stagnant mass would breed a pestilence, sweeping away all the life of a continent. The winds would not purify it; for, having no place to deposit the burden, it would only accumulate in their hands and filling their breath with its poisonous effluvia, it would make them swift ministers of death, carrying the sword of destruction into every part of the world at once. The only possible drainage of the world is by water. It is as necessary for the pnrpose of carrying away the feculence of decay and death, as it is for the purpose of bringing in and distributing to their place the positive materials of life. It is in this respect precisely what the blood is to the body. It not only brings what is necessary for growth and sustenance, but it takes away and discharges from the system everything which has accomplished its office, and which, by remaining longer in its place, would be a source of disease and death.

Its first office is simply mechanical. The rains of heaven come fresh from the sea. Evaporation has emptied their hands of all previous burdens, so that their utmost powers of absorption may be ready for the new toil. Falling upon all the surface of the world, and penetrating beneath as far as the process of putrefaction can reach, they dissolve all substances which decay has touched; and while a portion of it is carried down to the roots of the trees, the grasses and the grains, there to be taken up and moulded into new forms of life, the remainder is washed into the brooks, by them carried to the rivers, and by these conveyed to the sea, whose caverns are vast enough to contain all the dregs of the continents, and whose various salts and chemical reagents are abundantly sufficient to correct all their destructive powers and prevent them from breathing up out of that watery sepulchre an atmosphere of poison and of plague.

Thus the sea is the scavenger of the world. Its agency is omnipresent. Its vigilance is omniscient. Where no sanitary committee could ever come, where no police could ever penetrate, its myriad eyes are searching, and its million hands are busy exploring all the lurking-places of decay, bearing swiftly off the dangerous sediments of life, and laying them a thousand miles away in the slimy bottom of the deep. And while all this is done with such silence and secrecy that it attracts no notice, yet the results in the aggregate are immense beyond conception. More than a thousand million tons of the sediment of the lands, mixed with this material of disease and death, is borne from either continent to the sea by the river-flow of a single summer. All the ships and railroads of the

world, and all the men and animals of the world, working together upon this great sanitary toil, could not accomplish what is thus silently and easily accomplished by the sea.

And besides this mechanical process of drainage, by which the decay of the continents is continually washed from the lands and swept into the caverns of the deep, there is another important process by which the sea itself, in its own domain, is perpetually working for the health of the world. It is set to purify the atmosphere; and so the winds, whose wings are heavy, and whose breath is sick with the malaria of the lands over which they have blown, are sent out to range over these mighty pastures of the deep, to plunge and play with its rolling billows, and dip their pinions over and over in its healing waters. There they rest when they are weary, cradled into sleep on that vast swinging couch of the ocean. There they rouse themselves when they are refreshed, and lifting its waves upon their shoulders, they dash it into spray with their hands, and hurl it backwards and forwards through a thousand leagues of sky, until their whole substance being drenched, and bathed, and washed, and winnowed, and sifted through and through by this glorious baptism, they fill their mighty lungs once more with the sweet breath of ocean, and striking their wings for the shore, go breathing health and vigor along all the fainting hosts that wait for them in mountain and forest and valley and plain, till the whole drooping continent lifts up its rejoicing face and mingles its laughter with the sea that has waked it from its fevered sleep and poured such tides of returning life through all its shrivelled arteries.

Thus, both by its mechanical and its chemical powers, is the sea set for the healing of the nations. It veins the earth with healthful blood, and feeds its nostrils with the breath of life. It cleanses it from the corruption of its own decay, repairs the waste and weakness of its growing age, keeps its brow pure and sparkling as the sapphire sky, thrills its form with the pulse of eternal youth, and fires it with the flush of eternal beauty.

4. It may be mentioned, as a fourth office of the sea, that it is set to furnish the great natural pathways of the world. Perhaps one of the first impressions in looking upon the sea is that it is a great barrier between the nations; that it puts the continents much further asunder than they would otherwise be; and that thus it acts as an unsocializing force, hindering the intercourse of the world. The truth lies in just the opposite direction. Instead of a barrier, the sea is a road across the barrier; instead of putting the ends of the earth further apart, it brings them nearer together; instead of being an unsocializing and an alienating force between them, it is the surest means of their acquaintance, and the most effectual bond of their fellowship.

Water is indeed a treacherous element, and will not, like the solid land, bear the foot of man or the hoof of beast; and so when they come to its borders in river, lake or sea, both man and beast instinctively turn back as they would from a wall of rock or a circle of fire. The sea, therefore, is to that extent a barrier, that it lays instant restraint upon human travel in its primitive method and its freest detail. It does draw a decisive boundary around a nation, and keep its main population in on every side. But this is, in itself, a blessing. For boundaries are necessary to give individuality to nations, as they are to give individuality to men. There must be an outline to their personality; and the firmer that outline is drawn, the greater vigor of character, and the deeper intensity of life they are likely to possess. The sea, therefore, first defines a nation to itself, fills it up with the refluence and reaction of its own proper life; and then, when it has reached a certain height and fullness, opens the door and lets it forth to find the life of other nations, and feel the brotherhood of the world. Hence, other things being equal, the strongest nations in civilized history have always been the insular or peninsular ones, like England, Italy, and Greece, which, using the sea in the beginning as a separation from other lands, and making it a boundary, a barrier, and a defence, have by it been able so to compress and compact their own energies that they have, at last, become strong enough to burst the ocean barrier that surrounded them, and to employ the sea itself as an arm of power to reach and subsidize the ends of the earth. For while man cannot tread the sea with his foot, he can travel it by his hand; and when his hand becomes strong enough to lay the keel and spread the sail, and his art is cunning enough to poise the needle and map the stars of the sky, then the sea lays all its breadth beneath him, brings all the winds of heaven to his help, unlocks the gates of distant continents at his approach, and pours the riches of the globe at his feet.

Thus, as in so many other instances, that which was at first a hindrance, becomes at last a help and a blessing; for the very presence of the barrier suggests, provokes, and compels that development of skill and power by which the barrier may be overcome; and when it is overcome, then that which was at first a wall to bar all further progress, becomes a path of such breadth, and permanence, and ease of tread, as could not hav

been constructed by all the art and all the trength of man. Hence the ocean has been he great educator of the world. It has furished the prime stimulus of national energy, nd has determined, in the beginning and for ll time, the paths in which all great history nust run. The course of empire began on ts shores, and has always kept within sight of ts waters. No great nation has ever sprung p except on the sea-side, or by the banks of hose great navigable rivers which are themelves but an extension of the sea. Had it ot been for the Mediterranean, the history f Egypt, of Phenecia, of Greece and Rome nd Carthage, would have been impossible. [ad it not been for the ocean itself, had the rface of the globe been one vast unbroken ntinent of land, the inhabitants on its opsite sides would have been practically as r apart as though they lived on different anets. All effective communication beeen remote parts of the world would have en impossible, for there would have been no ghway between the nations. Only a system railways, netting the world like the lines latitude and longitude, could have made up r the want of the sea; and these could be rnished only as the latest and most wonderl result of that national development in alth, power, and mechanical skill which is e fruit of a civilization that has already anned the globe, and laid the resources of e world under contribution. * * * * e railway is one of the last products of ilization and human skill, but a ship is one the first; and so through all these thouds of years, commerce has been moving its way, first guiding its timid prow along e shores of the nations, then pushing its el athwart the inland seas, and finally ling its flag to the mast and laying its adturous course right across the main ocean. nce the sea has divided the lands only at t to bring them more closely together. It made the nations strangers for a time, y to bring them at length into a more inate and helpful fellowship. The world has ome acquainted with itself much more edily and thoroughly than it could have e had it been all dry land; and so the wide nnels of the deep have been but the needspaces on which the vital forces of all lands might meet and mix in one, and n which, as from a central heart, they ht send the pulse of their mingled life ting steadily around the globe.

nd what is true of the whole world in respect, is equally true of each separate sion of the earth. How much more rapwas our own land explored and settled; much more easily is it held and wieldby the civilized life that now occupies it, than would have been possible without the ocean border which girds it, and the gulfs and bays and lakes and mighty streams, which are themselves the children of the sea, and which carry the ocean paths for thousands of miles inland, even to the very base of the central mountains! How long would it have taken for all the civilization of the world combined to open such roads of entrance into the depths of this continent, as are furnished by the great chain of lakes which the sea has thrown, like a necklace, around our northern border, and by that equally stupendous river which it has sent up to meet them from the Gulf of Mexico on the South? By means of these great national pathways, which God's hand had opened, the most interior recesses of the country could be penetrated at once; so that while the land was yet an unbroken wilderness, hundreds of years before plank roads and railways could have pushed the western wave of civilization over the Alleghany hills, these great liquid roads which the sea had builded were stretching their silver pavements for a thousand miles on every side, ready to convey the explorer or the emigrant from the ocean to the mountains, and from the mountains to the ocean, and to pour into the inmost heart of the continent the floating commerce of the world.

(To be continued)

## TEACH ME TO LIVE.

Teach me to live! 'Tis easier far to die—
Gently and silently to pass away—
On earth's long night to close the heavy eye,
And waken in the realms of glorious day.

Teach me that harder lesson—*how to live*,
To serve Thee in the darkest paths of life;
Arm me for conflict now—fresh vigor give,
And make me more than conqueror in the strife.

Teach me to live!—Thy purpose to fulfil:
Bright for Thy glory let my taper shine!
Each day renew, re-mould this stubborn will:
Closer round *Thee* my heart's affections twine.

Teach me to live for self and sin no more;
But use the time remaining to me yet,
Not mine own pleasure seeking, as before—
Wasting no precious hours in vain regret.

Teach me to live! No idler let me be,
But in Thy service hand and heart employ;
Prepared to do thy bidding cheerfully—
Be this my highest and my holiest joy.

Teach me to live!—my daily cross to bear;
Nor murmur though I bend beneath its load.
Only be with me. Let me feel Thee near:
Thy smile sheds gladness on the darkest road.

Teach me to live!—and find my life in Thee—
Looking from earth and earthly things away;
Let me not falter, but untiringly
Press on; and gain new strength and power each day.

Teach me to live!—with kindly words for all—
Wearing no cold, repulsive brow of gloom;
Waiting, with cheerful patience, till Thy call
Summons my spirit to her heavenly home.

—*Dublin Tract Repository.*

## RUTH.

What shall be tne baby's name?
Shall we catch from sounding fame
Some far-echoed word of praise
Out of other climes or days?
Put upon her brows new-born
Crowns that other brows have worn?

Shall we take some dearer word,
Once within our circle heard,
Cherished yet, though spoken less—
Shall we lay its tenderness
On the baby's little head,
So to call again our dead?

Shall we choose a name of grace
That befits the baby's face,—
Something full of childish glee,
To be spoken joyously?
Something sweeter, softer yet,
That shall say, "Behold our pet!"

Nay; the history of the great
Must not weigh our baby's fate;—
Nay; the dear ones disenthralled
Must not be by us recalled;
We shall meet them soon again—
Let us keep their names till then!

Nay; we do not seek a word
For a kitten or a bird;
Not to suit the baby-ways,
But to wear in after days,—
Fit for uses grave and good,
Wrapped in future womanhood—

For the mother's loving tongue
While our daughter still is young;
For the manly lips that may
Call the maiden heart away;
For the time, yet tenderer,
When her childen think of her.

Let us choose a Bible name,
One that always bides the same,
Sacred, sweet, in every land
All men's reverence to command;
For our earthly uses given,
Nathless, musical in heaven!

One I know, these names amid—
"Beauty" is its meaning hid;
She who wore it made it good
With her gracious womanhood.
Name for virtue, love and truth!
Let us call the baby *Ruth.*

—*Christian Union.*

## BITS OF TRAVEL AT HOME—"HOLY CROSS VILLAGE AND MRS. POPE'S."

BY H. H.

It is put down on the maps as Santa Cruz; but why should I not speak my own language? No one of the old Padres who named the meadows and hills of this sweetest of seaside places could have lingered more tenderly on the sound of the soft "Santa" than I over the good and stronger word "Holy." And to none of them did it seem a fitter spot for a mission than it does to me. The old adobe buildings which the Padres built are crumbled and gone, and no man knows where the Padres sleep; but the communion of saints is never banished from an air it has once filled. Sacred forever and everywhere on earth are the places whose first founders and builders were men who went simply to carry the news of their Christ and who sought no personal gain. Holy Cross Village is by the Pacific Sea—close by the sea, a hundred miles or so to the south if you go from San Francisco. You can get there in a day. But it is better to take longer. It always is better to take longer going anywhere—ways are so sure to be nicer than any places you set out to reach. The way to Holy Cross Village is delightful if you go by San Jose and Santa Clara. First an hour in the cars, running southward through the Santa Clara Valley—parks and rich men's houses, wheat and oats, and windmills by dozens; then, just at sunset, San Jose, another of the sacred old mission towns. It lies low, between two mountain ranges. It is shady and straight and is full of flowers. There are public gardens, with round tables under the trees, with little ponds, and boats and targets, and jumping-boards, where it is evident that men and women frolic daily after un-American fashion. There is a Chinese quarter; which is, in fact, only five steps from the main street, but is in atmosphere five thousand miles away. At the end of its one narrow lane stands a Joss House—small, white, high, double-gabled in roof; a dolphin's tail up, for a steeple; a gigantic lady-bug and a lobster on the ridge-pole; square patches of bright colors, interspersed with cabalistic inscriptions, like an album missionary bed-quilt, on the wall; steep stairs, climbing the outside the house; and a door opening into an airless little chapel, where a huge tureen full of the ashes of burnt prayers stands on a low altar. The prayers, rolled up in the shape of slender cigarettes, are stuck like lamp-lighters in a vase close by. In a small windowless alcove at the end of the chapel we found the priest, sitting on the edge of his bed, scraping opium. The furniture of his bedroom consisted—besides the wickerwork bedstead, which had a thin roll of bedding at its head—of a teapot, two teacups, and a pipe. This was all. He looked happy. There are three fine public schoolhouses in San Jose, a handsome building for a normal school, and the most wonderful weeping willows in the world. These are on Gen. Negley's ground. Four of them make together a great dome of green, through which little light penetrates, into which you drive, and find yourself walled in on all sides by little quivering, drooping willow wreaths, which, although they be

from a point some sixty or seventy feet up in the air, still trail on the ground. All this and more you will find out about San Jose before the sun sets, and then you will sleep at the Auzerais House, which is so good that one must be forgiven for calling it by name.

Early the next morning a top seat on the stage for Santa Cruz; three miles to Santa Clara—three miles on an absolutely straight, absolutely level road, walled with willows and poplars on each side. The old Padres set these out; most enduring of all memorials, most indisputable title-deed to the right of gratitude from generations.

From Santa Clara, twelve miles out to the Coast Range of mountains; twelve miles across the Santa Clara Valley. This road is also perfectly level; in the dust and heat of summer, perfectly intolerable; on the day we crossed it, clear and pleasant, and golden, too, as the wake of a cloud in a smooth yellow sky, for all the valley was waving with yellow mustard. What the ox-eye daisy is to New England the wild mustard is to these saints' valleys in California. But the mustard has and keeps right of way, as no plant could on the sparser New England soil. Literally acre after acre it covers, so that no spike or spire of any other thing can lift its head. In full flower, it is gorgeous beyond words to describe or beyond color to paint. The petals are so small, and the flower swings on so fine and thread-like a stem, and the plant grows so rank and high that the effect is of floating masses of golden globules in the air, as you look off through it, bringing the eye near and to its level; or, as you look down on it from distance, it is a yellow surface, too undulating for gold, too solid for sea. There are wheat fields in the Santa Clara Valley, and farms with fruit trees; but I recall it only as one long level of blazing, floating, yellow blossom.

The Coast Range Mountains rise gently from the valley; but the road enters abruptly upon them, and the change from the open sun and the vivid yellow of the valley to the shifting shadows of hills and the glistening darkness of redwood and madrone trees is very sharp. The road is like all the mountain roads in California—dizzy, dangerous, delicious; flowers and ferns and vines and shrubs tangled to the very edges; towering trees above and towering trees below; a rocky wall close on one hand and a wooded abyss close on the other, and racing horses pulling you through between. "It is magnificent, but it is not driving." We stop for a bad dinner at a shanty house, which is trellised and thatched with roses; and we make occasional stops to water at lonely little settlements, where the hills have broken apart and away from each other just enough to let a field or two lie and tempt a few souls up into their living grave. At all such spots the wistful, eager, homesick look on some of the faces wrung my heart. "Be you from the East?" said one man, as he brought out the water for the horses. He had a weak, tremulous, disappointed face. The pale blue eyes had lost all purpose, if they ever had it. "Oh! yes," said we gayly. "From the other edge of the continent." And then we waited for the usual reply. "Well, I wonder if you know my uncle, Mr. ——. He lives in New York." But no. "I *thought* so" was all the man said; but there was something indescribably pathetic in the emphasis and the falling inflection. Early in the afternoon we came out on a divide, a narrow ridge, wooded less thickly, and giving us glimpses of the ocean in the distance. When we reach the end of the seaward slope of this we shall have crossed the Coast Range, and shall find our Holy Cross Village. A few miles this side of it the driver says:

"Now we're coming to the Hotel de Redwood. There it is."

And he points with his whip. All that can be seen on either hand is the same unbroken forest of majestic redwoods and pines and madrones through which we have been driving for miles.

"Get out gentlemen, and take a drink," calls a feeble voice from a ragged man, taking the near leader by the hand. "I am the proprietor of the Hotel de Redwood."

Then we see a small white sign nailed to the bark of one of the biggest trees: Hotel de Redwood." The door is in the other side of the tree, furthest from the road. That is the reason we didn't see it; and this is the kind of thing a moderate tree can be used for in this country of sizes too big to sort. It is not a hotel in which one would sleep, to be sure; but it is a hotel big enough for eight or ten people to stand in at once in front of its little counter, where are for sale the ever-present and innumerable drinks of the country. One hollow tree for bar-room, one for shop, one for library, one for museum, one for bedroom of the proprietor—five hollow trees make the Hotel de Redwood. The library consists of six volumes, the museum of a live hairless South American dog, a dead California lion, and the head of a bear. The bedroom — I would rather not speak of the bedroom. I think the lion used to sleep in it, and the proprietor killed him for his bed.

"Can't you take me into town?" said the proprietor, looking wistfully at the driver.

"Yes, yes, Mr. Baker. Jump up. It's a

light load to-day. But you must bring your violin and play for us."

So the poor vagabond fellow sprang merrily up on the top of the stage, and we drove into the village to the tune of "The Traveler from Arkansas."

The village lies close to the sea. There are houses from which you can throw a stone to the beach. Then a little higher up is the business street, where shops and offices and one or two quaint, small inns, with pots of flowers all along their balconies, are set thick together, and contrive to look much wider awake than they are. Then rise sudden, sharp terraces, marking old water-levels, no doubt, up which one ought to go by staircases, but up which one does climb wearily by winding roads and paths. On these terraces are the homes of Santa Cruz. Not a fine house, nor a large house among them; but not a house without a garden, and hardly a house without such fuchsias, geraniums, and roses as would make a show to be sought after in any other country than this. Is it worth while, I wonder, to say to people who keep a couple of scarlet geraniums carefully in pots in their window that in this village scarlet geraniums stay out of doors all the year round, grow by dozens along fences, like currant bushes, and stick out between the slats, great bits and branches, that anybody may pick? That they stand plentifully at corners of houses, running up, like old lilac trees, to the second story windows? That a fuchsia will grow all over a piazza; and a white rosebush cover a small cottage—walls, eaves, roof—till nothing but the chimney is left in sight, coming out of a round bank of white and green?

Believe it who can that has not seen it! In Holy Cross Village to day are many scarlet geraniums and fuchsias and rosebushes, of all colors that can "witness if I lie."

Walking half a mile back—no quarter of a mile back—from these terraces, you come to soft, round hills, with openings of meadow stretches, fertile and rich as the prairie. Many of these are wooded heavily with redwoods and pines, madrones and buckeye. Through these woods wind delicious roads, rising out of damp, shadowy fern-and-flower filled hollows, to broad, breezy openings, from which the sea is in full sight, and across which the delicious wind sweeps, straight up from Monterey, or over from the other side of the bay.

Walking down from the terraces seaward, and then southward, you find marshy meadows, green and brown, through which the road-track is hardly defined. Flowers grow on each side, as bright and many as on the prairie. Presently the road comes to an abrupt end, in a little grassy spot, divided only by a low brushwood fence from a half-moon shaped beach of white sand, between two high cliffs. The furthest cliff has a natural arch in it, many feet high, through which the sea beyond shows a half-circle of blue, set in yellowish white, looking like a great gate of sapphire, swinging slowly to and fro in an arched gateway of ivory. The nearer cliff is covered with curious plants, of the cactus species, with yellow blossoms and red; and the rocks seem to be of a chalky nature, brilliantly veined with black and yellow and pale pink. At the base of the cliff the same bright-veined rocks stretch out many feet, in irregular and broken floors. As the high tide comes up over these, all the depressions are kept filled with water, and make beautiful aquaria, in which live limpets and muscles and anemones. Fine and rare seaweeds are strown all around their rims, and wave from their sides deep down in the water. The line of white surf breaks perpetually beyond coming or going—always a surf; retreating always with a kneeling face turned to the cliff, as is the law of stately surfs on all seas leaving the king's presence of their shores.

To go back to the village by another way, you strike across the marshy meadows, following for two miles or more a soft, grassy road, through flowers, then ascending a high plateau, on which are farms and here and there lime kilns, with blazing fires, and glistening white rock piled up by their sides. You are high up above the village now; but woods shut it out of sight. You pass it, go two miles beyond it; then turn, and come down to it by a wooded road on the steep side of a little canyon, through which a small river makes to the sea. A wild Azalea grows in masses on this road—Azalea whose flowers are white and pink and yellow all together. Down in the bottom of the canyon is a little green meadow oasis, where there are a few white houses and a powder-mill. The river turns to make room for it, in such a sudden and exquisite curve that you think it is carrying it on one arm, as a woman carries a baby. As you come out of the woods, the broad sea flashes suddenly into full sight, and the village shows in shining bits here and there, like something the sea might have broken and thrown up. You see now that the terraces are not so high as they seem, and the village has little threads of lanes and streets fringing off into the meadows in all directions. It is sunset. All Nature rings the Angelus; and you say in your heart, "God bless the village."

"Mrs. Pope's" is a little house, where lucky strangers stay. It consists of three cottages and a quarter. In two of the cottages the

guests lodge and take their meals in the cottage and a quarter. The furthest cottage of lodgings is an old one. It is or ought to be called the Cottage of the Cloth of Gold Rose; for on one of its walls grows a Cloth of Gold Rose tree—not bush—*a tree*, whose trunk lies flat against the side of the house and reaches up to the eaves before it condescends to branch at all. Then it sends out arms to the right and to the left, and hides the whole length of the eaves, from corner to corner, with leaves and roses. The cottage is very low. The boughs and sprays hang half way to the ground. You can pick as many Cloth of Gold Roses every day as you like, and nobody will miss them. The next cottage is new. It has only four rooms, a back door, a front door, a roof, and a little bit of piazza. From it you go over a pine-plank path, a few seconds' walk, to the dining-room in the "cottage and a quarter." From the piazza you look into flower-beds, through which the path leads up from the gate to the house. Rose-bushes, six and seven feet high, roses of all colors and of the rarest kinds; heliotropes, geraniums, pinks; a huge Datura in the center, with blossoms ten inches long; an Abutilon, high as the evergreen trees by its side, and so sturdy that the same blackbird who scolds about in the garden, early and late, for somebody to come and give him bread, can sit on the topmost boughs of it.

The "quarter" is two rooms joined to the cottage by a little glass-fronted chamber in which ferns are to grow. The outside door opens into the parlor, which is a low room, with an open fire-place, where, in spite of the cloth of Gold Roses, a wood fire will be blazing on andirons, night and morning in July. There is a piano, a chintz covered lounge, fantastic shell-work and cone-work brackets in the corners, a low centre-lamp hung by a chain from the ceiling, and on the round table under it the last *Old and New*. Sixteen copies of *Old and New* are taken in Holy Cross Village. This is the result of the leaven left there by that brave, strong, but one-idead woman, Eliza Farnham.

The farm on which she and her beloved friend, Georgia Bruce, toiled like men, and sowed and reaped and builded with their own hands, lies little more than a mile away from the town. Mrs. Farnham's house was burnt down a short time ago; but another was built on the same spot, and a son of Tom"—who will be so well remembered by all who have read Mrs. Farnhams's account of her California life—lives in it now, with his mother. The house stands in a lovely spot, on high ground, from which meadows slope gently to the sea-level and then stretch away miles to the beach. When that adventurous woman broke ground for her house no other house was in sight except the mission building and the little shanty in which she lived while her own house was going up. Now the mission is used for a stable. The northern outskirts of the village lie in full sight, between her farm and the sea; and, to reach the site of her house, you must pass a thickly-wooded cemetery, in which there are many headstones. On the day that we were there men were tossing hay in the beautiful curving meadow hollows just before the house—the same meadow where Mrs. Farnham sowed the first wheat which was sowed in Santa Cruz, and where Georgia Bruce spent whole days in planting potatoes. The air was almost heavy with the fragrance from the fresh hay, and from the thickets of Azalea on the cemetery banks. The distant sea glittered like a burnished shield, to which the mountains on the one side of the bay were set like an opal rim. Hardship and struggle seemed monstrous in such an atmosphere. There must have been an air of mockery to those toiling pioneers in the very smile of this transcendently lovely Nature. To want bread, to need shelter in such realms of luxuriance and warmth, to suffer, to die, under such skies—the heart resents and rejects the very thought with passionate disbelief. But such thoughts, such recollections, such struggle are, after all, the needless shadow to a too vivid sun. Holy Cross Village is blessed of both: blessed in its sparkling sea, its rainless sky, its limitless blossom; blessed also in the memory of Eliza Farnham and the presence to-day of Georgia Bruce Kirby. —*The Independent.*

## BE HAPPY NOW.

How old are you? Twenty-five? Thirty? Are you happy to-day? Were you happy yesterday? Are you generally happy? If so, you have reason to judge that you will be happy by-and-by. Are you so busy that you have no time to be happy? and are you going to be happy when you are old, and you have not so much to do? No, you will not. You now have a specimen of what you will be when you are old. Look in the face of to-day. That is about the average. That will tell you what you are going to be. What you are carrying along with you is what you will have by-and-by. If you are so conducting yourself that you have peace with God, and with your fellow-men, and with your faculties; if every day you insist that duty shall make you happy, and you take as much time as is needful for the culture of your social faculties, you will not be exhausting life,

and it will be continually replenished. But if you are saving everything up till you get to be an old man, habit will stand like a tyrant, and say, "You would not enjoy yourself before, and you shall not now." How many men there are who have ground and ground to make money, that they might be happy by-and-by, but who, when they got to be fifty or sixty years old, had used up all the enjoyable nerve that was in them! During their early life they carried toil and economy and frugality to the excess of stinginess, and when the time came that they expected joy, there was no joy for them.—*H. W. Beecher.*

For Friends' Intelligencer.

## REVIEW OF THE WEATHER, ETC.

### NINTH MONTH.

| | 1871. | 1872. |
|---|---|---|
| Rain during some portion of the 24 hours | 5 days. | 11 days. |
| Rain all or nearly all day | 1 " | 0 " |
| Cloudy, without storms | 7 " | 8 " |
| Clear, as ordinarily accepted | 17 " | 11 " |
| TEMPERATURES, RAIN, DEATHS, ETC. | 30 " | 30 " |
| | 1871. | 1872. |
| Mean temperature of 9th mo., per Penna. Hospital | 63.80 deg. | 70.03 deg. |
| Highest point attained during month | 82.50 " | 93.00 " |
| Lowest do. do. do. | 43.00 " | 53.00 " |
| RAIN during the month, do | 1.77 in. | 3.82 in. |
| DEATHS during the month, being for 5 current weeks for 1871 and 4 for 1872 | 1333 | 1130 |

| | |
|---|---|
| Average of the mean temperature of 9th month for the past 83 years | 66.29 deg. |
| Highest mean of temperature for 9th mo. during the past 83 years, 1865 | 72.68 " |
| Lowest mean of temperature during that entire period, 1840 | 60.00 " |

### COMPARISON OF RAIN.

| | 1871 | 1872 |
|---|---|---|
| Total for the first six months of each year | 21.32 in. | 15.34 in. |
| Seventh month | 6.81 " | 11.22 " |
| Eighth month | 5.97 " | 8.31 " |
| Ninth month | 1.77 " | 3.82 " |
| Total for the first nine months of each year | 35.87 in. | 38.69 in. |

An important error occurred in the *Review* of Seventh moath, (July), and carried through last month, in reference to the Rainfall of the first-named month, which was inadvertently taken from 1870, instead of 1871. The statistics should have been:

| | | |
|---|---|---|
| Totals for the first six months of each year | 21.32 in. | 15.34 in. |
| Seventh month | 6.81 " | 11.22 " |
| Eighth month | 5.97 " | 8.31 " |
| Totals for the first eight months of the year, | 34.10 in. | 34.87 in. |

As many are in the practice of preserving these Reviews for future reference, it would probably be well for all such to make the requisite correction in the months referred to. It can be readily done with a lead pencil.

In reference to temperature, the month just closed has undoubtedly been a warm one, though not *unprecedented* by any means. During a period of 83 years a mean for the month of 70 deg. and upward has been recorded as follows:

| | |
|---|---|
| 1793, | 70.00 |
| 1804, | 70.03 |
| 1862, | 70.86 |
| 1865, | 72.68 |
| 1870, | 70.50 |
| 1872, | 70.3 |

Our Diary presents the following contrasts:

Ninth month, 4, 1872—*Frost* this morning.
" " 7, " —Mercury reached 80 f
" " 8, " — " from 93 to 96
" " 9, " — " " 91 " 93
" " 22, " — " " 90 " 92

Of course varying as to localities.

*Philadelphia Tenth mo. 2d*, 1872. J. M. ELL

### CIRCULAR MEETINGS.

A Circular Meeting will be held at Union Springs N. Y., on First-day, the 20th inst.

PHILADELPHIA FIRST-DAY SCHOOL ASSOCIATION will meet at Salem, N. J., Seventh-day morning, 10th month 19th, at 11 o'clock. Reports from the several schools, etc., and the attendance of delegates is desired and all who feel interested invited to participate.

Passengers by railroad will leave upper side of Market street, Philadelphia, 3.30 P. M., on 18th, and 8.15 A. M., 7th day, returning at 3.30 P. M. and P. M., same day.

Carriages will convey Friends to and from the Depot. Ask for excursion tickets to Salem—good on all the trains.

JOS. M. TRUMAN, JR., } *Clerks*
EMMA WORRELL, }

The Executive Committee will meet at same place on 6th day evening, at 7½ o'clock, and 7th day morning, at 8½ o'clock. Attendance of the members is urged. ANNA P. WOLLASTON, *Clerk.*

## ITEMS.

* * * * Injurious effects of soda and potash soaps have occasioned a resort to a new method of washing now extensively adopted in Germany and Belgium. Two pounds of soap are dissolved in three gallons of water as hot as one's hand can bear. To this are added one tablespoonful of turpentine and three of aqua amonia, the mixture to be well stirred. Linens are steeped in this preparation two or three hours, care being taken to keep the boiler covered as closely as possible. The cloth are afterward simply washed out and rinsed in the usual way. The preparation may be used a second time by the addition of half as much turpentine and ammonia. The process saves a great amount of time, labor, and fuel. The fabrics do not suffer. There is no necessity for rubbing on the washboard, while the cleanliness and color are perfect. Amonia and turpentine possesses strong detersive qualities, without injurious effects. The former evaporates at once after removal, and the smell of the latter, if too much has not been used, disappears during the process of drying.—*Exchange.*

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

The Settlement of West Jersey ..... 529
The Free Spirit ..... 531
Phebe A. Levely ..... 531
Time ..... 532
God's Ownership of the Sea ..... 532
Indiana Yearly Meeting ..... 535
Scraps from Unpublished Letters ..... 535
EDITORIAL ..... 536
OBITUARIES ..... 537
Sketches of Travel ..... 537
Charity the Greatest ..... 539
POETRY—Living Well—Some Mother's Child ..... 540
The Japanese Pope-King ..... 541
The Bear Rock ..... 542
Unconscious Influence ..... 543
Ancient Agriculture ..... 543
Notices ..... 544
ITEMS ..... 544

## THE SETTLEMENT OF WEST JERSEY.

Mary Smith, daughter of Robert and Anne Murfin, came to America with her parents in the year 1678. The *American Historical Record* contains a short account of the "Early settlement of West Jersey," written by Mary Smith "which probably has not appeared in print" before, from which we take the following:

"Some relation concerning the first settling of West Jersey, in America, by the English, being in the year 1677.

There came two ships from Europe with passengers. In one of them came several men appointed for commissioners to buy the land of the Indians not only for themselves, but in behalf of others which had bought land in England to be taken up in West Jersey. Their names as followeth: Thomas Olive, Daniel Wills, Thomas Fouk, William Emly, John Penford, Robert Stacy, Joseph Emsly, Benjamin Scott. And in the other ship came John Murfin, William Wood, and many others which are not here mentioned.

And in the year 1677, Robert Murfin, son of Robert Murfin, of the town of Eaton, in Nottinghamshire, in old England, bought a share of a Propriety of land to be taken up in West Jersey, in America.

And in 1678, he with his wife, two children and two sisters, Ann Farrow, her husband and son and Katherine Murfin, with several others, as Thomas Lambert, Mahlon Stacy, and more which is not here mentioned, took their passages in good ship called the *Shield*, Daniel Gooses, master for the voyage. They sailed from a sea-port town called Hull, and in the tenth month they arrived at the island now called Burlington. They had two children born and two passengers died on their voyage.

The aforesaid commissioners, by an interpreter, called the Indian Kings and Nobles together, and made an agreement with them for their land; and it was after this manner, bounding upon the river to such and such creeks as they mentioned for limits. And their pay was to be on this wise, match-coats, guns, hatchets, kettles, knives, hoes, tobacco boxes and stools, of each of these things a certain number. And when these goods were produced and paid, according to agreement, they made a deed for the land and the Indian Kings did sign it with their hands. This being done the men which had bought in England paid each man according to his proportion, for defraying the Indian purchase.

After this the English laid out their lots in Burlington, and their lots being but small in the town when laid out, several removed, and went further back into the country; some to the Falls,* but they generally kept

* Where Trenton now stands.

near the river, by reason it did not look altogether so lonesome. The Indians being very numerous, and of a strange language, yet by God's providence they were made helpful at the first settling, for they brought venison and wild fowls; also corn, to sell to the English. They were also a defence from the ravenous beasts by hunting and killing them.

Our houses were made of pallisadoes and some of logs covered with long grass. They pounded their corn by reason they had no mill in the country except some particular families that had a stub-mill. Notwithstanding the masters of families were men of good estates in the world, yet before they could get their land in order, and get corn and stock about them, they knew great hardships and went through many difficulties and straits. Yet I never heard them say I would I had not come here, or repine. It looks something like Joseph's going before his brethren to provide for their coming. I wish those that come after may consider these things and not be like the children of Israel, after they were settled in the land of Canaan, forget the God of their fathers, and follow their own vanities and so bring displeasure instead of the blessing of God upon themselves, which doubtless will be very great on all such.

And after the English did come more and more, there came a sore distemper among the Indians, that they died so fast that in some places their bodies wasted above ground, they could not bury all the dead. * * * * It was said that an old Indian King spoke prophetically before his death, and said the Indians should decrease and the English increase.

It must be allowed amongst all considerate persons that this was the hand of Providence, that did thus provide and preserve, plant and pluck up. It may be somewhat compared to the children of Israel when they entered the land of Canaan; God drove out the old inhabitants of the land and made room for the Israelites.

Without any carnal weapon we entered the land and inhabited therein, as safe as if there had been thousands of garrisons, for the Most High preserved us, both from harm of man and beast. This may be of some service to the future generations to look on, and consider the steps of their fore-elders, which well considered may be to their edification and satisfaction.

The first settlers although whilst they lived in their native country had plenty of all necessaries and needful things, yet they had such a longing desire to go to America, that they could not be content to stay in their own country, but to venture themselves, their wives and children, and all they had to go to America. As it is said in Holy Writ "The preparation of the heart in man is of the Lord," so it may well be believed, that the hearts of these people were prepared for this service, even to labor for the replenishing of this land, it being a wilderness indeed; and they unacquainted with the nature of the soil, and also with the inhabitants, altogether as pilgrims and strangers at their first coming amongst them.

It doth appear that the aforesaid people were zealous in performing their religious services, for they having no house to keep meetings in, they made a tent or covert of a sail cloth to meet under. And after they got some little houses to dwell in, then they did keep their meeting in one of those, until they could build a meeting-house. Thomas Olive and William Peachy were two of the first settlers that had a public ministry. Samuel Jennings and his wife Anne Jennings were early comers into America, who were of a worthy memory, endowed with both spiritual and temporal wisdom. Some part of his time he was made Governor of the province of West Jersey. He was a suppressor of vice and an encourager of virtue, sharp toward evil-doers, but tender and loving to those that did well, giving good counsel and wholesome advice to friends and neighbors; an able minister of the Gospel and labored much therein to the comfort and edification of many people both in this Province and other places.

When the English first came, there were some few Fins and Swedes scattered downward by the river side, and it was said that they persuaded the Indians that the English did sell them the small-pox in their match coats, but whether it was them or not the Indians were much disturbed about it, and gathered themselves together to consult what they should do. And there stood up a young prince among them and said "In my grandfather's time the small-pox came, and in my father's time the small-pox came, and now in my time the small-pox is come;" and he put up his hands toward the skies and said "I came from above," and the rest of the Indians assented to it. Thus God pleaded the cause of his people by the mouth of the Indian Prince. This among divers other instances is worth our observation.

They that came first were near two years and a half before they got a mill to grind their corn. They pounded it one day for the next, yet they were content and had their health generally very well and very few died for a long time.

The English still continued coming in. Many that were of a worthy memorial, whi

shall refer to them that are more able au-
hors, hoping that they will give a more full
nd large account of many things wherein I
m short." M. S.

THE FREE SPIRIT.

The Spirit of God is free to act to-day as
t was of old. He may reveal Himself to the
resent generation as well as to the past. He
ho spake to Moses in the burning bush, He
ho called Samuel in the darkness of the
ight, He whose still, small voice spake to
lijah after earthquake, fire, and storm, is
ee to find His own ways of speaking His
uth and will to men to-day. He is not
ound by the words of creed, or prophet, or
ostle in relation to His spiritual activity,
en as He is not bound in His dealings with
aterial things by the systems of scientific
en. God is free to reveal Himself to every
tion and to every age. There may be times
individual and national life when the Word
the Lord shall be precious and there shall
o open vision; but we trust there is no
ne or place when the Spirit will not be
ady to bear witness with our spirit that we
e the children of God.

And if God's spirit is ever free to speak to
en, who shall say that He is not free to hear
en when they speak to Him? Revelation
d prayer are but words, which mean God
eaking to man and man to God; and the
e intercourse of spirits, which (so far as
n is concerned) may be stimulated and
ided by Bible and creed, is to be fettered
neither. God and man are free to com-
ne as Father and child; and neither science
theology has the right or the power to
scribe the terms of their intercourse, or to
clare that man is unable to hear the voice
God, or that God is unable to grant the re-
st of prayer. We rejoice that Dr. Carp-
er has once more urged, with such fresh-
s, perspicuity and force, the grand truth
t the activity of God cannot be fettered by
forms of thought which those who give ex-
ssion to them are bold enough to describe
laws. We rejoice to think that God is
erior to creeds and even to the records of
own revelations, as well as to scientific
ems; that He is as free to reveal Himself
His children, as free to deal with them ac-
ding to His will, in the present day, as He
was of old.—*London Inquirer.*

DIFFERENCES of opinion give me but little
cern; but it is a real pleasure to be brought
communion with any one who is in earn-
and who really looks to God's will as his
dard of right and wrong, and judges of
ns according to their greater or less con-
ity.—*Dr. Arnold.*

For Friends' Intelligencer.

PHEBE A. LEVELY.

Died, at Annapolis, Md., Ninth month 27th, 1872, Phebe A. Levely, in the 81st year of her age. The character of the deceased was such as to entitle her departure from a scene of constant labor and exertion to one, we trust, of perennial reward and happiness, to a more extended notice than the mere mention that she has been, and is now no more; for from her life which has been throughout one devoted to the promotion of good, to the exercise of the most active virtues, to the inculcation of sound principles wherever opportunities offered, and to a sincere sympathy with and alleviation of distress wherever it may exist, so far as was in her power. Certainly some useful lessons may be drawn and encouragement afforded.

The deceased was born and brought up a member of the Society of Friends, and continued constantly to attend the Yearly Meetings of that Society in Baltimore and Philadelphia, whenever opportunity permitted, up to the time of her death, and seemed to derive both consolation and profit from those spiritual exercises, on the importance of which the Society of Friends so strongly insist.

It may well be supposed that in so long a course of years she must have been extensively acquainted with that people, and this, more especially, as she was one of the few members of the Society living in Annapolis, whose houses the visiting members of that body to the ancient city were apt to frequent.

The deceased was the widow of John S. Levely, formerly a Clerk in the Commercial Bank of Baltimore, who died early, leaving her a family of three young children to be provided for and educated. Though sad, and sometimes almost desponding, yet with that untiring industry and indomitable will, for which she was always so remarkable, she resolved to make a trial, and commenced business in a small way in a dry-goods store in Annapolis. Providence aids those who in faith rely on Him. At once every one seemed disposed to lend a helping hand, and the ladies of the town and country, pleased with her truthfulness, integrity and honest business manner, flocked to her aid, and found their advantage in dealing with one on whom they could so implicitly rely. She thus became known to a large circle of business acquaintances, many of whom became her warm friends; and many of the older merchants of Baltimore and Philadelphia, will, on reading this obituary, have a pleasing recollection of one with whom they have transacted largely in years passed by.

Having educated her children, and after

losing her youngest son, a surgeon in the army, who, after the Mexican war, died at the mouth of the Rio Grande, she removed from Annapolis to Baltimore, where she continued in business for several years; and, upon retiring therefrom, returned again to Annapolis.

In every good and charitable undertaking, she was ready to lend a helping hand. During the war, she devoted herself to the relief and nursing of the exchanged prisoners, the wounded and sick, who were brought to the hospital at the Navy-yard at Annapolis, with the indefatigable assiduity and devotedness which marked the efforts of Elizabeth Fry and other women of that stamp in more celebrated spheres of action.

Many a war-worn veteran will recall with feelings of pleasure and gratitude, the visits of the lady with the Quaker bonnet, who took such an interest in his welfare when he so greatly needed the care and support of friends. Not only did she continue, day after day, her ministrations to the sick soldiers, but she exerted herself in procuring aid from others, and herself solicited donations from Boston and elsewhere of supplies of clothing and other things, which contributed not a little to the comfort of those who had nothing and yet had been accustomed to better things.

There being no meeting of Friends in Annapolis, and as she was for a long time the only Friend residing there, she was in the habit of attending the Methodist meeting at that place.

In the circles where she was well known, she was ever a favorite, and many a family will acknowledge that they had no warmer or more sympathizing friend in their times of adversity and suffering than she proved to be.

For five or six of the late years of her life, she resided in Washington, D. C., with her son; and when her age and infirmities permitted, was an attendant of our little meetings on I Street. Her last earthly wish was to die "at home" in Annapolis; and this was happily fulfilled. She peacefully passed away from earth the next day, after she last reached the scene of her early toils and struggles. Like the good steward, she improved the talents committed to her, and has now gone, we doubt not, to reap the reward for deeds done in the body, to mansions of everlasting bliss. E. S.

*Georgetown, 10th mo., 1872.*

TIME.

To how many and great uses is *time* applicable?

*Time is money*, says an old proverb; and old proverbs have always at least enough of truth in them to keep them from decaying and dying out. Yes, if a man wants to turn it into money, time is money.

Time is knowledge, for the same reason. Every moment spent in thought, reading, observation, adds to our store of ideas. And every idea deposited in the fruitful soil of the mind, is a germ going through perpetual and rapid succession of reproductions and multiplications. It would come nearer to the nature of mind to liken it to a ray of light thrown on one of innumerable mirrors so disposed that, the instant it falls on one it is refracted and reproduced from all. Such is the celerity with which ideas are multiplied. And this process is ever going on in an active and well-furnished mind. In the history of such minds, at least, *time is knowledge.*

Time is virtue. At least it is so to a good man. A good man is ever growing better. As all atmospheric influences—rain, wind, heat, yes, and even a touch of frost—tend to ripen the natural fruit, so the various experience of life ripens him; till, at last, when fully ripe, he drops—not to perish, but to spring up to a better and more fruitful life.

Time is usefulness. In one moment a man may speak the word which will put courage into a fainting soul, or reclaim a wanderer to right, or, by an act of timely generosity, keep a soul ready to despair within the limits of hope.

Time is—everything, in fact, to which wise and earnest use may put it. It is convertible to every good which man should prize or aspire after.

And then—it is so scarce!

God, who gives everything else with such profusion, is severely frugal of time—never giving us but the present instant, and never promising another.

No wonder, then, that one of the older sages bequeathed to posterity all the thought and wisdom he had gathered up, in that one maxim—*Be parsimonious of time.* And that a higher authority still makes true wisdom consist in "redeeming the time."

From a Pamphlet Reprinted from the Bibliotheca Sacra.

GOD'S OWNERSHIP OF THE SEA.

BY LEONARD SWAIN.

(Continued from page 523.)

5. A fifth office of the sea is to furnish an inexhaustible storehouse of *power* for the world. The two greatest available powers known to man, are those of running water and steam, and both these come out of the sea; the former being the mere mechanical weight of the rivers falling from the uplands to the ocean and returning to it the treasures which they have received from it through the sky, and the latter being the expansive force of water under the application of heat. * *

Ninety-nine hundredths of all the

chanical power now at work in the world, is furnished by the water-wheel and steam-engine. Ninety-nine hundredths, therefore, of all the manufacture of the world is wrought by the sea. The ocean is not that idle creature which it seems, with its vast and lazy length stretched between the continents, with its huge bulk sleeping along the shore, or tumbling in aimless fury from pole to pole. It is a giant who leaves his oozy bed and comes up upon the land to spend his strength in the service of man. With power enough to carry off the gates of the continents, and to dash the pillars of the globe in pieces, he allows his captors to chain him in prisons of stone and iron, to bind his shoulders to the wheel, and set him to grind the food of the nations and weave the garments of the world. The mighty shaft which that wheel turns runs out into all the lands; and geared and belted to that centre of power, ten thousand times ten thousand clanking engines roll their cylinders, and ply their hammers, and drive their million shuttles, till the solid planet shakes with the concussion, and the sky itself is deafened with the roar. * * In short, it is the power of the sea which is doing for man all those mightiest works that would be else impossible. It is by this that he is to level the mountains, to tame the wilderness, to subdue the continents, to narrow his pathway around the globe, and make his nearest approaches to omnipresence and omnipotence. If the ocean were to be dried up, the right arm of his power would be withered; the wheels of all progress would stop, and the wave of civilization would instantly roll back a whole century. No earthly force or combination of forces now known could supply a ten-thousandth part of the efficiency. Man's greatest strength lies in that weakest of all known substances,—water. The sinews of the world are laid in the sea, and the tides and billows of its ever restless surface are but the swell and play of those mighty muscles that could tear the continents from their roots and hurl the mountains from pole to the other.

6. A sixth office of the sea is to be a vast storehouse of life. We have considered the ocean, hitherto, as ministering to the life that exists on the land, giving sustenance and strength to plants, animals, and men. But it does something more. The objects of its ministry do not thus lie, all of them, out of its own boundaries. The sea has a whole world of life in itself. It spreads its table, first of all, for its own children, and these other gifts which it makes to the lands, royal and munificent as they are, are but the superfluities and remainders that are left from its table and wardrobe, and after all its own inhabitants are housed and nourished, and clothed and fed. It is said that the life in the sea far exceeds all that exist out of it. There are more than twenty-five thousand distinct species of living beings that inhabit its waters. There are more than eight thousand species of fish, and some of these swarm in such innumerable millions, that often they "move in columns that are several leagues in width and many fathoms thick; and this vast stream of life continues to move past the same given point for whole months together. Incredible numbers of them are taken from the sea; in Norway four hundred millions of a single species in a single season; in Sweden seven hundred millions, and by other nations numbers without number." But those that are taken bear only a small proportion to those that remain of the very same species, while the whole of these species themselves are but a fraction of the entire population of the larger marine life; and this entire population of larger life, again, is but a drop of the bucket compared to the various forms of microscopic and animalcular life with which immense tracts of the ocean are filled. These animalcules are some of them so small that it would take forty thousand of them to measure an inch in length, and so closely crowded together that a large drop of water contains five hundred millions; that is, half as many as there are human inhabitants on the whole globe.

It is not necessary to ask whether all this infinitude of life is meant for the use of man, or whether it has anything whatever to do in promoting his comfort or providing his food. It is certain that many of the larger forms of marine life are intended for his benefit, and are fitted for his use. Whole tribes of men derive almost their entire sustenance from the sea. The inhabitants of the polar regions draw their support more from this source than from all others combined. The same is true of the savage tribes on many of the islands of the Pacific, and along some of the shores of the continents. Even civilized lands levy immense contributions on the life of the sea. Many thousands of vessels are employed in taking fish of various kinds from its waters, and uncounted millions of them are sent into every part of the world; so that the sea is full of God's riches, if we consider it only as a vast storehouse of food for man.

But all the life of the sea does not need to be designed for man in order to explain its use. Life is its own use; and wherever it exists, and in proportion as it exists, it is, in itself considered, the proof and illustration of the goodness of God. It is one of the noble uses of the sea, therefore, that it furnishes the

dwelling-place for such an inconceivable immensity of life. It is even more full of God's goodness than it is of His power; for while the latter requires larger masses for its exhibition, the former is best seen by examining the minutest portion. Nothing is more powerless than a single drop of water; and yet, by placing this single drop under the microscope, we discover the character of vast masses of the ocean, and learn that in every one of these little globes of inhabitated seawater there is literally a whole continent of happy beings that draw their existence from God, wait upon Him for food, and receive their daily sustenance at His hand.

7. The last use of the sea which I shall mention, is what may be called the geological one. I mention it last and as the culminating view, because it brings into sight the impressive element of time, and sends us back to that gigantic history of the past when the forces of the sea, which are now in comparatively feeble play, were set to their Titanic task, and wrought out those stupendous results which belong to the very framework of Nature itself, and which will endure till the very substance of the globe is dissolved. God has appointed the sea to be the architect of the world. It has quarried the materials and brought them to their place, and then with its building tool and dressing hammer it has given them shape, and piled them, layer above layer, for the walls of the great house of life.

There is the clearest evidence that every part of the known earth has been, successively, and for unnumbered ages, under the dominion of the sea. When the cooling crust of the globe had become one unbroken sphere of granite rock, then the waters were let in upon it by Jehovah's hand, to join with fire and frost and moving ice, and all the forces of the volcano and the earthquake, in tearing asunder this quarry of the continents—disintegrating, grinding, pulverizing, and sifting, till the sands and limes and clays and various earths were separated from their rocky prison, assorted each after its kind, carried a thousand miles by mighty currents, spread out over the bottom of the deep, cemented firmly in their place by pressure, heat, and inward chemistry, piled story above story, till they were many thousands and many ten-thousands of feet in thickness; and so the great house of the world being built and finished and furnished beneath the sea, with endless stores of all things needful,—coal, and iron, and marble, and copper, and gold,—it felt the uplifting hand of God, and rose into the sky, parting the ocean from pole to pole, a mighty continent, with mountain, and valley, and river, and plain, soon green and golden, from side to side, with grass and grain, and forest and flower; a house not made wit hands, high as the heavens, deep as the cen tre, wide as the firmament, bright as the light a glorious habitation, waiting for the footstep the eye, and the voice of its great comin master,—man.

Having thus considered some of the ma terial uses by which the sea proclaims th wisdom and goodness of its Maker, let us no tice one or two of those qualities by whic it more directly suggests His being, and bring near to us the sense of His presence an power.

"The sea is *His*," says the Psalmist, and w may take the emphasis of that assertion a if it meant that in some sense He claimed ex clusive possession of the sea; that He gav the land to man, but in a manner reserve the ocean as His own domain. And it is s Man's dominion is the solid land. There h rears his habitation, hews down the forest upturns the hills, fills the valleys, spread his waving harvests, lays his roads of stone an iron like net-work across the whole continen plants cities that last for thousands of year changes the face of Nature herself so that sh can never regain the lost expression, an when he dies builds monuments over his du of such magnitude that they might be see from another planet, and of such enduran that they defy all the ravages of time, an live till the globe itself is consumed.

And this is the impression which is mad upon the traveller, whether in the Ol World, or in the New; that the land is give to man; that it is possessed by man; an that wherever he goes, there is somethi which speaks to him *of* man. In the old continent, the vast cities, the unnumbere populations, the immeasurable culture, t mighty ruins, everything testifies of ma almost everything which the eye can see hi felt his power, and shows upon itself t mark of his hand. Almost every particle that ancient dust has been trodden by h foot, and been tributary to his life. And the Old World speaks of man, and te where he *has been*, so the New World spea of him, and tells where he *shall be*. the forests of the Mississippi, a thousa miles beyond the utmost cities, the sound the axe and gun declares that the all-conqu ing wave of civilization is coming; and thousand miles further on, where even th prophetic sounds have not been heard, the is that which speaks of human approac The stillness which is there is the stillness fear, and not of security. It tells that m is coming. The very silence is full of h name. The trees whisper it to one anoth The fox and the panther utter it in their c The winds take up the secret and give it

the hills, and these to the echoing vales. The fountains publish it to the brooks, and the brooks to the rivers. and the rivers spread it a thousand miles along their banks, and proclaim it at last to the northern seas—that man, the conqueror and king, is coming; that his footstep has been heard on the Atlantic shore; that the hills await him; that the vales expect him; that the forests bend their tremulous tops to listen for him; that the fear of him is upon the beasts of the wood, the fowl of the mountain, the cattle of a thousand hills; upon all rivers and plains, upon all quarries of rock and mines of precious ore; for all that is within the compass of the land is given to his dominion, and he shall subdue its strength and appropriate its treasure, and scatter the refuse of it as the dust beneath his feet.

But there man's empire stops.

(To be concluded.)

INDIANA YEARLY MEETING.

In the account of Indiana Yearly Meeting last week, there was an omission to state that a new Preparative Meeting and also a meeting for worship on 1st and 5th days has been established at East Jordans, Whiteside County, Illinois, and is a branch of Clear Creek Monthly Meeting. Also a circular meeting on the 3d First-day in 1st, 4th, 7th and 10th months, near Seneca, La Salle County, Ill. The organization of these meetings, it was remarked, was the result of individual faithfulness worthy of the imitation of others.

It is said that in almost every town in Illinois one or more Friends may be found. If each were faithful would there not be an increase of meetings and interest in our principles.

At the Yearly Meeting, a committee thereunto appointed, reported the names of 42 men and women Friends who, with three of each sex appointed by each of the Quarterly Meetings, making 60 Friends in all, are to constitute the Meeting for Sufferings or Representative Committee for the ensuing three years.

Philadelphia is now the only Yearly Meeting in which women are not appointed on this Committee. J. M. T.

## Scraps

FROM UNPUBLISHED LETTERS.

Do we, my dear friend, fully enough recognize that we are blessed with the offer of close companionship with the Divine mind? We admit the truth, but do we allow it to regulate our actions—our whole life? Do we enough avail ourselves of this offered blessing? I sometimes fear we do not. Even those among us who have made great profession of our faith in the immediate teachings of the divine Spirit, are not unfrequently found walking after the sight of our own eyes or the desire of our own hearts, and consequently making many false steps. Our profession must rest upon an individual realization of the truth or it will profit us little.

The analogy is strong between the outward and the inward or spiritual life. We know our outward life is not sustained by what another eats. So in our spiritual experience we must each one partake of our own portion, or the life cannot be sustained. I believe the amount or largeness of this portion depends greatly upon our preparation to receive it—or upon our looking for it, whence it comes. If our eye is outward we may not be sensible when the Father's hand is extended to us, filled as it may be with good things; but if our expectations are unto Him, we are ready to receive His bounties when they are offered to us. How good is a crumb coming immediately from His hand with His blessing resting upon it. Somewhat in connection with these reflections, are the few following beautiful lines:

Into the sunshine—full of the light,
Leaping and flashing, from morn till night;
Into the moon-light, whiter than snow,
Waving so flower-like when the winds blow,

Ever in motion, blithesome and cheery,
Still shining heaven-ward—never weary,
Glorious Fountain, let my heart be,
Fresh, changeful, constant, upwards like thee.

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I AM aware we each have our own work to do and that none can do it for us; but we must not be unmindful of the exhortations. "Be ye one another's helpers" and "Bear ye one another's burdens, and so fulfill the law of Christ." These injunctions are especially applicable to those who claim to be members of the militant church, and who should, therefore, recognize the duty of extending a helping hand in whatever direction it may be needed, to our fellow-members. "If one member suffers, another member suffers with it." How beautifully descriptive is this language of the close union that should exist between members of the same body—a union which prevents any one member being wholly independent of the allotment of another. A union which measurably embraces the temporal as well as the spiritual condition. We may be instrumental in stiring up the pure mind, and reminding of things that have been known, but which may have been

well nigh buried under the many cares of time or, perhaps, its pleasures.

I want to see among us as a people, a little more evidence of heart-felt interest in the welfare, spiritual and temporal, of our fellow members—for it seems to me we practically ignore the obligations imposed upon us by the two injunctions I have quoted.

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 19, 1872.

OUR NEED.—"First-day Schools," "Bible Classes" and "Social Meetings" are all instruments of good, but if by them our Religious meetings are profited, it must be that through the training received in these associations, individuals become willing to use their powers in the service of the church. If the earnest fervor and religious concern manifested in some of the First-day school conferences which we have attended, were alike apparent in our meetings, we believe a blessing would result, and that there would be a flocking to us as of "doves to their windows."

The cry my leanness! my leanness! is still heard among us, causing the query "why are these things so?" Believing as we profess that the secret of power is in Christ dwelling in us, we need not go to a brother to inquire "Who is the Lord," for we can all retire unto Him who is ever found of those that seek Him. It requires not genius nor learning to secure this precious gift, but a simple belief in the Divine in-dwelling power and a submission to its direction.

We feel assured that many are engaged in these outside efforts from apprehended duty, and that in the endeavor to stimulate other minds to renewed zeal in a good cause, they have re-animated their own. To all such we extend the language, "be faithful in every good word and work." Every act of obedience to a required duty tends to promote the spiritual growth of the individual; and as no man liveth to himself, the effect of persistent faithfulness will be felt by those around.

We are not disposed to take a discouraging view of the state of our Society. We believe that the standard of righteousness is as high now as it has been in any former age, but when we look at the small proportion of our members who regularly attend our business meetings, we feel there must be some general cause for the delinquency. The custom which has obtained among us of deferring disciplinary affairs to the judgment of a few must be detrimental to the growth of the body. It may be we have unwisely adopted a standard for service in the church which has had a tendency to exclude the little ones, and that we are experiencing the consequences of the overuse of some and the disuse of others. We need to judge less from outside appearances and more from the sterling qualities which form a true life and character.

We need a more practical acknowledgement that every member of the flock is called to service in some way. The humblest has a place to fill and a share in the work. We need more child-like simplicity—more simple-hearted love to our Heavenly Father—more personal piety, a greater consecration of heart to do the little that presents, and an honest determination to live out the requisitions of truth to our minds.

PARTY STRIFE.—It is saddening to read the words of slander and fierce defamation which fill the columns of many of our newspapers, and which increase in violence as the time draws near for the choice of our rulers. In vain we look for truth and fair statements—partisan prejudice permits only one-sided representations—charity is thrust aside—the most malign motives are imputed—until we turn away bewildered, almost ready to believe for a moment that the advance of mankind towards the better day of perfect light and Christian charity had ceased.

At such an hour it is comforting to look backward to the past and note the record which history reveals concerning civil contests in other days. We find at once that our brethren of to-day are not behind their fathers in charity, tolerance and love of truth.

"The mills of God grind slowly," we sigh, but the work of reform, which is accomplished gradually, by slow and patient gradations, is to endure through all the ages. Error of every kind will surely melt away before the light of truth, and nothing but what is just and right can be permanent. The voices o

the sincere, earnest and unselfish are scarcely heard amid the clamors of self-seeking partisans—but we yet believe that much the greater part of our citizens are of this class. They are quietly attending to their ordinary business, limiting their participation in the excitements of the hour to casting a ballot as reason and conscience shall dictate.

Clamor and slander will die away and be forgotten, but good and just actions will not fail to bear their appropriate fruits, and we trust that notwithstanding the clouds which temporarily darken the view, our civilization will be found to be indeed progressive.

There are many to sing the praises of Christian charity, and many to expound the mysteries of faith; but let none forget that hope, too, is a cardinal virtue, potent to forward the Divine work of the regeneration of mankind.

DIED.

BONSALL.—In Coatsville, Chester County, Pa., of confluent small-pox, William Penn, son of Thomas Bonsall, in the 43d year of his age; a member of Fallowfield Monthly Meeting.

MARSHALL.—On the morning of the 1st of 10th month, 1872, Joseph Marshall, in the 87th year of his age; a member of Scipio Monthly Meeting, Horse Heads, Chemung Co., N. Y.

HARMER.—On the 15th of 8th mo., 1872, at his residence near Uniontown, Belmont Co., Ohio, John Harmar, aged 79 years.

HARMER.—On the 11th of 3d mo., 1871, Parthenia, wife of John Harmar, aged 78 years; members of Short Creek Monthly Meeting.

## SKETCHES OF TRAVEL.

During my absence attending the Prison Congress in London, last summer, and travels afterward on the Continent, I sent home to my family a few off-hand familiar sketches for their information and amusement. On my return I saw that our city papers had published them. I have noticed that simple records of every day experience are more sought after by the larger number of readers than more elaborate and finished details; and having been urged by several readers of the *Intelligencer* to offer them for publication, I herewith send such letters as have been published.

A. C. M.

*Hudson, N. Y.*

ON BOARD STEAMER CANADA,
6th mo. 12th, 1872.

We are now about 1400 miles from New York, not quite half way to Liverpool. We left our dock about twenty minutes past 11 o'clock A. M., and had a beautiful sail out of the harbor, the weather being as fine as one could ask for, to begin a voyage. The Pilot Boat accompanied us the usual distance, with a noisy company on board, and it was a relief to us when they considered their duty performed and turned back.

After leaving Sandy Hook and the Highlands of New Jersey, we run along for a while in view of the eastern portion of Long Island, having but a slight view of Long Branch in the distance; and now the broad expanse of water is rapidly opening before us; a clear and beautiful breeze gradually springs up, which is healthy and invigorating. Now we pass an inward bound steamer of large size, decks covered with passengers, gazing anxiously (and with apparent delight) for the haven of rest. Astern of us, and following in our wake, is the steamer Algeria, of the Cunard line, but being a faster steamer, will soon pass us. The sailors are aloft busily engaged in uncovering the sails and getting them ready for use. While we were forward enjoying the scene around us, the officer of the deck said:

"Now, gentlemen, we want this deck clear; it will be safer for you elsewhere, for we think nothing of taking off an arm or a leg here."

The hint was sufficient.

*Half-past 2 P. M.*—Fairly heading out to sea; gentle swell on, and ladies begin to inquire of each other whether they are sick, and they bravely answer "no!" before long, however, the braves began to look a little pale; will not admit that they are sick, though. Children begin to wilt, they are honest and act out their feelings, and very soon several of them are down.

*Quarter to 3 P. M.*—Some of the older ones begin to have a very ashy hue—my nephew, Aaron, thinks that a nap would be serviceable to him, and he disappears from the deck. Breeze increases, and the motion also; passengers on deck gyrate like yoked pigs. By evening nearly all the children are sick, and there are quite a number on board—six in one family; the parents and all the children are down except the oldest, aged about 18 years, and she is henceforth to be the ministering angel, and escapes sickness throughout, apparently in right of her office. At the dinner table at 4 o'clock, many do not appear at all, and several in attendance withdraw without much ceremony long before the first course is disposed of—my nephew is among the missing.

*First day morning, the 16th.*—The company in our room slept well, and we have a beautiful morning. At breakfast many of our

party are still missing. A. M. P., among the rest, has not been able to retain any food. We have a fine lot of passengers, all kindly disposed towards each other. Some celebrities are on board; of the number are ex-Governor Hawley, of Connecticut, Tate, the painter, &c.

11.50 A. M.—A large vessel, with all sails set, just passing in full view, inward bound. The beauty of the ocean is unsurpassed; the illimitable sweep of water is wonderful to behold. I went forward to the bow of the steamer and took in the whole scene as far as the eye could reach, and by doing so gave the sailors a little chance to exult. They told me that I had "passed the line," and had subjected myself to a fine. They had to remit the fine, however, for the very good reason that my pockets had been emptied in New York of American currency, and they were not in a condition pecuniarily to cash a draft on a London bank. I told them that I was a greenhorn, which they readily admitted, and we parted the best of friends.

"There she blows!" is the expressive language of the whaleman. About 3 o'clock P. M. we saw whales spouting in the distance, and watching closely we soon saw one rising out of the water, and were able to see a considerable portion of her. We have been entertained and delighted with Mother Carey's Chickens (Stormy Petrels) as they are called. We can pronounce a hearty blessing on the dear little creatures—they follow in our wake and continually cheer us onward with their presence, gracefully sweeping over the waters, picking out of the waves any little stray waif from the ship, cast out by the steward from the dinner plates. They appear to be very fond of fragments of oysters, lobsters, or bits of meat of any kind, any of which will attract the whole flock and cause quite a scramble for the spoils. We sometimes amuse ourselves with throwing out bits of cracker to them. They are more graceful (if possible) on the wing than the barn swallow, are much the same size, but prettier. When they rest, or how they rest, is mostly a matter of conjecture. We have seen the sea-gull floating so near to us, that in one instance the waves thrown from our boat immersed them entirely, but in watching them I soon saw them rise from under the waves as readily as a duck, take wing and leave us.

*Third day, morning.*—This morning there is a fresh gale; the wind is rising and the waves also; the boat rolls so much that it is very difficult for pedestrians to keep an upright position. I was much amused with the remarks of an Englishman; finding it difficult to keep his feet under him, he remarked: "They say that Britania rules the waves,—if that is so, I wish that she would keep them in better subjection."

A delightful morning, with a stiff breeze. The waves have increased in magnitude, and our noble steamer, 410 feet in length, is tossed about like an egg-shell—fine sport for such of us as are well enough, and have nerve enough to enjoy it. It is indeed one of the most exhilarating experiences in life. I went upon the forward deck and found that the wind was tossing up the white caps merrily from the tops of the waves, and while I was enjoying that scene very complacently, it took the black one from off my head, and the last I saw of it, it appeared to be taking the back track for New York. I called on the steward, and three English shillings supplied the deficiency. I found that he had been familiar with such cases.

*Six o'clock P. M.*—A rush of steam! On inquiry, I find that some portion of the machinery connected with the piston rod is broken, but the breeze is dying away and the water becoming smoother; this may cause us considerable delay. Full moon and a beautiful night. The ship's mechanics and the sailors are all busily engaged in repairs. They hoist out the broken part, and as they carry duplicates of all the important parts of the machinery, they say that they can repair it without delay, and start on again in the morning.

*Fourth day morning, the 19th.*—The noble seamen have worked the whole night, and now, at half-past 7 A. M., we are under way. It is a mild June morning, invalids all better, and all on board are joyous with the prospect of proceeding without further delay.

*Fifth day, morning, the 20th.*—The Captain invited some of us to go below decks and examine the engines and machinery. In doing so we descended two pairs of iron stairs before we came to the works. It was truly an interesting sight. We visited the furnaces in an adjoining room. To-day we are abreast the banks of New Foundland, and have cold fogs, though some considerable distance from them.

*Sixth day, morning, the 21st.*—A beautiful morning, with clear bracing air, with a sail in sight off our starboard quarter, going in the same direction. We have seen several nautilus this morning, sailing majestically over the tops of the waves, as independent and haughty in appearance as though they were "monarchs of all they surveyed." New beauties present themselves daily. In looking out upon the water this morning in the direction of the sun, ten thousand stars appear upon the surface of the water, every salty crystal moved by the wind and motion of the wave forming a brilliant star.

*Seventh day, morning, the* 22*d.*—One week to-day since we left New York. This morning on first waking, we found ourselves rocking in our berths at a fearful rate, heard crockery rattling, ladies screaming and laughing, and there appeared to be a jolly time generally. I got up and held on my berth with one hand, while I dressed with the other. After making my toilet, I went upon deck, and found one of the most glorious scenes ever presented to the human eye. The wind rose during the night and is now blowing a comfortable gale. The sea is running mountains high, but the wind being with us, carries us gallantly over them, instead of into them, which would be the case if the wind was ahead; but no description would do it justice. The grand sublimity of the scene must be witnessed in order to be comprehended. A few did not enjoy the scene from fear. We were going at great speed; the wind being with us helped us immensely, as the sails were all spread. I stood forward with others enjoying the scene beyond anything of the kind that I ever witnessed. At times she would lurch over so far that the guards would nearly strike the water, then she would right and the reaction would send her as far over the other way. Directly we would strike into a mountainous wave, and roll up a surf around us that was magnificent to behold. Then we would appear to be mounting upward, and then again would we descend as though we were going down into the deep—but no, we rise again gallantly, and go on our way rejoicing. And if we would enjoy all this to the full we must take our position on the bow of the boat; there the decks are cleared, and we can not only take in the sea in advance, but we can also look back from this point to either side of the masts, and see how bravely the noble steamer is battling the waves.

*Third day, the* 25*th.*—Our steamer is evidently not of the fastest; the fair winds which we have had should have carried us farther by this time. She is, however, almost new and apparently very strong. Her cabin is very large and airy and well lighted; the captain and crew are kind and attentive, and as far as that goes, it lessens our anxiety in regard to the delay. Passengers spend much time on deck in walking and all kinds of games and amusements. In the evening many are found in the cabin listening to the piano. Last evening they had a general meeting, and insisted that those present should either make a speech, or read a selection, and there was a very cheerful time conducted with much propriety, although a great deal of it was very droll. I will add to this when we arrive at Queenstown. A. C. M.

A late number of the *Christian Weekly* contains in "the Sabbath School" series, the following "Paraphrase" taken "from Dean Stanley's Commentary on Corinthians."

CHARITY THE GREATEST.

1 CORINTHIANS 13: 1–15.

Great is the variety of gifts set before you; all necessary, none to be despised. But if there be any at which you aim with more than usual ardor, take those which are really the best; and even if you attain these, remember that there is a loftier height, a serene heaven beyond, in comparison with which, all, even the best, are as nothing. Love alone can prevent the noblest utterances of the gift of tongues from sinking into a jarring discord; Love alone can give reality to the revelations of prophecy, the intuition of knowledge, the energy of faith; Love alone can give value even to the most heroic outward acts of self-denial and beneficence. Look at her as she stands before you, portrayed in her full proportions; look at her kind, unruffled countenance, so unlike your factions and rivalries; look at her freedom from the envy with which you regard each other's gifts; look at her freedom from the display, the false pretensions, the vulgar insolence which disgrace your public meetings; look at her refusal to press her own rights, to take offence, or to bear malice; how unlike your selfish and litigious spirit; look at her sympathy with all that is good; her endurance, her trustful and hopeful character, embracing as it does all that is greatest in her two accompanying graces, faith and hope. She continues, and so will they with her. For look lastly, at her imperishable freshness. What a contrast to the transitory character of all other gifts. The gift of tongues shall cease of itself when the occasion for it is gone. The gifts of prophecy and of knowledge, being in their own nature imperfect and partial, shall pass away when this earthly system shall pass away before the coming of that which is perfect. Then, and not before, shall the inarticulate utterances and the half-formed conceptions of our present infantine state be exchanged for the full-grown faculties of the man; then, and not before, shall the dimly-seen images of the earthly glass be exchanged for that perfect vision of divine things which was enjoyed by Moses when he stood with unveiled face on the Mount, and received in his countenance the reflected glory of God himself. But till that time is come we can conceive of the future only through these three great gifts which exist now and will continue hereafter, namely: Faith and Hope, which live as the handmaids of the greatest of all, Love.

THOUGHTS FOR THE CLASS.

It is impossible to put into half a column the thoughts which this rarest chapter in all the epistles brings flocking to the heart and mind. All are embodied in the one word, love. If that is in the teacher's heart, her hour will be too short to give it utterance. If it is not, we can give her no substitute.

What is that love which is chief of all the Christian graces, the aim of faith, the vision and dream of hope? Paul describes it here, not by a metaphysical analysis, but by describing its fruits. Let us follow and apply his description, verse by verse.

1. He begins by distinguishing this religious love from some things which often pass for religion. The first of these is religious talkativeness. A man who can talk well in and out of the prayer-meeting, often passes for an active follower of Christ. Talkative often is mistaken for Hopeful and Christian. But a facile tongue, without true love in the heart, is as sounding brass and a tinkling cymbal.

2. Theological knowledge is not religion. One may be versed in his creed and catechism, but without love in his heart he is nothing. Yea, even if it could be conceived that he was able to work miracles, that would be no substitute for genuine love. If the "winking madonna" were a reality instead of a fraud, it could amount to nothing.

3. He may give largely to public charities from love of applause, or even from genuine temporary sympathy; giving is not love, and loveless giving is not Christian benevolence. Even the martyr's spirit is no substitute for true love. One may suffer, sustained by his pride. Modern martyrs are not very common; yet they exist, and if we imagine we must be Christians because we suffer for our convictions some ordeal of persecution, we may be greatly mistaken.

Verses 4–7 indicate the affirmative qualities of Christian love, or rather its practical fruits, and so distinguish it from mere sentiment on the one hand, and mere cold conscientiousness on the other. Kindness is not uncommon. Any one can be kind to the good, or even to the stranger, but Christian love suffers long from injury and insult, and still is kind. While it thus shows itself to the poor and suffering on the one hand, it knows no envy at the fortunes of the more prosperous on the other; and in its own prosperity neither prides itself nor is puffed up by the applause of others; so does not behave itself with that indecorum which is the most common fruit of pride and vanity. It does not seek its own happiness, and so is not easily provoked by slights or injuries; is slow to impute any evil to any one; if belief in the iniquity of another is forced upon it, does not rejoice in that iniquity; despite it, it bears long with the wrong-doer, and still believes and trusts in his reform; when it can trust no more, still hopes on against hope; when it can hope no more, still patiently endures. Oh, what room has the breast filled with this love, for the spirit that says "I can forgive but cannot forget," or that prides itself in dress and station, or that stands vigorously for its "rights," or that listens with delighted ears to scandal and repeats it, or that misanthropically doubts everybody, and imputes evil motives to harmless or even good actions?

8–10. This love-spirit is immortal; teaching, tongues, knowledge, all that we pride ourselves on in life is transient, but love is everlasting; for "God is love."

11–12. In our estate here we are, after all, only children. Our knowledge is the knowledge of children; our wisest discussions are in the sight of God but as the prattle of children. But the love of children is not of less worth than our love, but as precious. All child knowledge disappears in manhood, but child-love ripens to its perfect fruition. That never fails and is never truly supplanted; it only grows. So our knowledge will all fail and perish; but our love will grow into perfect fruition.

13. All the instruments of religion are temporary. Our church organizations will all be merged in the great church of the redeemed; our best deeds will seem singularly crude and imperfect, when we know as we are known. But our faith, our hope, and our love will abide forever. Here they are but germs, there they will be ripened and perfected—and of these the highest is love, since that is the end towards which hope points us, and to which faith conducts us.

LIVING WELL.

He liveth long who liveth well!
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well!
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.

Waste not thy being; back to Him
Who freely gave it, freely give,
Else is that being but a dream,
'Tis but to *be* and not to *live*.

Be wise, and use thy wisdom well:
Who wisdom *speaks*, must *live* it too;
He is the wisest who can tell
How first he *lived* then *spoke*, the true.

Be what thou seemest; live thy creed;
Hold up to earth the torch Divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

Fill up each hour with what will last;
Buy up the moments as they go;
The life above, when this is past,
Is the ripe fruit of life below.

Sow truth if thou the true wouldst reap;
Who sows the false shall reap the vain.
Erect and sound thy conscience keep;
From hollow words and deeds refrain.

Sow love and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest home of light.

—*Bonar.*

Selected.

## SOME MOTHER'S CHILD.

At home or away, in the alley or street,
Wherever I chance in this wide world to meet
A girl that is thoughtless, a boy that is wild,
My heart sadly echoes, "'Tis some mother's child!"

And when I see those o'er whom long years have rolled,
Whose hearts have grown hardened, whose spirits are cold,
Be it woman all fallen, or man all defiled,
A voice whispers sadly, "Ah! some mother's child!"

No matter how far from the right she hath strayed;
No matter what inroads dishonor hath made;
No matter what element cankered the pearl;
Though tarnished and sullied, she's some mother's girl.

No matter how wayward his footsteps have been;
No matter how deep he is sunken in sin;
No matter how low is his standard of joy—
Though guilty and loathsome, he's some mother's boy.

That head hath been pillowed on tenderest breast;
That form hath been wept o'er, those lips have been pressed;
That soul hath been prayed for in tones sweet and mild.
For her sake, deal gently with "some mother's child."

## THE JAPANESE POPE-KING.

The Edinburgh *Review* tells a story which none of its readers will find dull, but which is specially interesting to ourselves, because it seems to confirm so completely a theory we have often advanced as to the cause of that strange social phenomenon, the apparent arrest or ossification of civilization in all the countries of the East. Sometimes the movement has stopped at one point, and sometimes at another—progress, for instance, having gone much farther in Bagdad than in Benares—but it has always stopped, civilization thenceforward becoming stereotyped.

We have always maintained that this phenomenon, which has perplexed all observers and daunted some of the most sanguine humanitarians—Mr. Mill, for example—has been due to the intrusion of a religious idea, the notion that society as organized, say in India, or China, or Burmah, was divinely organized; that change was therefore at once immoral and impossible, that the first and indeed only duty of man was to preserve that which existed, to act through life on the melodiously melancholy refrain of our own Litany—"As it was in the beginning, is now, and ever shall be, world without end."

This explanation which, if true, is most important, because it makes a change of religion the condition precedent of any permanent progress in any Asiatic country, is strongly confirmed by the explanation a writer in the *Review* has offered of the recent revolution in Japan. That revolution sets all our notions of the immobility of the East utterly at defiance. In the most secluded and unchangeable of Oriental empires, in islands where to suggest change, or emigrate, or hold intercourse with a foreigner was a capital offense, a young man has in less than three years abolished a constitution which has lasted centuries, has broken the almost sacred authority of the nobles, has reduced an armed caste of two millions to comparative insignificance, has introduced foreigners into almost all departments of the State, has reconstructed all branches of the administration, has deprived the upper classes of their privileges, has allowed women to emigrate—an innovation almost incredible,—has actually altered the immemorial costume of the people in the direction of the despised European dress, and has even ventured to modify in the most serious manner the national creed of the land. And all this he has accomplished without any serious exertion of force, without forming a new army, with the full approval, so far as can be guessed, of the entire population, which, on the usual theory of Asiatic opinion, ought to be silently discontented or openly in rebellion.

The cause of this acquiescence—this willingness to break in all things with the past, to abandon the immobility of the East for the restless life of the West, to exchange enjoyment for the incessant pursuit of it,—is the existence of the Mikadoship, of a sovereign power so nearly divine that its decree can terminate the mental conviction that the existing order of society *is* divinely constituted. That conviction once changed, the Asiatic, from the most immobile of beings, becomes the one least fearful of revolutionary change. Nothing can be so fixed in the Hindoo mind as the sanctity and utility of caste, yet no Hindoo religious leader, from Chaitanya to Ram Sing, the Kooka head-centre, has had the smallest difficulty in abolishing caste among all who accepted his mission. The Hindoo, once convinced that his prophet condemns it, gives it up as rapidly and readily as a Yankee who accepts Joseph Smith as a prophet gives up monogamy, the ground-law of *his* society, and his system of ethics.

The ancient costume of Japan was yester-

day perfection—*the* costume which a civilized being ought to wear, any other being as opposed to principle and light as a state of nudity would seem to Western men,—but to-day the Mikado has decreed that other costumes are admissible, and to-morrow, therefore, the Mikado being by birth one of the deities, the mental certitude of the Japanese as to the obligation of the antique uniform will have disappeared, and with it his reluctance to a change of dress. It is an evidence of this theory that some of the strongest orders issued by the Mikado, the one, for example, which crippled the armed caste, have in form been merely permissive, a simple intimation that right did not require them, and them only, to carry swords. All the people might carry them or none, and the most valuable of privileges disappeared. That a revolutionary Mikado should appear, that a lad trained in a seraglio under a system intended to reduce him to a nullity should step forward a keen, vigilant ruler, ready to work hard all day, hostile to luxury, and skeptical as to all that has been, is no doubt an extraordinary occurrence, but not much more extraordinary than the appearance in Moscow of a Czar like Peter the Great, who was trained in an even more enfeebling style, a style intended to destroy his competence to reign.

The *Reviewer*, startled at the Mikado's competence, is inclined to suggest the existence of a group of wise though invisible counselors; but counselors of that kind, trained in the old beliefs, yet utterly revolutionary, are far more rare than boys with a genius for government, an impatience of idleness, and a quick receptivity to modern ideas. * *

No counselors could convert an Oriental prince-priest, bred in a seraglio, into a laborious ruler, who works from morning to evening at his self-imposed task, despises luxury, and, himself deriving his power from his divine descent, teaches that in the service of the State birth is of no importance. A man of that kind in possession of a throne would always, in Asia, where a king who will work is a phenomenon, be a considerable ruler; but a man of that kind, possessed in his subjects' belief of a special relation to the Divine, of incommunicable and supernatural wisdom as well as power, may do miracles, change the creed of a State by a decree, remodel society by an order, or revolutionize a system of government by a spoken intimation.

He possesses, in fact, the one privilege, which among Asiatics is essential to the revolutionary leader, the privilege of deciding what is and is not part of the divinely-ordered scheme. That privilege belongs, in a limited degree, to every lawful ruler in Asia, and its possession is the one explanation of the obedience paid to the orders princes have occasionally issued on religious and ethical subjects; but it cannot be possessed in the supreme degree except by a ruler whose breast is the depositary of religious as well as of secular law, and no such ruler is left except the Mikado, and the still secluded being whom we call the Grand Lama, and who, if by some caprice of fate he were a born captain, legislator, or theologian, might shake Eastern Asia to its foundations. It is and must be the rarest of occurrences for the prophet to be also the king, and competent to both functions, but whenever it occurs the "immobility" of Asia disappears. * * *

—*Spectator.*

## THE BEAR ROCK.

On the left bank of the Purgatoire River, just above the mouth of the Alkali Arroyo and about twenty-five miles from its junction with the Arkansas, in Colorado, is a remarkable object known as the Bear Rock. At this point, and for many miles above the Purgatoire, sometimes known as the Purgatory, but generally corrupted into Picketwire, flows between sandstone bluffs from forty to sixty feet high, which leave at their base "bottoms" valuable for grazing and, when irrigated, for cultivation, from one fourth of a mile to nearly two miles wide. Until within a very few years this stream was a favorite resort of the prairie Indians, especially of the Arrapahoes; and its valley is still exposed to their incursions whenever they are hostile.

The Bear Rock is a comparatively smooth face of a sandstone bluff that extends about sixty feet above the water, from which it is distant a hundred or more yards. Upon the exposed surface of the rock about ten feet from the bottom of the cliff, is an excellent life size representation in profile of a three-year-old cinnamon bear.

The figure is dark brown, approaching black, being darker on the anterior half. The outline is distinct and perfect, unless exception may be taken to a slight blurring at the bottom of the hind-feet and a somewhat pronounced excess of the claws of the fore-feet. From the tail to the nose the length is about six feet, and the height at the shoulders is about three and a half feet. These are merely approximate dimensions, the writer having no facilities for exact measurement at the time of his inspection, Aug. 8, 1871. The legs are all visible, and the head points straight to the front, as if just about to take or just having taken a step. The fore-feet are on a slightly higher plane than the hind ones, as if on rising ground. The expression is one of surprise and alarm; the head is thrust forward and slightly upward, the ears

are sharply cocked forward as if on the alert, the whole attitude displays the utmost fidelity to that of a bear in some excitement and apprehension. There is no room for a moment's doubt as to the animal or the state of mind in which it is. The figure is of full size, but until scrutinized appears smaller, being dwarfed by the magnitude of the rock on which it is depicted.

No history or tradition pretends to give the date of its origin, although there is nothing in its appearance to indicate extreme antiquity. The ordinary Indian story is, that a long time ago a party fell in with a bear and gave it chase, when it mysteriously disappeared in this canyon, and that the figure was then first observed. It was immediately regarded as supernatural, and has since been looked upon as great or strong "medicine." Beads and broken arrows are still to be found below it and in the crevices near by, apparently placed there as propitiatory offerings. Deep gashes in the adjacent sandstone show where the savages have for a long period sharpened their knives in its presence, while rudely carved, not painted, figures on the rocks are apparently the autographs or totems of individuals or bands.

The popular explanation among the white settlers is, that it has been painted by the Indians. This is inconceivable by those having any intimate knowledge of them, from the utter absence of artistic skill among the savages, as shown by the almost unintelligible hieroglyphics near at hand, and from their want of familiarity with paint as durable as this pigment. The fidelity to nature of this figure is utterly beyond any ability ever known to be exhibited by them.

White barbarians are already destroying this natural curiosity. It affords a tempting mark to passing ranch-men, and it is fast being defaced by their well-aimed shots. Others, in sympathy with that vandalism that befouls the fairest monuments of civilization, chip off convenient projections, and pencil their little names on the fresher rock beneath. What the superstition of the red savage has preserved, the irrational iconoclasm of his white brother destroys.—*Old and New.*

Unconscious Influence.—Not more constantly is a sun pouring forth its beams, or a flower exhaling its fragrance, than the christian is radiating or exhaling influence from his character upon those around him. Wherever he is, whatever he does, this influence never ceases. It underlies all his actions; it runs side by side with his words; it goes on when action ceases and words fail. What a man voluntarily chooses, says or does, is only occasional. He does not always think or always act. From pure fatigue he must, per force, be silent and inactive at times. But what he *is*—that is necessarily perpetual and co-extensive with his being.—*The Ministry of Nature, Hugh McMillan.*

ANCIENT AGRICULTURE.

In his laws, Moses made agriculture the basis of the State. According to this principle he apportioned to every citizen a certain portion of land, marked by fixed boundaries. Land grabbing speculations were prevented by the law, which required all lands in the commonwealth to revert to the heirs of the original owners on the jubilee year. The occupation of the farmer was held in honor from being thus protected by the fundamental law of the State. None were so rich or noble as to disdain to put their hand to the plow, (1 Kings, xix. 19; 2 Chronicles, xxvi. 10.) Various means were resorted to by the Hebrews to increase the fertility of their soil. The stones were gathered and built into walls, water was brought in aqueducts from great distances, and many kinds of manure were used. The hills were terraced to the very tops and planted with vineyards and gardens. They cultivated wheat, barley, millet, beans, and, perhaps, rice, (Isaiah, xxviii. 25.) In agricultural implements the Hebrews were not so far behind the present age as we are prone to think. Isaiah lived 700 years before Christ, yet in his day iron plows were in use, for he prophesied of the time when swords should be turned to plow-shares and spears to pruning-hooks. This passage shows, too, that they had instruments for pruning vines and trees. The animals used in plowing were cattle and donkeys. Horses were not in common use among the Hebrews. The original method of harvesting grain was to pull up by the roots; but sickles were used among the Hebrews from the time of Joshua. Harvest among them was a time of rejoicing, cheerful songs being heard in every field. Threshing was effected by flails, the feet of animals, or by drags or rollers. Vineyards and olive groves were extensively and carefully cultivated. Culinary plants and fruit trees were among the first objects of attention. Palestine was said to flow with milk and honey. Bees were highly esteemed. Their hives were made of clay mixed with straw, but stores of honey were often found in hollow trees and fissures of the rocks, (Psalm, lxxxi, 16.) One remarkable provision of the Mosaic law in regard to agriculture was the Sabbatic year, (Leviticus, xxv. 1–7.) Every seventh year was a year of rest, not so much to the farmer as to the farm. Nothing was sown and nothing was reaped; the vines were not pruned; there was no gathering of fruit. The

object of this regulation seems to have been to preserve the wild beasts, to let the land recover strength, and to teach the people to be provident and look out for the future. But the year was not spent in idleness. The people could hunt, fish, look after their bees and flocks, repair their buildings or furniture, manufacture cloth, or carry on commerce; and during this year the whole Mosaic law was to be read, and the people instructed in religious duty and the history of God's dealings with their nation.—*Tribune.*

It would sometimes seem as if motherhood were a lovely artifice of the great Father, to wean the heart from selfishness by a peaceful and gradual process. The babe is self in another form. It is so interwoven and identified with the mother's life, that she passes by almost insensible gradations from herself to it; and day by day the instinctive love of self wanes as the child-love waxes, filling the heart with a thousand new springs of tenderness.—*Harriet Beecher Stowe.*

John Newton being asked what was the best rule for female dress and behavior, replied: "So dress and so conduct yourself, that persons who have been in your company shall not recollect what you had on." This will generally be the case where singularity of dress is avoided, and where intelligence of mind and gentleness of manners are cultivated.

NEW YORK FIRST-DAY SCHOOL ASSOCIATION.

The Managers of Friends' First-day School Association of New York will meet at Flushing, on Fifth-day, the 24th inst., at the close of the Quarterly Meeting.

All interested in the First-day School cause are invited to meet with them.

NOTICE.

Friends who expect to attend Baltimore Yearly Meeting, and who may not have secured homes, will find comfortable accommodations at the Mansion House, Isaac Albertson, Proprietor, N. W. Corner Fayette and St. Paul Street.

Homes will be provided amongst Friends in the city as far as practicable.

CIRCULAR MEETINGS.

| | | |
|---|---|---|
| 10th mo. | 20th, | Radnor, Pa., 3 P. M. |
| " | " | Byberry, Pa., 3 P. M. |
| " | " | Catawissa, Pa., 3 P. M. |
| " | " | Roaring Creek, Pa., 10 A. M. |
| " | " | Bethpage, L. I., 11 A. M. |
| " | " | Jerusalem, L. I., 3½ P. M. |
| " | " | Junius, N. Y., 11 A. M. |
| " | " | Union Springs, N. Y. |
| " | 27th, | West Nottingham, Md., 3 P. M. |
| " | " | Centredale, Iowa, 3 P. M. |

MUTUAL AID ASSOCIATION.

Stated Meeting on Second-day evening, 21st inst., in Monthly Meeting Room, Race Street, at 7½ o'clock.

Alfred Moore, *Secretary.*

## ITEMS.

The Palace and Monastery of the Escurial.—A cable despatch from Madrid announces that this famous Spanish Monastery and Palace was struck by lightning on the evening of the 2d inst. The building was quickly enveloped in flames, and it is thought that only a small portion will be saved from destruction. Many of the books and manuscripts were removed from the library in time to save them.

The Escurial was founded by Philip I, of Spain, in honor of St. Lawrence, the monarch having gained a victory over the French on the day sacred to that saint, in the year 1557. It was this Philip who figures in history as the husband of Queen Mary of England, and who, on the death of Mary, and during the reign of her sister Elizabeth, sent the great Spanish armada to invade England. The edifice, which is situated about twenty-five miles from Madrid, was commenced in 1563 and finished in 1584. It is built in the form of a gridiron, upon which St. Lawrence was broiled. It is of very large size, being nearly 700 feet in length by 550 in breadth. Its external appearance is quite devoid of architectural beauty, but its internal adornments are rich in frescoes, sculpture and carving. It has been much neglected of late years, and many portions of the building are in a dilapidated condition. Beneath the church, which is situated in the centre of this immense group of buildings, is the Pantheon, in which repose the remains of the Spanish royal family, deposited in tombs of marble, placed one above the other. Many of the art treasures were carried off by the French when they held possession of Spain in the early part of the present century.

The library, though in recent times utterly neglected and continually subjected to loss by theft, is one of the most valuable in Europe, on account of its ancient Greek, Hebrew and Arabic manuscripts, and others, the product of the early monastic establishments of Europe. It contains altogether about 5,000 manuscripts and about 25,000 volumes. By a curious custom which prevailed, the books were placed on the shelves with their backs to the walls and the edges of the leaves turned outwards, on which the titles of the works were written.—*Ledger.*

Why Mainsprings Break.—Henry Hollenshed, Jr., writes to the *Scientific American:* "When the mainspring is taken out in cleaning a watch, and is handled by the watchmaker, it expands in consequence of the warmth of his hands. Upon putting it in the watch, and putting the watch together, the watchmaker usually (if the watch runs free) winds it up to its full power; the spring is then, of course, in its expanded condition, wound close around the arbor; upon cooling, it naturally contracts, and, of course, being already tight, something must give and the spring breaks. My experience has taught me that it is unwise to wind a watch all the way up immediately after cleaning or putting in a spring. If a watchmaker will take the trouble to inquire when a watch comes in with a broken spring, how long it ran after winding, he will find that it is almost invariably from two to four hours, showing that winding has something to do with the result. Any one who wishes to test the truth of the above can do so by heating a piece of mainspring, and fastening at full length rigidly at both ends, and then letting it cool. It will almost certainly break if the experiment is well performed."

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
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CONTENTS.

Westbury Meeting House ..... 545
Brief Notes No. 10 ..... 548
Otoe Agency ..... 550
Santee Agency ..... 551
Scraps from Unpublished Letters ..... 551
OBITUARIES ..... 552
Eighth Annual Report of the Association of Friends for the aid and elevation of Freedmen ..... 552
Sketches of Travel ..... 552
God's Ownership of the Sea ..... 554
Reconciling Courts ..... 557
POETRY—What the Voice Said—Night and Day ..... 557
The Relations of Crime to Intemperance ..... 558
Sagacity of a Mare ..... 559
Notice ..... 560
ITEMS ..... 560

From The American Historical Record.

## WESTBURY MEETING HOUSE.

Westbury was sometimes called Woodedge d Plainedge, from its woods on the northern ge of Hempstead Plains. When Friends' inciples first took root here we cannot say. e earliest mention in the minutes is: "1671, d of 3d mo. It is adjudged that there all be a meeting kept at the Woodedge, e 25th of 4th mo.; and so every fifth First- y."

Friends met at the houses of Henry Willis d Edmund Titus, two prominent Friends, o soon felt the strong arm of the law. In 678, 15th of 8th mo., George Masters, or, of New York, and Mary Willis laid ir intention of marriage before the meet- , which appointed Samuel Spicer, John ton, Mary Willits and Martha Titus to uire of their clearness of all other persons: h of 9th mo. All things being clear, a eting was appointed at the house of Henry llis, where they took one another in the ence of God and His people, &c." For ering his daughter to marry according to nds' ceremony, and contrary to law, the rt of Sessions imposed a fine of £10 on ry Willis, and, on his refusal to pay it, ution was issued forth, and Joseph Lee, er-sheriff, seized his barn of corn.

e appealed to the Governor, 4th of 5th [July, O. S.] 1680, for redress.

82.—"The settling of the meeting of Friends at the Farms [Jericho] and at Woodedge, whether it be convenient or not for them to be in two settled meetings, is left to the consideration of the Monthly Meeting."

Goods distrained by Ri. Gildersleeve, Ri. Minthorne, Fr. Chapell, Ri. Valentine and Samuel Emery, constables.

| | |
|---|---|
| 1687, March 15th, from Henry Willis, on a demand of 34s. for building the priest's dwelling house, a cow worth | £4 10 |
| Dec. 30th, on a demand of £2 17s. for priest's wages, eight sheep sold for | 4 14 |
| Jan. 15th, Edmund Titus, on a demand of £1 15s., for building the priest's house, a cow, | 4 10 |
| Jan. 15th, Edmund Titus, on a demand of £1 8s., for priest's wages, four young cattle | |

1687, Nov. 29th, Henry Willis and Edmund Titus petition the Governor for relief, saying "they have already suffered in the spoil of their goods for the setting up and upholding a worship in the town of Hempstead, which in their conscience they believe to be not the true worship of God; and are again threatened to have a part of their effects taken from them towards the maintainance of Jeremiah Hobart * whom in conscience they cannot maintain, knowing him to be no minister of Christ; and so are no

* He was pastor of the Presbyterian church at Hempstead, and was at last forced to leave by reason of numbers of his people turning Friends, and many others being so irreligious that they would do nothing towards the support of the Gospel.

way concerned with any agreement made with him. The taking of our goods is contrary to the laws which give liberty of conscience to all persuasions."

1600, 30th of 6th mo.—"The matter of dividing Jericho weekday and Westbury meeting into two distinct meetings, coming up before the meeting, the sense of the meeting is that for the future Friends of both places do keep their Weekly Meetings all together at each place as they can agree, to meet one weekday at one place and the next week at the other."

1697–8, 26th of 12th mo.—Agreed that a meeting shall be kept for the next nine months every five weeks on the First-day, to begin at Edmund Titus', the next First-day at Jericho, the next at Bethpage, next at Jerusalem, and next at Hempstead."

1699, 29th of 4th mo.—"Agreed that the Weekday Meeting be kept one Fourth-day at Hempstead, one at Westbury and one at Jericho, and so to keep their turn; and to begin at the first hour of the day."

1699, 26th of 6th mo.—Roger Gill says: "Friends were glad that we were come, for on this day began their Quarterly Meeting. So to it we went. A large and good meeting it was. The 27th we had a far larger meeting in a field. To it came abundance of people and some of those called Ranters, but the Lord's power chained them down so that they made no disturbance, and a glorious meeting it was. I lodged both nights at Edmund Titus'.

1701, 30th of 6th mo.—"Quarterly Meeting at the house of Nathaniel Seaman, Westbury. It being spoken to concerning building a meeting-house somewhere near this place, it is left to Nathaniel Pearsall, Thos. Powell, Ri. Willits, Benj. Seaman and Wm. Willis to inspect into the places spoken of and see which may be most convenient, and treat with the owner in order to know the terms." 29th of 9th mo. The committee report that they have concluded on a place suitable at the Plainedge, on land that Wm. Willis tenders for that service. It is then referred to them to consider of the model of the house and to treat with some persons about building it. 21st of 12th mo. The committee have proceeded so far as to agree with workmen to set it up in the most convenient place. The drawing of the deed for the ground is committed to the care of Thos. Powell, and to be transported to John Titus, Samuel Bowne and Ri. Seaman; and from them by deed of trust to Nathaniel Seaman, Benj. Field, Thomas Pearsall, Ri. Willits and Thomas Powell, Jr." 1702, 21st of 9th mo. Wm. Willis for £4, sold Friends 3¾ acres.

1702, 29th of 6th mo. Thos. Story says: "Accompanied by many Friends, we went from John Rodman's, Bayside, over the Plains to Quarterly Meeting, at Westbury, where we had a good service; and the business being all finished, the next day, being First-day, the Lord gave us a glorious meeting in a new meeting-house fitted up on that occasion; and many hundreds of Friends and abundance of other people were there and generally satisfied, many things of importance in religion being clearly opened by the power of Truth. The meeting being ended there came over the Plains with us at least one hundred horse to their several habitations in that quarter."

1702, 27th of 12th mo.—"Quarterly Meeting at the house of Ri. Willits, Jericho. Concluded that it should be entered in this book that since it hath pleased God to increase the number of His dear people so hereaway, that at Jericho and Matinecock, the former place of Friends' Quarterly Meeting, they have not sufficient room; therefore Friends have built a meeting-house upon Hempstead Plain for that purpose, as also for what further service they shall see needful from time to time. It is therefore ordered that the first Quarterly Meeting at the new house [Westbury] begin to-morrow; and so hereafter the Quarterly Meeting that used to be kept at Jericho and Matinecock shall be kept there.

1704.—S. Bownas says: "There was a very large Yearly Meeting at Westbury, to which most of the Friends of the Island and many of the better sort at the west end came. ... was very much opened in setting forth the difference between true and false worship. Some of Keith's friends were there and threatened to take me up again, but Truth was over them. They could do no more than show their teeth, for they could not bite."

1704, 26th of 6th mo.—Thos. Story says: "We were at the Quarterly Meeting, which held two days and was very large and were only some of the Ranters in the Island came there and made a howling and hideous noise as is common with them, and thereby gave the meeting some uneasiness, but all ended in great quietness and peace."

1706, 29th of 3d mo.—Monthly Meeting was held in the meeting-house for the first time; and 24th of 6th mo., "It was agreed that the several First-day meetings belonging to this meeting be from this time forward kept at the meeting-house every first day except the last one in every month; and that at Thos. Powell's [Bethpage.]

1707, 31st of 10th mo.—"John Titus and Wm. Willis are made choice of to visit Friends to see that things in their families are kept in order."

1708, 26th of 12th mo.—"Wm. Willis

to take care to build a stable for Friends' horses."

1711, 31st of 8th mo.—"Thos. Pearsall and Thos. Powell, Jr., are appointed to give account to the Quarterly Meeting how the Westbury and adjacent meetings are kept."

1714, 11th of 7th mo.—"Died, Henry Willis, aged eighty-six. He received the Truth soon after its breaking forth in these latter days, and in very early life suffered much mocking, stoning, beating, bruising and imprisoning in old England."

1715, 7th of 2d mo.—"Died, Edmund Titus, aged near eighty-five. He received the Truth many years since. In his later days his eyes grew dim so that he could not see, and he became thick of hearing, all which he bore very patiently. In his last sickness he said, 'My life is in Christ, my God; I have received with meekness the engrafted word that is able to save the soul; I have put away all filthiness and superfluity of naughtiness;' and soon after departed this life in a quiet frame of spirit, sensible to the last.*"

1716, 30th of 3d mo.—"Nathaniel Seaman chosen to look after the shutting of the meeting-house, and the fences and other small necessary things; and to bring his account of charges at the year's end. 26th of 7th mo.—agreed with him to provide wood and make fires, sweep the meeting-house and take care to open and shut the doors for 35s. the ensuing year."

1716–7, 30th of 11th mo.—"It is thought might be of service for a meeting to be kept every First day in the Westbury meeting-house. It is not intended but that the meetings at Hempstead and Bethpage should be kept as usual."

1722, 28th of 1st mo.—"The Monthly Meeting taking into consideration the necessity of enlarging and repairing the meeting-house, have unanimously given their sense that it will be well to do it; and have appointed a committee to attend the Flushing Monthly Meeting and desire their concurrence."

1722—John Fothergill says: "We came to Friends' Quarterly Meeting which began 25th of 6th mo. and continued, the 26th being First-day, and was very large, it being supposed there were present near one thousand people; and the power and testimony of the Gospel of salvation extended freely towards them and prevailed over many hearts."

1724, 4th mo.—"Thos. Chalkley* had a very large meeting on a First-day and some were convinced."

1726, 25th of 3d mo.—"The visitors report that their visits in the families of Friends were well received, and they were pretty well satisfied in their service."

1729, 24th of 7th mo.—"A stable is to be built forty-two by eighteen feet with leantos nine feet wide. Jeremiah Williams and Thos. Pearsall are to procure shingles, nails and boards; Peter Titus, Thos. Townsend and Benj. Seaman are to procure timber and get it carted, and agree with a carpenter to build it."

1737.—John Fothergill says: "I went to the Quarterly Meeting; the meeting for ministers and elders and a large public meeting being held the 26th of 6th mo., and another for business the 27th. First-day 28th there was a mighty concourse of people and the Lord God made it a precious time; next day we went to Thos. Pearsall's where divers Friends coming to visit us, we had a meeting that evening."

1739, 28th of 1st mo.—"John Willis is to

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Edmund Titus was born in England in the year ). He left England while a youth, and in young hood he left New England, his first place of dence in America, and settled at Hempstead, L. e first of his name in that region. He married Washburne, and soon afterward settled at tbury, upon an estate yet in possession of his endants to the sixth or seventh generation. He eleven children, one of whom died young. The inder were all living when the youngest was years old, and several lived to be more than y years of age. Two sons, Peter and Silas, are tioned in Mr. Onderdonk's papers here given. mund Titus was "convinced of the truth" under preaching of George Fox, and was a constant Friend from that time until his death. His amuel married the widow of John Prier (mentd in a former paper), who was a daughter of Bowne of Flushing. The second daughter of nd Titus (Martha) mentioned in this paper, ed Epenetus Wood, who was the ancestor of el Wood, the well known bookseller and stain New York for many years. Edmund Titus' survived him twelve years, dying in February, in the ninetieth year of her age. She was a ned midwife, and was very skilful in surgery. TOR.]

* Thomas Chalkley was an eminent preacher among Friends. He was born in London in 1675. In early life he was placed on board a man-of-war, but was dismissed, as his principles forbade him to fight. He entered upon the ministry when he was about twenty years of age, and he came to America on a religious visit in 1698, landing in Maryland. He visited Virginia and New England, and returned to old England in 1699. After visiting Ireland, he came back to America with a wife, whom he settled in Philadelphia in 1701, and then made many journeys throughout the country. In 1707, he visited Barbadoes, and thence he sailed for England and was shipwrecked on the Irish coast.

He then journeyed through Great Britain, and travelled extensively in Holland and Germany, when he returned to Philadelphia, where, by a bequest in his will, he founded the Library of Friends in that city. He died at Tortola, one of the Virgin Islands, in the West Indies, in November, 1741. His journal, kept to within a few days of his death, was published, with a collection of his writings, in Philadelphia, in 1749.—[EDITOR.]

get fencing stuff and make up the fence well about the meeting-house ground and discount the pay out of the bond he oweth. John and Henry Willis, Silas and Peter Titus and Nathaniel Seaman are to take care and mind the shutting up the gate and putting up of the bars; and also to speak to such as shall turn their horses into said ground [for pasture] a-First-days when there is no real occasion."

1743—John Griffith says: "Notice was given of our intending to be at Westbury next First-day. I went thither from Henry Willis'. Friends came to it from divers parts of the Island, and also many people of other societies, so that it was a very large meeting. Their expectation was greatly out after words, which the master of our assemblies did not see fit to gratify, for we were almost wholly shut up as to ministry, which I hope proved a profitable lesson of instruction to many."

For Friends' Intelligencer.

## BRIEF NOTES, NO. 10.

*The Chemistry of the Fourth Query.*

The Fourth Query contains a direct prohibition of the manufacture, sale and use of one class of alcoholic liquors; while it, oddly enough, leaves another class of them without any restriction. The question very naturally arises, Is there any essential difference between the distilled and the fermented liquors to justify so improper a distinction?

The manufacture of alcohol is a purely chemical process; hence, there is an obvious and intimate connection between chemistry and the Query, a connection, which has been too much lost sight of. There are some, perhaps many, honest people, who are unacquainted with this manufacture; and consequently, while they respect the concern of the Society on their behalf, as manifested through the Query, and abstain from any participation in distilled liquors, nevertheless indulge in the use of the fermented ones to their hurt, because the Query has not admonished them of the danger of such indulgence. It is well that these should be informed before it be too late, that alcohol is always the product of fermentation; that it never has been, and cannot be made by any other means. It has always been formed by chemical fermentation, and existed primarily in the fermenting mass. All that distillation has ever done, or can do, is to separate the alcohol from the more gross materials.

It must be obvious, I think, from these facts, that the Query has fallen short of its ostensible purpose—the preservation of Friends from the improper and injurious use of intoxicating drinks. Alcohol is the offending cause, and it matters comparatively, very little, in which of its numerous combinations it may be used.

I have said that alcohol is the product of fermentation. Organic substances, either animal or vegetable, when deprived of life, pass more or less rapidly into decomposition. Old combinations of the elementary substances become broken up, and new ones are formed. The character of the new products will depend upon that of the old. *Starch*, when subjected to fermentation, produces sugar. This is called the saccharine fermentation.

*Sugar*, when undergoing fermentation, produces alcohol. This is called the vinous fermentation.

*Alcohol*, during fermentation, produces acetic acid, vinegar. This is called the acetous fermentation.

These examples are sufficient for my present purpose. They are consecutive in order and constant in results. Let us apply them to the Query.

The *kernel* of the cereal grains (wheat, rye, barley, oats, corn, &c.,) is constituted, mainly, of *starch*, or a consimilar substance—vegetable albumen. During the germination of seeds, the starch which they contain takes on the saccharine fermentation, and is transformed into sugar for the sustenance of the young plantlet. The maltster, the brewer and the distiller have all availed themselves of this important fact.

The maltster, by means of artificial warmth and moisture, causes his barley to germinate until the starch is converted into sugar. The process is then arrested by means of dry heat, and the barley has become malt, containing sufficient sugar to produce the requisite quantity of alcohol in the beer, when subjected to the vinous fermentation. The brewer knows how to produce this result.

The juices of our fruits, apples, peaches, currants, grapes, &c.,) all contain sugar, which disposes them to run into the vinous fermentation and produce alcohol. Even our good housewives understood this, when they added sugar to their currant and elderberry wines to give them a *leetle* more spirit. In this country, at least, our grape-wine manufacturers have often found it necessary to do the same thing, or in a more direct way, to add the alcohol ready made, in some of its forms.

Thus far I have only spoken of those reputedly innocent fermented liquors. But it is worthy of remark that the *success* of the manufacture depends upon the amount of *sugar* which they furnish, and the *value* of the liquor upon the quantity of *alcohol* which they contain. They are all alcoholic. They are all intoxicating drinks.

Here the distiller comes in. The boiling point of alcohol is about 36° below that of water. Taking advantage of this circum-

stance, he can place any of the fermented liquors in his still; and when heated to about 176° the alcohol which they contain will be volatilized, and pass over into the receiver. Indeed, alcohol was first prepared by distilling wine, and was thence called *spirit of wine.* But the increasing demand for the article, soon led to a more direct and ample source of supply than the fermented juices could furnish. It only required that rye, wheat or corn-meal, or even potatoes, all of which afford an abundance of starch, should be subjected, first, to the saccharine, and then to the vinous fermentation, to obtain the alcohol in almost any quantity. And this is now the source from which it is generally obtained. The subsequent distillation has no other object than to separate it from the worst, and to purify it.

How futile must be the distinction between the use of distilled and fermented drinks. It is only a matter of choice or convenience, whether a man shall drink a gallon of cider during the day, or a half-pint of alcohol, which the distiller might separate from it. Some would prefer the one, some the other, and both might be made equally drunk. As a temperance question—a question of health, or sound morality,

"The mighty diff'rence, who can see,
'Twixt tweedle dum and tweedle dee."

E. MICHENER.

ADDENDA.

For the information of those who are, unfortunately, addicted to the use of fermented drinks,—for the benefit of those who, *by reason of their many infirmities*, find it expedient *to use a little wine for their stomach's sake*, for a warning to all who taste, touch and handle these deceitful beverages, I here append an abstract of the analysis of some of the fermented drinks, by BRANDE and other chemists. Approximately,

Brandy, rum, gin, &c., 50 per cent. or one-half of alcohol. This may conveniently be taken as a standard of comparison.

Lisbon, Port, Maderia, &c., 25 per cent. or one-fourth alcohol.

Claret, Burgundy, &c., 12.5 per cent., or one-eighth alcohol.

Cider, porter, ale, &c., 6.25 per cent., or one-sixteenth alcohol.

As wine drinkers seldom keep a journal or ledger account of their doings, I will offer a little in that direction.

Still keeping brandy at 50 per cent. as the base, one who drinks a gallon of the stronger wines imbibes *one quart of alcohol*, which is equal to *half a gallon of brandy.*

One who drinks a gallon of the weaker wines, imbibes *one pint of alcohol*, which is equal to *one quart of brandy.*

One who drinks a gallon of cider, porter, &c., imbibes *one-half pint of alcohol*, which is equal to *one pint of brandy.*

Truly, there is wisdom, there is counsel, there is solemn warning, in the words of the wise man Solomon: "Wine *is* a mocker—strong drink *is* raging: and whosoever is deceived thereby is not wise." Prov. xx, 1.

E. M.

Selected for Friends' Intelligencer.

"I was young, and now I am old," at least, well stricken in years. My dear and blessed Lord was mercifully pleased to reach unto, and visit my soul in my young days, and it was the day of my first love and espousal to him, which I shall never forget while I continue in his love. Oh! The brokenness and tenderness of spirit that was upon my soul in that day. How I loved the Lord, his truth and *faithful people!* Oh the zeal that was in my soul for him! The tender concern that was upon my spirit, that I might not grieve or offend him in anything, and that I might not do anything against the Truth, but all the little I could for it. My soul remembers these things, at this instant, the sense thereof being renewed upon my spirit in great humility and thankfulness to the Lord. Then was I fearful and careful how I did eat, and how I did drink, how I was clothed in plainness of apparel, what I spake and how I spake that my words might be few and savory; what company I kept, and what fear I was in, lest I might be hurt with the company and conversation of the world; for I found by keeping their company *unnecessarily*, and with delight, it was like pitch that defileth. The blessed light of my dear Lord did in that day let me see these things, with many more, needless to enumerate, that would be hurtful to me if I delighted in, or used them to please or gratify a carnal mind out of the cross of Christ. But if I should be asked in old age, how is it with thee? Hast thou not since found, *there is more liberty in the Truth* than in that day, which by thy own account was a time of childhood or youth? Dost thou not now find thou wast then over-nice or tender, and more fearful and careful than Truth really did require, as not having had time and experience nor yet judgment to discern between things? I say if I should thus be asked, I would answer in much sincerity thus: "Since my childhood I have no doubt witnessed various states and conditions, and in humility and great thankfulness can say, my time has afforded me larger experience and a greater growth in the Lord's holy Truth than in that day. But yet this I testify for the Lord which I have found by my own experience, that what the holy Truth led me into

in that day, and let me see when I was young, *it leads me into the same now in my old age.* Truth is the same as it was in the beginning; it changeth not; neither doth it wax old; and if any find a decay, or in other words, think it gives more liberty than in the beginning, I can testify from my own experience, that liberty is not of or from the Lord, but is of and from man, who is departed in measure more or less from the Lord. Truth I say again, waxeth not old, though the body may grow weaker and weaker, and may outwardly decay, yet those who keep to the Truth in old age, grow stronger and stronger in the Lord, and the power of his might. *Their zeal waxes not old or cold.* They find that though the Truth gives the liberty to eat and drink in moderation, and with a due regard for the Hand from whence it comes, yet it gives no more liberty than in the beginning to eat and drink to please and gratify a voluptuous mind. Their tongues are no more their own than in the beginning. Truth then required our words to be few and savory, and it doth the very same now. Truth gives no more liberty to wear fine or gay apparel to please a vain or curious mind. It led into plainness then, and it does *the very same now;* it then led out of company-keeping with the world, and frequenting ale houses and taverns unnecessarily. It doth the very same now and many more things I could enumerate. These things have been my experience both in youth and old age, and if any shall plead or argue for other things, and that Truth doth now give a greater latitude and liberty than in the beginning, I can declare and testify for the Lord and from my own experience that I have never found any such liberty in the *Truth.*"—*Joseph Pike,* 1717.

For Friends' Intelligencer.

## OTOE AGENCY.

At a meeting of the Indian Aid Association of Philadelphia, held 9th month 11th, 1872, Mary F. Saunders and Mary S. Pancoast were appointed to write to Albert L. Green, U. S. Indian Agent for the Otoes and Missourias in Nebraska, inquiring into the condition and present necessities of these Indians, and also into their probable needs for the ensuing winter. The following letter has been received in reply.

OTOE AGENCY, NEBRASKA,
9th mo. 25th 1872.

*Esteemed Friends:*—Your letter of the 17th is received, and in reply to your inquiry, I have to inform you that clothing will certainly be needed. A part of the tribe proposes to start on a fall hunt about the 1st of Eleventh month, and we will need some clothing for our old men and women, and also for children. At present our school children are all clothed, with the exception of a few of our largest boys, who require almost men's size, and for whom nothing was on hand. My wife furnished the Aid Association with a list of winter clothing on hand last spring, none of which has yet been issued. It will be necessary to clothe all of our Indian children sometime during next winter, and from the list of numbers and ages in the possession of the Aid Association the amount of clothing required can be arrived at with tolerable accuracy. We hope to be able to make arrangements for retaining school children whose parents go on the hunt, either to have them board with families that remain at home, or with employees. We shall endeavor to get something from a Government appropriation for this purpose, but in case of failure shall recommend Friends to extend aid for the same.

In your letter you have asked me whether I would deem it advisable, *under the present state of affairs,* for you to furnish clothing or material this winter? I should perhaps have prefaced my affirmative answer with a few lines in reference to the "*present state of affairs.*"

The Otoes were never more orderly, quiet and temperate than at the present time. All who have wooden houses occupy them, and more than twice as many hogs and chickens have been raised this year as in any preceding one; larger patches of potatoes have also been cultivated, and good crops of corn are now being gathered. Our Indian men are now much interested in securing an abundance of hay; and much larger quantities are being stacked than in any preceding year. Hay is cut in the fall here.

It is true, that the removal of other tribes and circumstances over which we can have no control, have exercised an unsettling influence and prevented building; and the recent action of the tribe in refusing to sell certain portion of their lands must for least a year longer prevent any decided improvement in their condition. Yet we have them here under our care, quiet, orderly and temperate; many of them industrious. We see changes for the better gradually making their way; old habits, and old customs weakening in their hold; the rising generation attending school and accustomed to civilized dress; and even should the tribe finally move to the Indian Territory, which is certain, the importance of civilizing them is not lessened, neither is our duty toward them made less while they are here. It true we are disappointed in many of our pectations; perhaps we have been too ho ful, but when I compare the condition

these poor people now, with what I hav eseen it in the past, I cannot but feel that we have not labored in vain. Seeds have been sown which will bear fruit through coming years.

Respectfully your friend,

ALBERT L. GREEN.

The Philadelphia Aid Association would remind other Aid Associations, and friends willing to help, that part worn garments, as well as new, are serviceable to these poor people. Such can be sent to John Saunders, 34 North Fourth street, Philadelphia, and will be forwarded with our goods as soon as sufficient for the time being are made or collected. The list of winter clothing on hand not distributed last spring is of small amount.

[From a private Letter.]

SANTEE AGENCY, 10th mo. 4th, 1872.

We have had within the past month visits from large delegations of Indians belonging to neighboring tribes, numbering from 100 to 300 each—the Winnebagos, Teton Sioux and Omahas. This gave us a good opportunity to compare them with each other. In order, behaviour and quiet dignity of character, the Omahas exceeded the others, after them the Tetons, though they constitute a band of the same Indians who have given the Government trouble in regard to the N. P. R. R, yet when here they were very orderly and well behaved, their main object being to consult with the Episcopal authorities in regard to educational facilities for their tribe. This frequent visiting, though beneficial in many respects, is yet a very heavy tax on the visitors; and as Indian friendship is generally measured by presents of ponies or goods, the number of the first has diminished in our tribe more than 130, and many of their shawls and blankets have taken the same course. The Omahas being the last visitors, and entertainers, came off poorly in this respect; but the Agent ministered to their wants, and favored, with some of our head men, to make their visit as agreeable as possible, and, previous to their departure, a council was held, when one of our head men addressed them very appropriately, and after apologizing for their inability at this time to make them any presents, said, "we have eaten from the same spoon and smoked from the same pipe, therefore let us be friends, and let this friendship be everlasting." He then alluded to their appearance in their blankets, and with painted faces, and encouraged them to drop these and assume the garb of the white man, and finally wound up by the following sentiment, that as they loved the Great Spirit they should love one another. One of the Omaha chiefs responded to these remarks in a very sensible speech, in which he referred to the fact that their fathers and grandfathers were once friends, yet their decendants were now strangers, and hoped that their renewed friendship would be lasting. In regard to assuming the garb and habits of civilization, he said he was an old man, and that this must be left to their children, who, as they advanced in knowledge, would gradually leave off their old habits and customs. He then expressed his desire to live at peace, not only with the whites, but with everybody, saying that he carried no weapons for attack or defence, and if thus unarmed he met with the wild Indians, they would not harm him. Such a sentiment coming from an untutored child of the forest, seemed to me to be very remarkable, especially in a country where almost every traveller carries arms for protection. The chief then addressed the Agent, who replied with a few appropriate remarks, and the council closed with the usual handshaking; and after the strangers had replenished their stock of provisions, they passed off on their way to visit the Poncas.

G. S. T.

## Scraps

### FROM UNPUBLISHED LETTERS.

SURELY there is a communion of spirits, whereby we may be helped forward in our journey Zionward. I realized this, this morning, when at meeting. I did not see thee, but I felt the aid of thy spirit. I greatly desire thy encouragement, dear friend, for I believe there is an important work for thee to do. Be faithful and trust in that Power that has and still does sustain. But thou must be patient, and abide even in the everlasting patience and endure the turnings and the overturnings of the holy Hand; then, though the furnace may be heated seven times hotter than it was wont to be heated, thou wilt be able to withstand all the fiery trials, and in the Lord's time will be made a repairer of breaches and a restorer of waste places.

Some vessels are marred because the full time of preparation is not patiently endured.

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CANST thou receive as true, the assertion that times of apparent desertion are times of heavenly favor? I believe it is true; for when we feel powerless we turn more earnestly for help to that power which will prove strength in our weakness, and seek more earnestly for that Arm, which will be revealed in the needful time to those who have no other dependence. These seasons of strip-

ping are dispensations designed to promote the growth of the spiritual life. They may be called the winter season—a time when the sap descends into the root—which is thereby strengthened and enabled, when spring time comes, again to put forth vigorous growth. I trust thou wilt not cast away thy confidence in heavenly Wisdom and Love. This protection is ever vouchsafed, though its manifestations may not always come in the way we would choose. The language of Scripture may be a comfort if thou art now passing through this proving dispensation. "For a little moment have I forsaken thee, but in great mercy will I gather thee." "Behold I have graven thee upon the palms of my hands. Thy walls are continually before me." This comforting assurance was made to a state which uttered the plaintive language "The Lord hath forsaken me, and my Lord hath forgotten me." I believe the dealings of the most High with His children are the same now as ever—according to His wisdom and love and according to our condition. With the pure he will show himself pure—with the merciful he will show himself merciful—while the froward, the disobedient, and rebellious must receive the fruit of their doings.

# FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 26, 1872.

## DIED.

BALL.—At Centredale, Cedar Co., Iowa, on 9th mo. 27th, 1872, of pleura pneumonia, Elizabeth L., wife of Joseph Ball, in the 69th year of her age; a member of Wapsinonock Monthly Meeting. She was interred in Friends' burial-ground, near West Liberty, on the 29th of the same month.

BARTLETT.—On the 1st inst., at the residence of Hannah W. Wilson, Talbot Co., Md., John M. Bartlett, of Baltimore, aged 52 years, eldest son of the late William E. and Mary J. Bartlett.

BROWN.—In Brooklyn, on the 3d of 5th mo., 1872, Susan R., widow of the late Nathaniel M. Brown, in the 51st year of her age; formerly a member of New York Monthly Meeting.

For Friends Intelligencer.

## *Eighth Annual Report of the Association of Friends for the Aid and Elevation of the Freedmen.*

During the past year our operations have been limited for want of means, yet by making a small monthly contribution to each, we have kept open *thirteen schools*, aggregating *two hundred and fifty scholars*, besides supporting our South Carolina schools with about *one hundred pupils*.

We propose giving a few extracts from the letters received, to show that our teachers still take a deep interest in the cause, and that there remains a field of labor "white unto harvest." While we deem it of importance to sustain every school we possibly can, we look with especial interest on our schools in South Carolina. If those can be kept up, in another year they will probably be able to send forth a number qualified to become educational missionaries to their race. And who can estimate the good these may accomplish. On this point, one of our teachers writes: "We must make the teachers from *our* schools. The colored people must do the teaching in the country. This parish does not contain any educated colored persons except the attendants of this school, and so, if in a few years Philadelphia Friends put six or eight efficient teachers into this darkness they cannot fail to think they have accomplished something."

The same letter informs us of one of their scholars having then a school, with which she was doing well. A more recent letter remarks, "Our school has continued full and interesting up to the close of this month, as you will see by the report."

The last letter from South Carolina, received some time back, says: "With this month ends our school year of eight months. The attendance this last month (an average of 62 out of 74 on the roll) has perhaps been as good as could be expected. Those who *have* attended we consider the *heart* of the school, our most reliable pupils. Our school has gone on during the year steadily and uninterruptedly, there being little or no sickness amongst the pupils. Of the results, it is not for us to say, but we trust that our labors have not been in vain."

"Being more and more truly assured that *education* is the great lever which will raise these people to their proper places beside their fellow-creatures more highly favored through all the past, we are encouraged to go on." She closes with thanking us and friends generally for the support and encouragement they have received.

George C. Round, located at Manassas, whose efficient labors in behalf of the Freedmen we have repeatedly referred to, has continued to give evidence of his unabated interest in the cause during the past year.

Our Treasurer, Henry M. Laing, No. 1 North Third street, makes the following exhibit, viz:

| | |
|---|---|
| Balance on hand at last report. . . | $540. |
| Cash contributions, . . . . . | 1,119. |
| | $1,659. |
| Less cash paid for teachers' salaries, | 1,537. |
| Balance on hand, . . . | $122. |

In conclusion, we would earnestly appeal to Friends to aid us another year. We are satisfied the money already expended has been of incalculable benefit, and we would urge on their attention one of the primary objects we now have in view, that of fitting our more advanced pupils for the position of teachers. Contributions may be sent to our Treasurer, addressed as above. J. M. ELLIS,

*Secretary.*

*Phila., Fifth month 1st*, 1872.

## SKETCHES OF TRAVEL.

NO. 2.

LONDON, Caladonion Road, 7th mo., 23d, 1872.

Since I wrote to you last my time has been fully employed in visiting places of interest, and they are innumerable—have visited the London International Exhibition, which is located near the Albert Hall, an immense hall built by Prince Albert during his life-time, said to seat 14,000 persons. In the rear of it is a beautiful garden with all manner of plants and flowers; also beautiful fountains and jets of water, and the buildings containing the exhibition are outside and entirely around these gardens; and when you are fatigued by constant rambling and looking at objects of interest, it is a great relief to step out upon a piazza and inhale the fresh atmosphere and at the same time look abroad over the beautiful plants and flowers and jets of water. The exhibition itself is a wonderful collection of the works of art and skill. There are specimens of all the finest fabrics of almost every description which can be named. The picture gallery alone would occupy one day in studying. One large apartment is devoted to specimens of choicely manufactured jewelry; one portion to musical instruments of different kinds; another to specimens of beautiful crockery and a great variety of vases—some remarkably large ones and of antique patterns—many of the latter description contributed by other nations, the French and Chinese especially.

On the other side of the street is Hyde Park, and on that ground stands the Albert monument, erected in the name of the Queen, in memory of her husband; it is a wonderful work. It cannot well be described. It is probably one of the most elaborate and costly monuments in the Kingdom, if not in the world. Hyde Park itself, although beautiful with many flower beds stretching along at intervals, does not compare with the park in New York; still it is a blessing in its way.

I have visited Windsor Castle, 21 miles from here, the road through as beautiful a country as can be described, and more beautiful now perhaps because of the growing crops, all in a ripening condition, and looking exceedingly fine. The castle itself, like all the old-time castles, is built upon four sides of a square, containing a large area, within which we entered through a narrow archway beneath the walls. We entered first the Queen's Chapel. It contains the tombs and statuary of a great many famous personages of earlier and later antiquity. The Chapel itself is old and finished with an elaborate style of architecture of which we, in America, know but little. The amount of labor expended is incredible. We were shown through all the principal rooms of state—the Queen's reception room, audience chamber, and the banqueting chamber, where dinners are given on all great state occasions, such as feasting foreign embassies, &c., &c. The latter room is 98 feet long and 47 wide, and the table was extended through the center nearly the whole length of the room. The ceilings of all these rooms are immensely high, and costly paintings cover the sides in every direction, most of them being the likenesses of Kings and Queens of the different reigns, and also the celebrated warriors. The corners of the rooms are generally filled with statuary commemorating warriors. After wearying ourselves looking at things below, we went up to the tower and went out upon its outer circle, and here a view presented which cannot be described—it overlooked not only the quadrangle of buildings which make up the entire pile, but also an area of country around it surpassing in beauty anything of the kind ever before witnessed by me. Our guide pointed to the objects of interest within view,—"there," said he, "is the room, in that tower, where Albert died." Those buildings on the right and left are the Queen's private apartments; you would scarcely think it, said he, "but there are five hundred rooms in that range from which you may step from one to another without going outside." "Yonder," said he, "is Albert's farm. Alongside of that is the three mile walk or avenue; the trees on either side were planted out by King Charles the Second; yonder is the King's forest, extending many miles away, and containing 500 deer as well as other game;" off yonder, east of Albert's farm, is the place where King John signed the "Magna Charta;" there, a little in the distance, is a church 800 years old; looking me in the face he asked, "Do you see yonder church spire in the distance?" "Yes"—"Well, there is where Wm. Penn was buried; that place is called Jordans; you know what I mean," he said. "Yes, I have heard of the man." "I knew you had, for I knew that you were an American," adding, "most people think that Wm. Penn was buried in

America, but it is a mistake, he was buried there." I admitted the fact. The tower was surrounded with beautiful flower beds, but the book must describe the rest. It was a day of great enjoyments of which the landscape and the surroundings bore a prominent feature in my mind.

Since that I have visited the world renowned St. Paul's. It is a wonderful structure; the dome over the centre is a vast work; it is not gaudily furnished; the seats are all plain chairs, except where the singers sit, and they are plain and but plainly cushioned; but the work in the arches overhead and throughout the entire building is elaborate in the extreme. We went into the different apartments on the first floor, where we were shown the tombs of Kings and Queens and a large number of warriors, many of which are of great interest for their antiquity. We ascended to the dome; outside of that we had a wonderful view as far as the eye could take it in. From the east to the west, from the north to the south, lay before us this wonderful city. It was a sight never to be forgotten. Although a pleasant, clear day, rather remarkable for this place, yet the eye failed to compass the whole; even beyond the scope of its vision, there yet remained unrevealed a portion of this vast city. In the long distance, the stately Crystal Palace was seen reflecting its borrowed light mostly on all around it; the Houses of Parliament and Westminster Abbey, both on the border of the Thames, seem to be at our feet. The Thames itself seems alive with puny objects floating on its surface, all apparently trying to get out of each other's way; you listen to see whether among the voices of the millions of human beings around you, you can catch a familiar sound. You fail in the attempt; one indistinguishable sound only rises to the ear. It is as the voice of "many waters," like the tumultuous breakings of the angry waves upon some rock-bound and far off coast. But I ascend one hundred feet, still higher than this, higher than the dome itself, the latter ascent being made upon small iron ladders. Just look through the opening there and that suffices—I am about to begin a descent, but the guide says, "I want you to look through this small hole before you descend, and you will look down through the dome upon the floor of the church, three hundred feet distant." I drop down upon one knee and get a look, but involuntarily rise again to assure myself that the platform under me is not likely to give way, thinking that I can contemplate the scene below stairs with a great deal more composure after being satisfied of that fact. On examination concluded that it would, and settled down to it again and found the effect to be extraordinary. The chairs used as seats upon the floor were flattened into a confused mass. I could see objects flitting about in every direction, supposed to be men and women, but they appeared to flatten out and to be in the act of creeping rather than walking. The effect was wonderful. But I must close. Westminster Abbey I have also visited and have seen the wonderful building itself, and the many tombs of Kings and warriors reposing within, from Edward the Confessor, one of the oldest, down to the new lettered slab of marble upon which is inscribed a name enshrined in the hearts of millions—and that simple name is Charles Dickens. With this I must close.

A. C. M.

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From a Pamphlet Reprinted from the Bibliotheca Sacra.

## GOD'S OWNERSHIP OF THE SEA.

BY LEONARD SWAIN.

(Concluded from page 535.)

God has given the land to man, but the sea He has reserved to Himself: the sea is *His*, and He made it. He has given man "no inheritance in it; no, not so much as to set his foot on." If he enters its domain, he enters it as a pilgrim and a stranger. He may pass over it, but he can have no abiding place upon it. He cannot build his house, nor so much as pitch his tent within it. He cannot mark it with his lines, nor subdue it to his uses, nor rear his monuments upon it. If he has done any brilliant exploit upon its surface, he cannot perpetuate the memory of it by erecting so much as an arch or a pillar. It steadfastly refuses to own him as its lord and master. It is not afraid of him, as is the land. Its depths do not tremble at his coming. Its waters do not flee when he appeareth. When it hears of him, then it laughs him to scorn. All the strength of all his generations is to it as a feather before the whirlwind, and all the noise of his commerce and all the thunder of his navies it can hush in a moment within the silence of its impenetrable abysses. Whole armies have gone down into that unfathomable darkness, and not a floating bubble marks the place of their disappearing. If all the populations of the world, from the beginning of time, were cast into its depths, the smooth surface of its oblivion would close over them in an hour; and if all the cities of the earth and all the structures and monuments that were ever reared by man, were heaped together over that grave for a tombstone, it could not break the surface of the deep, and lift back their memory to the light of the sun and the breath of the upper air; the sea would still clap his hands in triumph over them, and roll the billows of his derision

a thousand fathoms above the topmost stone of that mighty sepulchre. The patient earth submits to the rule of man, and the mountains bow their rocky heads before the hammer of his power and the blast of his terrible enginery. But the sea cares not for him; not so much as a single hair's breadth can its level be lowered or lifted by all the effort, and all the enginery of all the generations of time. * * He may engrave his titles upon the mountain-top, and quarry his signature into the foundations of the globe; but he cannot write his name on the sea.

And with this is connected that other feature of the sea which marks its reservation to God; I mean its *loneliness*. One who has never travelled upon it expects to find it somewhat thickly populated. He thinks of the vast traffic and travel that goes over the waters, and he is ready to imagine that the great deep is alive with this hurrying to and fro of the nations. He reads of the lands "whose commerce whitens every sea," and he is ready to think that the ocean itself is as full of sails as the harbor of some mighty metropolis. But he finds his mistake. As he leaves the land the ships begin to disappear. As he goes on his way they soon all vanish, and there is nothing about him but the round sea and the bended sky. Sometimes he may meet or overtake a solitary ship during the day; but then, again, there will be many days when not a single sail will cross the horizon. The captain of the Adriatic told us that he had repeatedly made voyages across the Atlantic and not seen a single ship between soundings. We asked him if it was on the ordinary line of travel. He replied that it was on the great highway of commerce between the two hemispheres. When we reflect that all the travelling that is done upon the seas is confined to a very few paths, and that those paths cover but an infinitesimal part of the whole surface of the ocean, this loneliness of the sea becomes astonishing and overwhelming. There are spaces measured by thousands and thousands of miles, over which no ship has ever passed. The idea of a nation's commerce whitening every sea is the wildest fancy. If all the ships that have ever been built were brought together in a single fleet, they would fill but a handbreath of the ocean. The space, therefore, that man and his works occupy on the sea, is as small in extent as the hold he has on it, by his power, is slight and superficial. Both together are as nothing. Both together must always be as nothing. The ocean covers three-fourths of the surface of the globe, and by far the greatest part of this vast expanse is and ever has been entirely free from his presence and visitation.

And it is this vastness, this loneliness, and this impossibility of subjugation by man, that set it apart from the secular aspect that belongs to the rest of the world, and consecrate it as the peculiar possession and dwelling place of the Most High. Like some vast builded temple, it perpetually speaks of Him and for Him. It bodies forth His immensity. It represents eternity. Girded around all the lands, as death is girded around all life, it seems to bring the unseen world to our vision, and to sound and shine with the glory and the awfulness of that state which is beyond the grave. Travelling out into its vastness, we seem to be moving beyond the boundaries of space and time. Sailing on, day after day, without any apparent progress, never reaching the horizon that is before, never leaving the horizon that is behind, it is as if we had lost all connection with the earth which we inhabit, and were voyaging upon the infinite expanse of the skies, travelling to some world that lies beyond the stars of heaven. The strangeness of this sensation becomes perplexing and oppressive. It is almost as if we had quitted life itself, and the winds of eternity had taken our sails and were blowing us over the sea of death towards the throne of God and the bar of the judgment. * * The petty interests that engrossed us a while ago are shrunk to nothingness. The eagerness of anticipation, the excitement of departure are all forgotten, as the departed soul forgets the pain, the restlessness, and the fear of the dying bed, when the shores of a receding world fade out of its sight, and the strange calm of that vast new ocean of life over which it is sailing takes possession of its consciousness. We are alone with God. We are walking in His temple, and it would scarcely surprise us if we should see Him riding upon the clouds, or descending upon the deep, and moving towards us in His chariot of the waters.

In speaking thus of God's presence on the sea, I do not mean to imply that He is not also on the land, or that the earth does not contain abundant indications of His presence. I only speak of those things which mark the ocean as in some respects the place of His peculiar dwelling and the sphere of His special manifestation. We know that the earth is full of His works; that His footprints are upon every plain and mountain, the mark of His fingers on all its fields and forests and streams. Yet we cannot help saying and feeling that His dwelling-place is in the heavens, because of its vastness, its omnipresence, and its separation from man. We involuntarily look up to the sky when we refer to Him. We point thither when we would indicate His residence; as if though the earth

is His footstool and the place where His works are wrought, still the heavens were His habitation, and there He had His throne and peculiar dwelling. So, in lesser measure, is it with the sea. Its vastness, its omnipresence, and its separation from the presence and power of man, set it apart as the symbol of God, the temple of His abode, and the place of His special manifestation. It is to the land which it embosoms what the sky is to the whole globe which it encircles; it is a sky beneath the sky, touching the earth with a more solid grasp than that, and surrounding it with a more palpable firmament. And as the sky would have a vaster mystery if we could sail over it as we sail upon the sea, so the sea *has* a vaster mystery because we can sail over it and find it a more palpable sky, only with its arch inverted and its firmament under our feet. The sky is distant, but the sea is near. We can walk down to the shore and lay our hands upon its waters; and when we do so we feel as if we touched the feet of Jehovah; as if we saw the very fields of immensity and eternity, and held within our grasp the lines that bound us to another life. And it is this which gives the sea its mystery and might; that it is fraught with these divine elements; that it is charged with these spiritual suggestions; that it is the symbol of eternity and infinity, and crowds upon us, with irresistible majesty, the vision of that life unseen, and those worlds unknown, for which our souls are made, and to which the feet of every one of us are swiftly and irreversibly travelling. There is a sea within us which responds to the sea without. Deep calleth unto deep, and it is the answer and the yearning of these inward waves, in reply to that outward call, which makes our hearts to swell, our eyes to grow dim with tears, and our whole being to lift and vibrate with such strong emotion when we stand upon the shore and look out upon the deep, or sit in the stern of some noble ship and feel ourselves cradled on the pulsations of its mighty bosom. There is a life within us which calls to that sea without—a conscious destiny which only *its* magnitude and *its* motion can symbolize and utter. There is that in man which draws him to the sea by some secret spell, whose attraction he cannot resist or master. * * *

There is a deep eternal brotherhood between him and the rolling ocean. Though it scorns his power, and will not take his chain nor bear his handwriting, nor even his very presence except as a pilgrim and stranger, it still links itself to him by ties that are stronger than steel, and that draw him towards it from cities and forests, from the tops of mountains, and the depths of midland deserts. Though he have never looked upon it, and dwell thousands of miles away from it, still it is a reality, a presence and a power unto him. He thinks of it by day; he dreams of it by night. In his imagination he fashions its shores, pours its mighty tides around the land, stretches its azure expanse like the sky, pushes his back upon its waves, and sweeps out from the fading headlands, to lose himself in the dread immensity, and find himself alone with the sea and its Maker.

And so, by its material uses and its spiritual voices, does the sea ever speak to us to tell us that its builder and maker is God. He hewed its channels in the deep, and drew its barriers upon the sand, and cast its belted waters around the world. He fitted it to the earth and the sky, and poised them skilfully the one against the other when He "measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." He gave the sea its wonderful laws, and armed it with its wonderful powers, and set it upon its wonderful work.

> Oe'r all its breadth His wisdom walks,
> On all its waves His goodness shines.

Let us give thanks, therefore, for the sea. Let us remember Him that gave it such vast dominion, and made it to be not only the dwelling-place of His awful presence, but the beautiful garment of His love and the mighty instrument of His goodness. Let it speak to us of His unfathomable fullness. Let it teach us that He has made nothing in vain. Let it remind us that the powers of destruction and death are under His control, and that behind the cloud of darkness and terror that often invests them, they are working out immeasurable results of blessing and life for the future time, for distant regions and for coming generations. Let it lead us to confide in Him who "ruleth the raging of the seas, who stilleth the noise of their waves and the tumult of the people;" who has all the forces of the world at His control, and all the ages of time at His command; who knows how to build His kingdom beneath the sea of human opposition, as He built the continents beneath the ocean waters; who makes all the powers of dissolution and decay yield to that kingdom some element of strength or richness; and who, when the appointed hour shall come, will lift it irresistibly above the waves, and set its finished beauty beneath the heavens, with the spoils of all time gathered upon its walls, and the nations of the saved walking in its glory.

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Dr. Johnson used to say, "He who waits to do a great deal of good at once, will never do any."

For Friends' Intelligencer.

## RECONCILING COURTS.

The people of the Danish West Indies are not regarded so intelligent as our own, but they appear to have made an important improvement in the administration of justice, and in diminishing litigation. They have established reconciling courts, at which parties must appear and an attempt be made to reconcile their differences before permission is given to commence an action at law. It is the business of the judges of these courts to endeavor, by all the means that are in their power, to effect an amicable adjustment of all matters in dispute between parties, to explain the law, to give advice and to act as arbitrators. Failing to perfect an adjustment of difficulties at the first meeting, the parties are given time for consideration, and on a given day they are again called together, when another attempt is made for a settlement. If this fails, a certificate is given to the complainant by the judges of the reconciling court, and he is at liberty to commence an action at law. If, however, he brings a suit without having first obtained this certificate, he is immediately non-suited. The proceedings before these reconciling courts are attended with very little expense, and it is said that nine-tenths of all cases are thus settled.

The above, from a recent paper, shows how much the principles of peace and brotherhood are spreading in the world, and must be a source of encouragement to those desponding minds who, looking upon "the former days as better than these," are unable to see anything but declension before them. How remarkable that a comparatively retired people should so far have become convinced of the evil results to individuals from a too frequent use of the law as to put such wholesome curbs around the same! The mode prescribed is almost identical in spirit with our excellent discipline on this subject, and is only another evidence that the leaven of Truth is at work with individuals and Governments, gradually bringing them into accordance with itself until war and its ramified branches shall be among the things that were, or at least much shorn of their noxious influence. G. S. T.

For Friends' Intelligencer.

## WHAT THE VOICE SAID.

Pilgrims to the great unknown—
Wanderers from every zone,—
Whither does your journey tend?
The grave replies, "Behold the end!"
The toiling millions here must sleep,
While those who stay their loss may weep.
Millions now whom care oppressed
Have sought a refuge in my breast;
Millions now are following too,
As sure as day absorbs the dew.
The truth is sure: It is no lie!
Short-sighted man thou'rt doomed to die!
Then wilt thou mourn thy certain doom,
And fill thy life with deepest gloom?
Make sad all days that fill the year,
And let the grave fill thee with fear?
Oh! no. This world is full of light,
And day by day succeeds the night,
And calm soft airs do follow storms,
And newer life the crumbling forms.
Behold! The splendor of the skies,—
The evening sun—its morning rise—
The changeful moon, whose mellow light
Envelopes earth, enlivens night,—
The floating clouds through ether blue,—
The falling rain—the pearly dew,—
The rolling hills with verdure crown'd,—
The murm'ring streams that sweep them round—
The mountains grand,—the scented pines—
The opening flowers and trailing vines—
The happy birds—the busy bees
That sing and murmur in the trees,—
The broad expanse of ocean wide,
The rolling serf and ceaseless tide,—
The fish that swim beneath the wave,
And fowls that feath'ry plumage lave.
Are all the sights and sounds we hear
No comfort to the eye and ear?
Does contemplation seek in vain
For joy? Is fear of death a pain?
Go to the wild wood 'mong the trees,
The grass and flowers and gentle breeze,
And tell me what low voice is heard!
What says that voice? What speaks that word?
"Oh, mortal man why seek in vain
Through mists and clouds for what's so plain?
The wild goose hears my voice and flies
Across the plains, along the skies!
The squirrel gathers winter food,
The beast avoids the bad for good,—
The poisonous herbs he passes by,
Taught by my voice, nor asketh why!
I *move* the heart, I *touch* the mind,
I *teach* the way that thou canst find;
Give *heed*, and all along thy way
Fresh joys shall spring from day to day.
Thy *duties* here will pleasures be
When hand in hand thou walk'st with me.
Trust *all* in me,—my *guidance* own,
Nor seek to know the great Unknown."
This voice is God's directing thee
And made so plain that thou can'st see
Thy proper sphere is *now* and *here*,
What's in the future will appear.

*Baltimore, Tenth month* 16, 1872. N. H.

## NIGHT AND DAY.

The day is Thine,—
The long bright summer day,
From the first dawning light till evening closes,
And all its merry birds and blooming roses,
And its golden beauty bid us say,
The day, O Lord, is Thine.

The night is Thine,—
The long dark winter's night,
Hushing our birds to sleep, our flowers concealing;
But, by its hosts as glowing stars, revealing
Through the deep sky, Thy glory and Thy might;
The night, O Lord, is Thine.

And life's brief day
Is also Thine, when we
Must work while light doth last for our dear Master.
O, that our sluggish feet could travel faster,
And we with readier service give to Thee
Our life's fast fleeting day!

That darker night
Is also Thine, O Lord,
When Thou sweet sleep to Thy beloved givest;
For while they needs must die, Thou ever livest,
And o'er Thy dear ones keepest watch and ward,
Till darkness ends in light.

*Delaware County Republican.*

From the Independent.

## THE RELATIONS OF CRIME TO INTEMPERANCE.

BY EDWARD D. MANSFIELD, LL.D.

Dr. Lyman Beecher said, about thirty years ago, in Cincinnati, that if intemperance could not be stopped we should become a nation of drunkards. We have not become a nation of drunkards; but we have tens of thousands of drunkards in our midst, and tens of thousands becoming so as fast as temptation and habit can make them. After forty years' discussion of the temperance question, the results may be fairly summed up thus: In the higher walks of life, among people of education and character, there is less intemperance than there was half a century ago; which arises from the fact that it is no longer fashionable or customary in good society to keep or offer visitors wine and strong drinks at all hours of the day. On the other hand, the number of drinking shops of all kinds is much increased in proportion; and, as a result, the number of drinking people is very great—probably as great as ever, if not greater. To this it may be added that, as a consequence of this state of fact, the total abstinence societies and the prohibitory laws have, in regard to the aggregate of society, in a great measure failed. They have done good to many individuals; but they have made no great impression on the general tone and manners of society. Why not? And is any other result possible? This is the most important of all social questions. And for many years, and at this moment, it has more exercised the minds of religious people, and even of philosophers and statesmen, than any other moral or social question. But we are left to-day, as we were when Dr. Beecher began his temperance lectures, to inquire whether intemperance can either be suppressed or reduced. Has this problem any solution? I propose here to notice some facts which strongly bear upon it, and suggest some remedies which may, at least, moderate this great evil. * *

The relation between intemperance and crime is not only known to observers, but is fully confirmed by statistics. I have just read "Palgrave's Central Arabia," and I find no account in the book of any common love of strong liquors, or, indeed, of any liquors at all. When you enter an Arab's house you have the best of coffee and dates; but neither wines nor brandy. So, while Col. Palgrave is quite particular in his account of the manners and customs of the Arabians, there is no notice of any broils, or street-fights, or police, or jails, except the prison and guards of the king's palace. The Bedouins, or wild Arabs of the Desert, are noted for robbery and pillage; but even they are not charged with intemperance. Here is one point, at least, in which the Arab and the Mohammedan may claim to be superior to the Christian American. These facts show that it is possible to have a nation or a community without intemperance. If so, then we need not despair. We may, at least, reduce intemperance to narrower limits, and, in doing that, diminish the crime and poverty so prevalent in great cities. It may be admitted that mankind must have a stimulus. That stimulus is apt to be sensual, except in those cases (happily never very numerous) in which education and religion have furnished a moral stimulus superior to the appetites of the body. But let us look at the *facts*. Much of the drinking of *strong* liquors is, no doubt, due to climate, which modifies our whole physical being, and even political laws and institutions. The northern nations of Europe drink brandy. The middle and southern people of Europe think they are not intemperate, because they drink wines and ales; but, in fact, statistics show that all those nations are intemperate.

The lower orders of English take enormous quantities of ale and beer, and in London much gin. In this country we take whisky in immense quantities, as they do in Scotland and Ireland. Taken by this single standard, our civilization is below that of Arabia and Persia. The question with us is whether our civilization can be raised above this opprobrium; or whether, while the nation is making its grand progress in freedom and material arts, it can reform, if not all intemperance, at least, the outward manners and appearances, so that there shall be the seeming of decency and good order. * * * The whole people are put to an enormous expense; in fact, three-fourths of all the cost of preventing crime and administering justice is on account of the crimes, disorders, and losses caused by retail dram shops. All this is well known, and society voluntarily permits the *causes* of crimes, which it afterwards punishes in the comparatively innocent offender. Is that just? Which ought to be punished, the man who drugs and tempts another, or he who in half insanity was tempted to the crime? Let reasonable men answer. A great French statistician says truly that "society *prepares* the crimes which it punishes." Now, what is to be done? Ought not society to consider whether this is the best mode of getting along? We believe as much in the free agency of man as any who talk about their right to drink. And we believe as little in the power of civil law to reform mankind as any of the philosophers of the social school. But, on the other hand, we believe that, if government has no moral duties to perform, no right to preserve order and peace, to protect religion, or educate its

people, then it has no right to exist. It has no functions which are salutary to the people. But the common sense of the people rejects the idea that government has no power; and, on the contrary, actually enforces this power in many cases. * * *

The State of Ohio has taken the first and the best step to prevent this immoral manufacture; and it is likely, so far as it goes, to be very effectual. This is to make the retailer of liquors *responsible* for the evil he does. 1. A person making another person intoxicated, by selling intoxicating liquors to him, shall be held liable to whoever takes care of him, however long it may be needed. If this were enforced strictly, it would cut off the profits of grog-sellers. But the next provision is still more effectual. 2. "Every wife, child, guardian, parent, employer," or other person *injured in person or property* shall have a right of action against any person who, by selling intoxicating liquors, has caused the damage. A married woman has the same right of action as if she were single. This is the true principle, and is already working admirably. Several women have already recovered damages under that act, and other suits have been begun.

* * * * *

If the laws of Ohio are strictly enforced, nine-tenths of the liquor-sellers will have to stop. There is no need of a prohibitory law; because that cannot be enforced unless you can enforce this now in existence. The great principle—which ought to pervade all laws—is not to prevent human action, but to hold every person responsible for all the wrong he has *caused*, whether he did the acts or not. This principle, carried out, will soon prevent people from the business of making others drunk, when they have to be responsible for their crimes and their losses.

* * * * *

We have so much trust in our German-American citizens that we do not propose to make any law preventing the freedom of action; but we say that every man who sells whisky, wine, lager beer, or opium, shall be *responsible for the crimes he causes.* He will be very careful how he sells under that dispensation of justice. This is the substance of the "Adair Law," as it is called in Ohio, and which promises to be very effective. When a man frequents a grog-shop (as thousand do), becomes an habitual drunkard, to the distress or ruin of his family, there are three parties to that crime: one is the drunkard himself, another is the grog-shop keeper, and the third is the owner of the property. Society should punish each of them equally. They are all parties to a great crime against society, as well as themselves. If a man will say, I have a right to drink whisky and to dispose of my time and property, you will find it hard to answer him. Unquestionably he has these rights. But, if you say, "That is true; but you have no right to make yourself insane; you have no right to ruin your family; you have no right to cause crimes against society," then he cannot answer you. But what is true of him is true of the grog-shop keeper, who makes him drunk; and is even more true of the owner of property who rents it to the grog-shop keeper. The owner of property starts up, surprised, and says: "What! have I not a right to rent my property to whom I choose?" "No; you have no right to rent your property in such a way as to set fire to the city or cause half-a-dozen murders." Why does not society march straight up to the truth, *and make every man responsible for the consequences of his own acts?* There is no other possible way in which these great social evils can be remedied. I am well aware that there are ultraists who will not agree with me. They have an idea that law ought to prevent everything. If, therefore, law ought to prohibit everything, what if it does embody provisions to this effect? It cannot be enforced. Human law can only touch *overt acts.* What are those acts? The act of the man who knowingly rented property to a grog-shop keeper; the act of the man who put the bottle to his neighbor's lips; and, lastly, the act of the man who made himself drunk by drinking of that bottle—there is the whole of the transaction. Now make *each offender responsible for his own acts,* and society will be cleared from half, at least, of its intemperance.

### SAGACITY OF A MARE—A CASE FOR DARWIN.

A remarkable instance of the sagacity (is it not reason?) of a horse has come to our notice. John Fletcher, a Norwegian, owns an unbroken cayuse mare which runs in a pasture adjoining his house. The mare, which is very wild, has a young colt at her side. A few nights since, after J. Fletcher had retired, he was aroused by the mare coming to the window of his house, and by pawing, neighing, and in every way possible trying to get his attention. This continuing for some time, he got up and went out, and drove her away, and returned again to bed; but she immediately returned, and, if possible, increased her demonstrations; he again went out, when the mare came up to him and rubbed her nose against him, although always before she had been very shy of allowing any one to come within reach of her, then ran on a few yards before him, continuing her neighing; then, as he did not follow her, returned to him, rubbing against him in the

most demonstrative manner. He attempted to drive her off, struck her with a stick, and followed her a few yards to frighten her away. As soon, however, as he turned toward the house, she returned and tried in every way to prevent him from doing so. He then remarked that her colt was not with her, a fact he had not noticed before, as it was quite dark. It occurred to him then to follow her, which he did. So soon as she saw he was doing so she ran off before him, stopping every few yards, turning around to see that he was still following, then again running on keeping up her calling, until she reached a distant part of the field, where she stopped at an old "prospect-hole." On coming up with her she again commenced rubbing against him, and drew his attention to the hole, where he soon discovered the colt. It appears it had slipped into it and was unable to get out, and the mare had taken this method to obtain assistance. Being unable to get it out alone, J. Fletcher went for some of his neighbors, and with them returned. While they were taking the little fellow out the mare manifested the most intense delight, and seemed almost beside herself with joy; and, afterwards, when the men had got out of the hole, she came up to J. F., and placing her nose on his shoulder, gave every sign of gratitude that a human mother might under similar circumstances. Who will say the horse does not reason?

*Virginia City Montanian*, Sept. 19th, 1872.

NOTICE.

Friends who expect to attend Baltimore Yearly Meeting, and who may not have secured homes, will find comfortable accommodations at the Mans on House, Isaac Albertson, Proprietor, N. W. Corner Fayette and St. Paul Street.

Homes will be provided amongst Friends in the city as far as practicable.

## ITEMS.

The following facts and figures are given for the benefit of Bible students: The Bible contains 3,586,489 letters, 773,692 words, 31,173 verses, 1,189 chapters, and 66 books. The word "and" occurs 46,277 times; the word "Lord" occurs 1 855 times; the word "reverend" but once, which is in the 9th verse of the 111th Psalm. The 21st verse of the 7th chapter of Ezra contains all the alphabet except the letter "j." The finest chapter to read is the 26th chapter of the Acts of the Apostles. The 19th chapter of the 2d Kings and the 37th chapter of Isaiah are alike. The longest verse is the 9th verse of the 8th chapter of Esther; the shortest verse is the 35th verse of the 11th chapter of St. John. The 8 h, 15th, 21st and 31st verses of the 1 7th Psalm are alike. Each verse of the 136th Psalm ends alike. There are no words or names of more than six syllables.

Reported Discovery of Indian Relics in Illinois.—Two additional Indian graves were discovered yesterday at the excavation making by Kinsey & Mahler, for their new foundry, on Adams street. The graves were about twenty feet apart, one of them containing many valuable relics. It is believed that they belonged to the famous Indian warrior, Little Turtle. The more important relics discovered are as follows: A large copper kettle, a metal dish, several belts of wampum, an iron tomahawk six or eight inches long, one large silver brooch and four small brooches, about twenty-five silver buckles, a pair of silver ear-rings, and a portion of a moccosin. Also two silver breast plates, which have incribed on them the figure of a turtle. A large double silver cross was found with the breast plates. There were also silver armlets. A large silver ring enclosed a star with seven points. The pipe of peace was even there. It was of a whitish cast—the red pipe denoting war. Little Turtle was a celebrated chief of the Miama. In 1794 he made an attack on Fort Recovery at the head of 1,000 braves. He fought hard against "Mad Anthony," as General Wayne was designated by the whites, and as the "Black Snake" by the Indians. Little Turtle had counselled peace, but he was overruled by his brother chiefs, and the battle went against the red man.—*Peoria (Illinois) Democrat.*

Copenhagen has had the custom these fifteen years of giving its poor school children a three weeks' vacation in the country. Jacobi wrote to farmers, parsons, proprietors, and teachers in the country, begging them to receive his poor pupils, and then collected funds for their journey. In the second week of July over 3,000 children are spread all over the surrounding country in rectories, in farm-houses, in shady cottages. They go out meagre, pale, tired, feverish; they come home healthy, hopeful, sunburnt, renewed in body and soul.

An interesting educational experiment which has been put into operation at Providence, R. I., in the "vacation schools" intended for children who are obliged to remain in the city during the entire year, and who would otherwise be thrown upon the streets during the summer season, has thus far proved every way successful, the instruction being oral and the aim not severe study but a combination of improvements and recreation. During the past season six schools have thus been in operation with twelve teachers and a roll of about 1,000 scholars, although the daily attendance has of course been variable. Sewing, drawing, and object teaching occupy a prominent place, while special attention is given to the improvement of the manner and habits of the pupils, and to the cultivation of the proprieties and courtesies of life.

A course of free lectures has been commenced in Boston, the first of which was delivered on the 5th ultimo, and one will be delivered every Saturday thereafter through the rest of the year. There will be no tickets, no admission fee, and no gentlemen. The object of the course is to help women in the cultivation of their literary tastes, and as the hall to be used can seat only nine hundred persons, ladies only are admitted.

A letter from Japan states that the Government has just published three decrees, which are understood to be the precursors of other innovations so impatiently awaited by foreigners. The first is that the library of the ex-Tycoon, composed of 100,000 volumes, is open to the public without distinction of race or nationality. The second requires the natives who have foreigners in service to pay the wages in Japanese money and not in Mexican dollers, which would be a loss to the employed. The third authorizes the priests—1, to select what food they pleased for their nourishment; 2, to marry; and 3, to dress themselves as they like.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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CONTENTS.

Matinecock Meeting-House ..... 561
Some thoughts Connected with the Fundamental Principles of Friends ..... 564
First Monthly Meeting at New Salem ..... 566
Santee Agency ..... 567
Scraps from Unpublished Letters ..... 567
EDITORIAL ..... 568
MARRIAGES ..... 569
OBITUARIES ..... 569
First-day School Association ..... 570
Progress of the Educational Cause in Philadelphia Monthly Meeting ..... 570
The Society of Friends, No. 2 ..... 572
POETRY—The Old Man's Greeting, &c. ..... 574
Indian Customs ..... 575
Notices ..... 576
ITEMS ..... 576

From The American Historical Record.

## MATINECOCK MEETING-HOUSE.

It is probable that some persons at Matinecock or Killingworth became Friends by concincement as early as about 1659, and either esorted to Oyster Bay or else kept meetings mongst themselves at private houses.

The popular voice was then strong against riends, for we find that Hempstead voted, uly 4th, 1661, to "allow Thos. Terry, a anter, to settle 7 families at Matinecock, t he is to bring in no Quakers or such like inionists."

The manner of solemnizing marriage among riends was discountenanced by the courts. e give one instance only: "1668, 2d First-y of 8th month, at the usual meeting-house the people of God in Oyster Bay and in e presence of the public assembly then thered, John Underhill and Mary Prier, tending marriage and having given notice ereof before, according to order, did then d there according to the practice of the ly men of God in the Scriptures of Truth, d after the law of God, take each other husband and wife, and to live together in e fear of God faithfully so long as they all live.

JOHN UNDERHILL,
MARY UNDERHILL.

*tnesses:*
Samuel and Mary Andrews,
John Feake,
Mat. Prier,
Henry Townsend.

The Court of Sessions in June, 1669, pronounced the above marriage void, and fined the parties £5 apiece for a breach and contempt of law, and to pay £10 more if they shall not be legally married before the next Court of Assizes. Having neglected this order, they are fined £10 each; and the judgment of the Court below affirmed.

1671, 23d of 3d mo., is the date of the first mention of Friends in the extant minutes, when the Monthly Meeting agreed that "the First-day meetings should be one day at Oyster Bay and another at Matinecock; and to begin about the 11th hour, and the weekday meeting to begin about the 1st hour in the afternoon."

Friends soon felt the strong arm of the law in various ways: thus in 1675, Thos. Case [a Ranter] while preaching is arrested by the constable. In the 9th mo. 1677, Isaac Horner says: "Being warned to train three times, but refusing, Mat. Harvey, constable, and John Wilkes, Sergeant, with seven men more, did violently arrest a horse and take him away from me, their demand being but 15s. They kept him the first night in another man's pasture. Next day they led him to Oyster Bay to sell. Then they setting up an inch of candle that he that bid the most for the horse, before it burned out, should have him. When they were at this,

two men went into them unknown to me, and demanded of them what they required of me, that they should take away so good-like a horse. They said: 'Yesterday but 15s., but to-day 20s.' These two paid 20s., and sent me my horse again."

Distraints for not performing military service were frequent. Thus, "in 9th mo. 1677, Mat. Prier* and his son John refusing to work at their Fort at Oyster Bay, and John not training, Robt. Cole took away by violence a cow, and prised her at £4 2s. 6d. In 10th mo., 1676, John Underhill refusing to train or to work at their fort, Edward French, Sergeant, took by violence from him a heifer, and got two men to prise it, and they prised it to £2. In 1678, was taken from John Feake, for not training, a steer come four year old, to the value of £3; from John Underhill, a saddle, prised at £1 7s.; from Isaac Horner, a saddle, prised at £1 9s.; from Samuel Andrews, a gun, prised at £1 10s."

Friends' opposition to slavery was not yet developed, as we see by the following extract from the minutes:

"1684, 14th of 8th mo. At our Half Year's meeting at Matinecock, the necessity of John Adam's [of Flushing,] being laid before this meeting for their consideration, and assistance for some speedy supply for part of the payment for a negro man that he hath lately bought, the meeting appoints and desires John Bowne to take care in behalf of the meeting to procure a sum of money on as cheap terms as he can for the supply aforesaid, and the meeting engage to reimburse him."

Friends sometimes left legacies for the support of the poor of the meeting. Thus in 1695, Wm. Fowler paid £4 4s. 4d. in part of a legacy left by Mary Feake. In 1748, John Prior left the Society £100. In 1779, Joshua Cock left £50, and Mary Mott, £5.

The Ranters, disciples of one John Perrot, were disowned by Friends for their fanaticism, yet Friends had to bear the reproach of their lawlessness. Thos. Chalkley says: "We had a meeting at Matinecock 1698, where I met with the Ranters, who disturbed our meeting. Like Paul, I fought with beasts there."

We give another instance of the disturbances of Friends' meetings by these Ranters.

1699, 28th of 6th mo. Thos. Story says: "We had a meeting at John Feak's on occasion of the marriage of his daughter Ma to Henry Cock. To it came some of t Ranters of Oyster Bay, and during the great part of the time were prety still, save on an old man who sometimes hooted like owl and made a ridiculous noise (as th manner is) and the marriage being solem ized, he stood up and bore his testimony ( he called it) against our set forms, and cri for liberty to the oppressed seed which, s he, is oppressed with your forms, meani the manner of the celebration of our m riages, generally approved by mankind the most decent of all. We said not mu to them, Truth being over them and t meeting ended well."

Roger Gill thus speaks of the same occ rence: "A large meeting it was, and also it came several of the Ranters, but in t meeting-time were all pretty civil except o that stood without and gave a great holl being possessed with an evil spirit, roari like a bear, which caused some lightness the meeting. I being standing up a spe ing, the zeal of the Lord sprang in me a the power of the Lord fell upon me a judgment from the spirit of God went against them. It was with me to comp them to the mad folks of Bedlam.

I also showed the people what Bedlam w and what frenzies the mad folks raised the As to these people's practices, they are le and lascivious, who would fain be called the name of "New Quakers," and in th pretences cry out, "Liberty to the seed God as in the beginning," whilst in rea their desires are neither to come under censure of the Spirit of Truth that wo reprove them for their frenzies, nor under punishment of any just laws that would hold on them for their offenses: but libe to commit sin without control is what t only want. So too, their manner of wors is this: when they meet, some fall a-singi some a-dancing, some shouting and howli some jumping straight upwards, some sm ing tobacco,* others talking, some preach others praying; and all this is perfor together, by which it doth plainly ap that the seed of the Devil hath as much erty in them as in the beginning, and n than it ought to have. However, the L power that day kept them under in the m ing, and it ended in a divine sense of Lord's presence. But after the mee was ended, some Friends spoke a few w to them that set them a madding, for wh I was grieved and said to the Friends: 'W do but provoke them, because their li in them; nothing but God's blessed p

* Mat. Prier is mentioned by Besse as a sufferer for his principles in Old England. In 1674, he was travelling companion with Hannah Wright in Maryland. When crossing to the western shore, the boat with seven on board overset in the night, and Hannah, with two others, drowned.

* Friends on Long Island had drawn up a against smoking tobacco as early as 1685.

can put them to silence.' So then we withdrew into a little room; and when these Ranters had sung, danced and holloed a little, away they departed."

As we are not able to give a connected narrative, the reader must take up with such detached passages as have come in our way.

1702, 27th of 12th mo. "The Quarterly Meeting agree that there shall be a meeting kept at the house of John Feakes once every year upon the last First-day in the Eighth month."

1707, 31st of 10th mo. "Friends make choice of Henry Cock and John Prier, to visit Friends in their families, to see that things are kept in order."

1711, 31st of 8th mo. "James Cock and John Prier are appointed to give an account to the Quarterly Meeting how our meeting is kept. 1714, 26th of 3d mo. The meetings about and belonging to Matinecock are duly kept."

1715, 30th of 10th mo." Died, Mary, wife of Henry Cock. She sometimes had a few words in testimony* and prayer in meeting."

1722, 29th of 1st mo. John Fothergill says: "We had a meeting where many people not of our profession came in, and a blessed opportunity it was made to us; many hearts were reached with the life of Truth."

1724, 30th of 10th mo. "Henry Cock is appointed visitor in room of James Cock, who, being ill and weak of body, cannot perform the service thereof."

Up to this time Friends had met at private houses such as Mat. Prier's, John Feake's, John Underhill's, and his widow, Mary's; but now a public meeting-house was talked of; and on the 31st of 1st mo., 1725, "Thos. Pearsall and Samuel Underhill were appointed to receive the money subscribed for the building the meeting-house near Matinecock."

1725, 10th mo. Thos. Chalkley says: "We went to Samuel Underhill's and visited his weak brother, and the Lord mightily refreshed us together. Next day we had a large meeting. Thence to Thos. Pearsall's and had an evening meeting." * * * "We again had a very large meeting at Thos. Pearsall's, and likewise a good large meeting the day after, being First day, at Matinecock, wherein the Kingdom of Christ was exalted, and his example and doctrine closely recommended, &c. I was fainty after meeting, but resting a little, soon grew better, so that we had an evening meeting at James Cock's, where one came and told us we must not eat any flesh, but I took the Bible and showed him proof to the contrary."

*That is in public speaking.

1743. John Griffith accompanied by John Sykes, attended the Yearly Meeting held on First-day. He says: "It was a large and precious meeting, many not of our Society being there. The Lord was pleased to open the doctrine of His Kingdom largely, and His glorious Truth was over all."

The feelings of Friends at that day in regard to monuments for the dead may be gathered from a minute of 27th of 9th mo., 1751: "Some gravestones are set up in Friends' burying ground at Matinecock, with some superfluous inscriptions ingraved therein, contrary to the use and practice of Friends. Therefore this Monthly Meeting appoints a committee to treat with the relations of the deceased, in order to remove the said stones from the grave yard, and to inform them that Friends cannot be satisfied with such superfluous inscriptions on their graves, and in case the relations do not comply with the necessary orders, then Jacob Seaman, Richard Valentine, Thos. Rushmore, Joseph Wood, John and Joshua Cock are directed to remove them themselves." 1762, 27th of 10th mo. "John and Joshua Cock, Amos Underhill, and Thos. Pearsall are directed to remove the grave-stones and do up the graves of those who have no near relations."

It was customary to appoint two persons of worth and dignity to be present at Friends' weddings in order to restrain rude hilarity. Such a committee report to the meeting, 31st of 7th mo. 1765, that at the marriage of Jacob Coles and Sarah Cock, "things were soberly carried on at both the young people's parents' houses; but missing some of the company, they walked out somewhere from the house and found the young men (mostly not belonging to Friends except two,) had been playing ball, and they were spoken to for it and desisted. The committee are directed to treat with the two on that account and report to the meeting."

1768, 27th of 4th mo. "The south side of the meeting house is to be shingled and some other things belonging to it repaired."

1776, 26th of 6th mo. "The cost of repairing the meeting-house and stable was £22 9s. 4d. The Friends were desired to subscribe what they were free to do, and then bring to the Monthly Meeting an account of what was behind." The deficiency, £11 7s. 2d., was made up by Westbury, Cow Neck and Bethpage meetings."

1779, 8th mo. "Isaac Rushmore, an elder, departed this life, who appeared to be an honest, serviceable Friend, concerned for the prosperity of Truth and our Society."

1781, 26th of 12th mo. While the Revolutionary war was in full blast, the peaceable principles of Friends were turned to the right

education of youth in such learning as would fit them for the business of life; and school houses for Friends' children were to be built in the several meetings. Matinecock subscribed £142 6s. as its quota toward the school stock. The plan did not, however, work satisfactorily, and on the 24th of 9th mo., 1787, Matinecock received back as its share of the common fund, £76 17s.

1782, 28th of 7th mo. "Mary Post has some draft in her mind to visit Friends' families within Matinecock Meeting. Wm. Valentine also expressed a draft."

1784, 26th of 5th mo. "The meeting house needs some small repairs: cost £4 2s. 8d."

1785, 30th of 11th mo. "A committee is to get a new stove and lead for the meeting-house."

1786, 6th of 9th mo. "The General Meeting is discontinued."

1797, 3d of 9th mo. Richard Jordan says: "On First-day we went to meeting, which was large, there being a considerable number present who were not of our Society. Here my spirit was uncommonly baptized into feeling on account of a state of infidelity and disbelief in Christ Jesus the Saviour of the world, and my mouth was opened largely on the subject in a manner I thought strange of, amongst so many Friends; but I was afterwards informed that these principles much prevailed in that neighborhood, and that there was a number present who were supposed to have imbibed those dark principles of deism. The meeting ended in solemn prayer, and the Lord's Truth was this day exalted over all to the humbling and confounding of the gainsayers. We went after meeting to Silas Downing's, and several Friends coming in after dinner, we had a heart-tendering opportunity together."

For Friends' Intelligencer.

## SOME THOUGHTS CONNECTED WITH THE FUNDAMENTAL PRINCIPLES OF FRIENDS.

BY BENJAMIN HALLOWELL.

Practical Quakerism consists in faithful obedience to the "still, small voice," which is the voice of God, speaking to the soul.

Not that Friends believe that they, as a Society, possess any privileges from the good Father that are not equally tendered to all the rest of mankind on the same conditions. The Friends bear emphatic testimony to the beauty of holiness, the riches of Divine love, and the universality of the Grace of God—this Grace being a knowledge of His will, with a power to obey it. The Society of Friends has no creed. A creed is necessarily fixed, and does not admit of growth, expansion and progress, which they regard as inherent characteristics of humanity, by whic man is distinguished from all other animal They regard as of binding, daily obligatio the fundamental injunction of George Fox "Mind the Light," "Hear and Obey," "L obedience keep pace with knowledge," a meaning the same thing, which is, to live, da by day, up to the highest convictions of rig and duty, that are revealed to our watchfu consciousness; recognizing the Fatherhood God and the brotherhood of all men, wit the filial and fraternal obligations which th recognition imposes.

This is the simple doctrine of Friends, which they invite *all people*. This, the "platform," is broad enough, and stron enough, they believe, to hold and sustain th whole race. Friends do not ask nor desi other people to join their *outward religio Organization*. This, of itself, will do no goo But their earnest desire is, that every ind vidual shall become practically obedient the every-day teaching of the Spirit of G in their own hearts, and thus become me bers of the Church triumphant, experienci a foretaste of Heaven. For a heart that obedient to the Spirit of God, is under t government of God; God reigns in th heart; and where God reigns, there is H kingdom—there is Heaven, and there is jo now and forever. "Behold, the kingdom God is within you."

That all mankind may enjoy this gre privilege of being led and guided by t Spirit of God, there is abundant Scriptu testimony to prove. And here, I would ha it understood, that Friends do not regard t Truths of Scripture as being true merely b cause they are there recorded, but they we written because they were true, and all Tru being eternal, they being true *then*, are tr *now* and *for all time*.

In support of this testimony, we read as t language of the Most High: "When Isr was a child, I loved him, and I called m son out of Egypt." "I took him by t hand, and led him in the way in which should go; and I was to him a God, and was to me a son." This encouraging l guage applies to every soul that wrestles the blessing. God is no respecter of p sons. He is the same yesterday, to-day, a forever. He leads every one by impressi upon his heart, if only he is faithfully obe ent thereunto, in the way of truth, justi love, patience, purity and holiness, and th they do the work of righteousness, and perience that "the work of righteousnes peace, and the effect of it quietness and surance forever."

To the same point we read: "Thus sa the Lord, thy Redeemer, the Holy One

rael, I am the Lord thy God, that teacheth
ee to profit; that leadeth thee in the way
which thou shouldst go." This language
pplies to every member of the human fami-
, who is willing to avail himself of the privi-
ge. All can be taught "to profit." Not as
an teaches, with a voice of words, and im-
rting no ability *to do* what is taught,
ere words cannot reach the soul; and noth-
g but what does reach the soul, can profit
purify it, strengthen it, and bring it into
e Divine nature.

To like effect it is recorded: "It is shown
to thee, oh man, what is good; and what
th the Lord thy God require of thee but
do justly, to love mercy, and to walk
mbly with thy God." Since God is un-
niably just, and He requires man to do
tly, love mercy, and walk humbly with
im, He must graciously *impart power* to
mply with all these requisitions. In order
o walk with Him," we must walk in Truth,
justice, in love, in mercy, in purity, in
liness, and in obedience to the require-
nts of all His attributes, and then are we
ed from all sin.

And, also, to the same effect: "The Grace
God, which bringeth salvation, hath *ap-
red unto all men*, teaching them that deny-
ungodliness and the world's lusts, they
uld live soberly, righteously, and godly,
his present world."

Oh! how happy would it be for all, if only
would avail ourselves of our great privi-
es, and "let obedience keep pace with
owledge," by "minding the Light."

And again: "They shall not teach every
his neighbor, and every man his brother,
ing, Know the Lord; for they shall all
w me, from the least of them to the great-
of them, saith the Lord: I will put my
s into their hearts, and I will be to them
od, and they shall be to me a people. For
ill be merciful to their unrighteousness,
their sins and their iniquities will I re-
ber no more."

Wonderful privileges! glorious promises!
they are *all* "Yea and Amen forever!"
hese encouraging truths of Scripture har-
ize beautifully with the highest concep-
s we are capable of forming of the good-
, justice, love, and mercy of God, and His
nerly care of His rational children.

ut we have other confirmation of the im-
ant fact, that God guides, instructs, and
*His children*—all who are willing to be
ed and instructed by Him.

ccording to right reason, the infinitely
good, just and omnipresent Father,
d not bring his helpless child into ex-
ce, and then, notwithstanding the great
important responsibilities resting upon
it, leave it without access to a reliable Guide and Helper in every case of necessity and emergency. When Queen Victoria, the present good sovereign of England, permitted her oldest son, heir to the throne, to visit this country some years ago, she selected the wisest statesmen and the best physician of her kingdom to accompany him, with earnest commands and instructions to take the best possible care, in every respect, of her beloved child.

Could the Sovereign of the whole world, the Eternal and Universal Father, the loving and tender Parent, do less for every child He sends forth on the journey of life, through its varied perplexities and dangers, than this mother did for her son?

Now, a perfect guide, such as is needed in life, must be able to take in a view of the whole journey, not only the *past* and *present*, but the *future* also. This cannot be man. It cannot be a book or books. Such Guide can only be the Omniscient God.

That man is favored with the privilege of having such a Guide, "the Light within," accords with the experience of the wise and good of all ages, as well as with the Scriptures, as already shown.

The same important fact finds further confirmation in the phenomena of animal instinct. Instinct in animals is, unquestionably, Deity acting through sentient matter. No other adequate cause can be assigned for it. It is not education, it is not tradition. It is perfect in its office. It never changes. When uninfluenced by human disturbances, it never runs into excess. It never falls short of its requirements and necessities;

"Reasoning at every step he treads,
Man yet mistakes his way;
While meaner things which instinct leads,
Are rarely known to stray." —*Cowper.*

Each kind of insect deposits its eggs on such plants or substances as will nourish its young. The young turkies, almost as soon as hatched, will, at a certain sound of their mother denoting danger, all immediately try to conceal themselves. The water-fowls, and many kinds of birds, migrate southward in the cold season, and return again in the spring to lay their eggs and hatch their young, all with unerring certainty. And well and truly has it been said, that

"He who from zone to zone,
Guides through the trackless air their certain flight,
In the long journey we must tread alone,
Will lead our steps aright." —*Bryant.*

Therefore, we cannot doubt that if man was as attentive and obedient to his Instinct—this same Guide differently manifested—as insects, birds, and other existences are to theirs, he would be as unerringly directed as

they are, in everything that concerns his eternal interests and welfare.

How great are man's privileges! How dignified and noble the position he occupies! He is the active recipient of the attributes of Deity, and invited and empowered to co-operate with the Eternal Father in diffusing blessings and dispensing good to His creatures; "made a little lower than the angels," "crowned with glory and honor," and "having dominion over the works of the Divine hand." These are man's privileges and capabilities, to be attained by watchfulness and faithful obedience. He then becomes a "ministering spirit," under the guidance of the Father, and with the power from the Father, doing the Father's work. The Father works in these obedient ones, both to will and to do of His good pleasure; and what they thus do, He does. The work is His and the power His, and to Him be all the glory ascribed. The instrument He will fully reward.

A person in a stream of deep water and unable to swim, or in any outward difficulty or danger, cannot be extricated without the practical human aid of himself or others. His own prayer, (I speak it reverently) or the united prayers of all mankind, cannot save him without human aid. Let us keep this in mind, and with it our responsibility consequent thereon, and maintain a state of due watchfulness. God works by instruments in the outward affairs of men. He has created us social beings, and placed in our hearts a feeling of kindness and sympathy that prompts to immediate action whenever occasion may require. He puts it into the hearts of His watchful, obedient children, to be hands and feet for Him, and minister to the relief, assistance, or necessities of those who need aid. Thus such obedient ones become agents or ministering angels of the Most High. What a dignified position!

This is the means appointed by Deity for conveying special blessings and favors to mankind, working through human instruments, thus binding them more closely in a common brotherhood, cemented by love and practical good-will. The instrument, whether ministering in word or deed, will frequently be wholly ignorant of the favors and blessings transmitted through His instrumentality, they being known only by the heart of the recipient, and the good Being who confers them.

All the *special* blessings and comforts extended to the different members of the human family—assistance to the poor and suffering; help to the widow and the orphan; care and instruction to the young; kindness and counsel to those setting out in the business of life; —proceed from man acting under Divine illumination and government, and comforted am I in the belief that the number of these willing instruments, these ministering angels of the Most High, is increasing, although, probably, giving little external sign in any other way. And, if we can only be brought fully to recognize this important fact, the increase will become more rapid. In order to become His true and efficient instruments we must first labor to be brought into entire harmony with the good Being, in all respects, clothed with the Spirit, and then abiding in a state of sensitive watchfulness, act promptly in conformity to every impress or manifestation of duty.

On the other hand, all the special suffering, cruelty, injustice, misery of all kinds, endured by the different members of the human family, proceed from man—one's self or others—when in a state of disobedience or rebellion against the Most High. For the good Being, in his marvellous condescension in the freedom which He has bestowed upon man, has imparted to him the power even to *rebel against his Maker*, and *disobey His known commands*. Hence proceed all the special evil, misery and suffering in the world. May these thoughts claim our deepest reflection, and may this reflection tend to individual profit!

Every desire and effort to act right and do good is practical prayer; and every feeling of happiness and enjoyment from the blessings of which we are partakers, is practical and acceptable thanksgiving and praise; but these active and healthy engagements of the soul are greatly intensified when they are designed for an intelligent Being, who, we are strengthened to believe, smiles upon and blesses the effort, and accepts with approbation the grateful emotions of the heart.

When the Apostle John was "in the Spirit on the Lord's day," which is the time when ever *we are willing* the Lord shall reign in our hearts, he wrote: "He that hath an ear let him hear what the Spirit saith unto the Churches: To *him that overcometh* will I give to eat of the Tree of Life that is in the midst of the Paradise of God;" and this is the high privilege of every one to enjoy.

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For Friends Intelligencer.

FIRST MONTHLY MEETING AT NEW SALE

The accompanying Minute may be of interest, as it is a copy of the original, *unanimously* adopted by the Friends of Salem, New Jersey, on their feeling the need of organization, for the promotion of Truth, and the maintenance of good order amongst themselves, in their then infant colony, and "*consider of outward circumstances*," (meeting

r worship having been previously held) and that those of them who walked disorderly should be properly treated with, and their *evil deeds and practices testified against*, in a way that might answer to the *witness of God within them.* If they could not be restored, a testimony was given that they were no longer of them, they were no longer responsible for their conduct.* This settlement of friends was at that time, perhaps, the largest and most influential in this country, having thus early established a Monthly Meeting, and this Minute appears to be their first rule of discipline. As occasion required, they no doubt made additional rules, until the *Yearly Meeting* was held, which from time to time, with the experience of the different Quarterly and Monthly Meetings making known their wants, agreed upon rules for the government of the whole, in order that there might be uniformity of action, and a harmonious labor preserved throughout its borders. W. G.

NOTE.—It appears that by recommendation of George Fox, a Monthly Meeting was established in Maryland on the river Wye, 4th month, 1676, and one established at Burlington, New Jersey, in 1678. Some of our antiquarians think the one in Maryland the first Monthly Meeting of Friends held in America, and Salem the second; perhaps others may have an earlier record.

"At a Meeting held last day of the 5th month, 1676, it was unanimously considered that the first-second day of the week in the 8th month, that Friends do meet in the town of New Salem, in Fenwick's Colony, and all Friends thereunto do monthly meet together to consider of outward circumstances and business; and if such that have been convinced, and walked disorderly, that they may call all gravity and uprightness to God, and in tenderness of spirit, and love to their souls, admonished, exhorted, and also reproved, and their evil deeds and practices testified against in the wisdom of God, and in the authority of Truth, that may answer the witness of God within them."

"Signed by Samuel Nicholson, John Fenwick, Edward Champney, Robert Wade, Edward Wade, Richard Guy, Isaac Smart, Samuel Hedge and James Nevil."

GREAT sorrows nobly borne are great digni-ties; they draw us near to heaven, and give us ecstatic moments when we cease to feel our own weakness, save only as the greater capacity for the fullness of God. Those who eat this have never eaten in tears their daily bread, nor watched out weeping the mournful midnight hours.

*See introduction to our discipline, particularly the third paragraph. W. G.

SANTEE AGENCY.

*Benj. Chase—Esteemed Friend:*—Agreeably to thy request, I am writing thee in regard to my view of affairs at this place.

I find the Indians much farther advanced in civilization than I expected. They are a dusky-hued people, as tradition paints them, but mostly dressed in citizen's clothes, and many of them are living, or trying to live, as we do. I believe many of them really desire to learn, and some of the women I have become interested in, as they seem willing to be taught.

There is much need among them for bedding, and the Agent and myself have concluded that if Friends of Ohio and Genesee Yearly Meetings will furnish us with cotton and some muslin for lining, I will assist them in quilting, thus not only furnishing them with bedding, but showing them how to prepare it.

We are in need of dried apples, and if Friends in our Quarterly Meeting could send us a box of them it would be very acceptable. Anything forwarded should be addressed to Joseph Webster, U. S. I. A., Santee Agency, Nebraska, care of John H. Charles, Sioux City, Iowa. The Agent is very genial and kind, doing all in his power for the good of his people.

We are intending, as soon as a new office building can be erected, to fit up the old office and start a Manual Labor School on a small scale, to teach the young girls the rudiments of cooking, and giving them some insight in cutting and fitting dresses, etc. In the meantime I am visiting them in their houses, trying to acquaint myself with their needs and capacities for business.

Thy Friend,

MARY V. FREEMAN.

GOOD, kind, true, holy words dropped in conversation may be little thought of, but they are like seeds of flower or fruitful tree falling by the wayside, borne by some birds afar, haply thereafter to fringe with beauty some barren mountain side, or to make glad some lonely wilderness.

## Scraps

FROM UNPUBLISHED LETTERS.

Under our varied allotments, some of which are hard to bear, we may derive, my dear friend, comfort from the assurance that if in all our ways we acknowledge the great Ruler of the universe, we will be blessed with His guidance. This conditional assurance

places within our reach the blessing of heavenly direction. Let us not slight it nor fail to do our part in order to secure it.

There is much involved in the language, "In all thy ways acknowledge Him." We must so walk as remembering that we hold communion with one whose ways are perfect. An habitual recognition of the great fact that we are even always in the presence of Infinite Purity, is in itself a preservative, for surely if we abide under this secret acknowledgment, it will not be easy to do an unholy thing.

Ah yes, if we acknowledge the Lord in all our ways, the light of His countenance will enlighten our darkness and make our otherwise crooked paths straight. I sometimes think that parents would be greatly helped in their responsible charge did they endeavor to cultivate in their children, even when very young, an habitual sense of the Divine presence. It would do much toward keeping them pure and lovely, and, as they grew older, under this influence they would avoid the paths that lead to a separation from infinite purity and love.

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How much encouragement there is in the language, "Draw nigh unto God and He will draw nigh unto you," and how full it is --confined to no one state, but applying alike to all. The high and the low, the rich and the poor, even the erring, if willing to turn from the wrong, to cease to do evil, are included in the invitation and promise. It is well, my dear friend, for us to feel that we have a personal interest in these blessed words, for they invite us to an intimate communion with the High and Holy One, who, while He inhabiteth eternity, condescends in the plentitude of His love to visit the heart of man. The *indwelling* of the Divine Spirit is often brought into view in the public services of our ministers, but it is a subject that cannot be exhausted, for it is based upon the universality and impartiality of the love of Him whose free grace is dispensed alike to all everywhere. The grace of God that bringeth salvation, hath appeared unto all men. And yet I sometimes fear with some, it has become as a "tale twice told." If so with any, it must be because it has not become a matter of personal experience, but has only been known through the hearing of the ear. To the language formerly uttered, "Come see a man that has told me all things whatsoever I did; is not this the Christ?" the response was, "Now we believe, not because of thy saying, but we have heard for ourselves." This experimental knowledge is far more valuable than all the outward testimony that can be gathered. We know the worth of that which our own hands have handled, and this knowledge so far as it is ours should stimulate us to press after an increase.

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# FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 2, 1872.

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THE ORIGIN OF THE PLAIN LANGUAGE.—That which gave to the "thee" and "thou" of our early Friends their value and significance was the sincerity that lay behind them. They desired that the words should represent the thought. When they addressed one person they used the singular pronoun. It was not the knowledge that they had the grammars of that day on their side, that gave them courage to brave imprisonment and obloquy, but they believed themselves required even in so small a matter to conform their language to truth and sincerity. There are periods in the progress of society when some one evil seems to attain to such gigantic size, as to force itself upon attention. Happily for the welfare of mankind the law of reaction comes in at this point, and through the faithfulness of those who see and deplore the evil, and who are willing to suffer, if need be, for its removal, the attention of all is finally called to it, and a better state of things is brought about. It was in one of such periods, as history tells us, that the Society of Friends arose. Language and manners, especially among what were regarded as the higher and cultivated classes, had become inflated, extravagant, and therefore untruthful. The "bowings and scrapings" used with mock humility by the "great" to each other and required by them from inferiors, would now be considered ridiculous. And so of language. Fulsome flattery of the so-called great and fawning adulation were common and infected all ranks except the thoughtful retired few, who in secret deplored this state of things and wondered whether it would continue until truth and sincerity were swept from the land. We have inherited the "thee" and "thou" from these truthful, honest forefathers. Have we also inherited the truthfulness and the honesty? Do we who use the "plain" language do so from habit or from principle? If the latter, the truth

fulness upon which it rests, and without which it is of little value, (since modern grammar can change its significance,) will be carried out in all our words and actions. Are we falling in with no customs that foster insincerity? Do we never allow custom—fashion to regulate our household economy, our dress, our social intercourse in opposition to what we ourselves know to be right, fitting and becoming? Do we speak the truth to each other in love? Do we never express what we do not feel, even from kind motives? Are we careful that our words shall truly express our thoughts, or do we frame our speech to please those we address? It was for refusing to do this at the expense of truth that our early Friends suffered.

Let us not conclude that having inherited certain modes of speech which in the days of our forefathers were outward signs of inward truth and sincerity, that all we have now to do is to be faithful in the observance of these forms. It is comparatively easy now to comply with these, but not so easy to watch over ourselves, lest we fall into modes of speech and custom as inconsistent with truthfulness, as the "you" to a single person. It is probable that much of the deception and even falsehood that mingle in the popular code of politeness may have had their origin in kind feelings. To be able to conceal our dislikes, to appear pleased when we are not, to keep all our emotions within the bounds of propriety; all this, whatever be the motive, tends, no doubt, to smoothe away asperities from social intercourse. But it can only regulate the outward conduct. It cannot remove vanity and selfishness, and it often tends to foster insincerity. It is not necessary to be abrupt and rude in order to be sincere and truthful. Christian love, the fruit of which is gentleness, is a better lubricator of social intercourse than any code of mere politeness.

Would not the subject we have here but hinted at, form an interesting and instructive topic for conversation at some of our social gatherings? Not only the forms of speech we daily use, but some of our social customs might be brought under review, for approval or condemnation. Such a discussion would tend to clearness of view, induce an accurate habit of mind and give a wider outlook on the domain of truth.

Do we suppose that our "early Friends" came simultaneously to the conclusion that the forms of speech and manners prevalent in that day were corrupt and untruthful, and that they resolved with one accord they would no longer practice them? This is not likely. Long before persecution made them conspicuous, these thoughtful, earnest, truthful men and women must have pondered these things in their hearts, and talked of them as they sat by their firesides. Many of them no doubt had been trained by concerned parents from earliest childhood to speak the truth and brave the consequences. George Fox tells us that his father went by the appellation of "righteous Christer," and that his mother was of the "stock of the martyrs."

The thoughtful mind in proportion as it is itself emancipated from the thraldom of fashion and corrupt custom, cannot but look with sorrow and alarm at the increasing extent to which they are moulding our speech, our manners, our dress and our household arrangements, so that even the simplicity of childhood is not spared. Can we not by individual faithfulness, by acting out our own convictions, do something toward a return to true simplicity? Or shall we continue to slide along, taking things as they are, falling in with customs which our best judgment disapproves, until some great commercial crisis or some social revolution sweeps like a tornado over us, and we learn through suffering and privation how to estimate and use our manifold blessings.

## MARRIED.

THOMPSON—BARNARD.—On 5th day the 24th of 10th month, 1872, under the care of the Monthly Meeting of Friends, held at Green Street, Philadelphia, George Thompson, of New Garden, to Sarah M. Barnard of Philadelphia.

HAWXHURST—THOMAS.—On Third-day the 15th of 10th mo., 1872, at the residence of the bride's parents, Norristown, Pa., under the care of Gwynedd Monthly Meeting, Daniel K. Hawxhurst, of Alexandria, Va., to Maria S., only daughter of Elijah and Jane L. Thomas.

## DIED.

GAWTHROP.—At Church Hill, Queen Anns Co., Md., on 4th day the 9th of 10th mo., 1872, of typhoid pneumonia, Thomas T. Gawthrop, in the 49th year of his age. He was beloved by all who knew him.

HARRY.—On the morning of the 9th of 9th mo., 1872, Joel Harry, in the 30th year of his age; a member of Fawn Particular and Deer Creek Monthly Meeting. His sufferings, which for a long time were severe, he bore with Christian fortitude. "May he rest in peace."

THORNE.—In London, England, on the 14th of 10th mo., 1872, Lydia Ann, wife of Jonathan Thorne; a member of New York Monthly Meeting.

For Friends' Intelligencer.

## FIRST-DAY SCHOOL ASSOCIATION.

The Quarterly Session of Philad. First-day School Association was held in Salem Meeting-house, N. J., on 10th month 19th. The present meeting-house was built in 1772, and of course is now 100 years old. The Monthly Meeting was first established at "New Salem" in 5th month, 1676, and the Quarterly Meeting in 1682.

On the 19th inst. there was a large attendance; 83 delegates answered to their names, and for 8 absentees, reasons were assigned. 46 reports were read, embracing some from new schools. Four such have been opened since the previous meeting, viz: at Bristol, Pa., Hockessin, Del.; Rancocas, N. J.; Girard Avenue, Philad.; also a Sewing School for poor children at West Chester.

The reports were generally encouraging, and several of them suggested neighborhoods where it was thought an advantage would result in the establishment of First-day schools.

The minutes of the Executive Committee informed of their action in the attendance of Conferences and visits to schools,. It was thought that more attention in visiting schools would be desirable.

The variableness of the circulation of "Scattered Seeds," owing to some subscribing for the paper only while their school is in session, was alluded to, and it is desired that Friends endeavor to make their subscriptions for the entire year, and thus aid in making the paper sustain itself.

The Annual Report to the General Conference as prepared by the Executive Committee was adopted.

It states that since the previous report in 6th month, 1871, 26 new schools have been established besides that of Fallowfield, which was then stated as discontinued, but reopened about that date. Three new sewing schools for the poor have also been commenced.

Including the Mission School in Wilmington we have 59 First-day Schools and three Bible Classes or First-day Reading Associations and 4 sewing Schools for poor children.

The reports are not so full as would be desirable, but as far as stated the aggregate number belonging to 55 First-day schools and Bible Classes was 411 officers and teachers, 2,598 children, 961 adults, or a total of 3,970.

In 39 of these schools reporting 1,982 children, only 625 are in membership with Friends.

We think it safe to say that if the accounts received were completed, the total number connected with our schools would somewhat exceed 4,000 persons, a very large proportion of whom are not members of our religious Society.

The children connected with the Sewing Schools and those meeting the mid-week Bible and Reading Classes are not included in these figures.

Twenty-six delegates were named to attend the Conference.

An epistle to the Baltimore Association was also adopted.

Three valuable essays were received, two of them in reference to simplicity and the use of the plain language; the other in regard to literature, was directed to accompany the report to the Conference.

During the course of the meeting interesting remarks and valuable cautions were expressed, and all present seemed satisfied that they had attended so good a meeting.

By invitation of the several schools in Philadelphia the next meeting of the Association will be held at Race Street Meeting-house, Philadelphia, 1st month 18th, 1873.

J. M. T.

For Friends' Intelligencer.

## PROGRESS OF THE EDUCATIONAL CAUSE IN PHILADELPHIA MONTHLY MEETING.

In the erection of the Meeting-house on Cherry Street above Fourth, a brick building on the premises was altered so that a part of it should be adapted to school purposes, but these two rooms were rented for private schools, taught by Catharine Robinson, (afterwards Catharine Keese) and Mary B. Thomas, and subsequently by Anne Churchman.

It was not until those born after the separation of 1827 were of an age to attend school that Friends began to feel the need of such institutions as Westtown, and the select and other schools in Philadelphia, which the other branch had taken possession of.

The first item is in the women's minutes of 11th month 18, 1829, viz: "The education of such of our members as are in limited circumstances, claiming the attention of this Meeting, and the present funds not being sufficient for the purpose, a committee was appointed to collect subscriptions for a school fund," who reported the next month, and the appropriation of the funds was left to the committee, who have the care of Friends in straitened circumstances. Collections for this fund were taken up for a number of years.

The concern of the Yearly Meeting of 1833, and the labors of the committee appointed by it, tended to promote an interest in this important matter. We accordingly find that at the Monthly Meeting held 5th month 22, 1833, "the condition of schools within the limits of this Meeting being introduced by reading the extracts from the Yearly Meeting, to assist the Yearly Meeting's Committee in obtaining information, and in order that the concern of society on this interesting subject may be attended to, James Mott, James P. Parke, Nathan Shoemaker, J. Wilson Moore, Edwin P. Atlee, Jonathan Palmer, Jr., James Andrews, Sarah Mason, Mary Biddle, Catharine Moore, Deborah F. Wharton, Esther Fisher, Susannah Pusey, Deborah Coates, Sarah J. Leedom, Jane Chapman and Margaret Atlee, were appointed.

Again, 11th month 20, 1833, a communication from the Committee appointed at our last Yearly Meeting on the religious concern for the right education of our children being read, the following Friends are appointed to take the same into consideration, and give such attention to the subject as may comport with the concern of the Yearly Meeting: Edwin P. Atlee, Jonathan Palmer, Jr., Hugh McIlvain, Sr., Evan Lewis, James M. Jackson, Titus Bennett, Samuel Haydock and Joseph Parrish. Although no report from either of these committees is minuted, their consideration of the subject was evidently productive of good, as may be inferred from subsequent minutes.

Sixth month 18, 1834. The establishment of a Library and Reading-room claiming attention, the subject was directed to be laid before the other two Monthly Meetings; and to confer with their committees, Richard Price, Joseph Parrish, James Mott, James M. Jackson, Thomas Williams, Joel Atkinson, Samuel Haydock, James Martin, Caleb Clothier, George Truman, Jacob W. Corlies, Edwin P. Atlee, Wm. Eyre, Charles Evans, Wm. C. Betts, Joseph Thorne, and John C. Evans, were appointed.

Green Street Monthly Meeting not uniting with the concern, it rested until 12th month 17, 1834, when it was again revived. "Believing that the establishment of a Library under the care of this Meeting would be useful to the members of our Religious Society, the following Friends are appointed to receive donations of books and money, and to make other suitable arrangements to carry into effect this desirable object, and report when prepared, viz.: Wm. Wayne, James Mott, Caleb Clothier, Richard Price, Joseph Parrish, Thomas Parker, Samuel Hutchinson, T. Ellwood Chapman, Dillwyn Parrish, Wm. Eyre, Edward Hopper, Benj. J. Leedom, James Willis, George Truman, Charles Longstreth and Jacob T. Williams."

Second month 25, 1835. The Committee reported that "they are of the opinion there would be no difficulty in making a collection of books suited to the purpose and views of Friends could a suitable room be provided. The Committee, therefore, turned their attention towards ascertaining if a sufficiency of funds could be obtained to erect a building for that object, and also a room to *accommodate a school*, and a fire-proof for such valuable papers as belong to the Monthly Meeting and the Representative Committee. It has been very satisfactory to find the deep interest which has been felt towards the accomplishment of these desirable objects, and subscriptions have been freely and liberally made," and the Committee believed that all the needed funds could be raised if the Monthly Meeting would extend its approbation thereto, and recommend the erection of a building north of the Meeting-house, 46 by 17 feet.

The report was approved and "the Committee continued to attend thereto if sufficient funds can be raised and no debt or responsibility incurred by this Meeting."

In 6th month, 1835. To consider the propriety of opening a school or schools for the children of Friends, and under the care of the Monthly Meeting, Joel Atkinson, Caleb Clothier, George Truman, Richard Price, James M. Jackson, Peter Wright, Jos. Thorne, Joseph Parrish, Thomas Williams, Ann Tucker, Martha Sleeper, Rachel H. Longstreth, Esther Fisher, Susannah Parrish, Mary S. Crim, Letitia W. Allen and Sarah H. Palmer were appointed.

Seventh month 22, the Committee proposed "the opening of two schools in the building now being erected adjoining the Meeting-house. In the first story a school for young children of both sexes, and in the second story a school for girls, wherein should be taught sewing and the other branches of a plain and useful education. The third story is designed for the Library." This was approved, and they were continued to report the names of a school committee, which they did at the next Monthly Meeting, viz.: James Mott, James Martin, Richard Price, Susan Parrish, Sarah H. Palmer, Lucretia Mott. The latter was released in 1837, and Esther Fisher appointed, and in 1841, Dillwyn Parrish and Caleb Clothier appointed in place of the first two Friends. In 1844, the women members of the Committee were Esther Fisher, Sarah S. Tyson, Catharine H. Truman, Hannah P. Hallowell, Susannah M. Parrish and Susannah H. Dorsey. With the

exception of three and a half years, Richard Price continued an efficient member of this Committee till his decease in 1865.

In the 11th month, 1835, the School Committee reported "that they had appointed Ann Eliza Cook to the care of the school for small children, and Ann Poultney to the school for larger girls, at a salary of $150 each. The Committee thought as the expenses of the schools would have to be paid by the price of tuition, which is $3 and $4 per quarter of 12 weeks, that they could not allow larger salaries at present.* As the Monthly Meeting will be responsible for any deficiency, it behooves the members to aid in obtaining scholars without interfering with schools taught by our own Friends."

In the lower school there are 10 scholars—and in the upper one, 6—although they had been open three weeks, numbers too small to pay expenses exclusive of salaries.

In 12th month, 1835, Women's Meeting received a communication from Joseph Parrish and Samuel Haydock, stating that in 1811, a lot and tenement on Filbert Street, 60 feet east of Tenth Street, on the north side, was purchased with part of a fund belonging to women's Monthly Meeting of Philadelphia for the schooling of Friend's children, and Ellis Yarnall, Isaac Bonsall, John D. Smith, Joseph Parrish nnd Samuel Haydock appointed trustees thereof. That the first two had transferred to other trustees appointed in 1830 by Women's Meeting, on Mulberry Street, who had sold the same in 1833 for two thousand dollars. The said transactions were without the consent of the last two (being the only surviving) trustees, and "without the authority or consent" of the Monthly Meeting of Women Friends held on Cherry Street, who "claimed to have an equal right with the said Monthly Meeting of Women Friends held on Mulberry Street." Joseph Parrish and Samuel Haydock, the surviving trustees were now authorized to give to the religious congregation about to purchase said lot a good and sufficient title for the sum of one thousand dollars, that being regarded as half of its value, and the said Friends were to hold the funds in trust, subject to the aforesaid use under direction of the Meeting. These trustees having deceased, in 9th month, 1845, Isaac Parrish and James Martin were appointed in their place.

The income from this fund has been used for the purposes of ordinary education, and also for instruction in the school of design, and sometimes to aid women in business, which is also understood to have been one of its original objects.

(To be continued.)

* As the schools did not open till the last of the 10th month, the salary the first year was really 125 dollars.

For Friends' Intelligencer.

## THE SOCIETY OF FRIENDS.

No. 2.

*Causes of Declension.*

This subject has not been entered upon without a full apprehension of its many difficulties. In the former article, the conclusion was reached that the causes of declension are to be found, not in the *principles*, but in the *practices* of Friends; and to distinguish between those usages which are, and those which are not in accordance with a true and proper interpretation of the principles of the Society, is a work of extreme delicacy. The writer invokes the patience and charitable forbearance of Friends till the task is finished; submitting to their candid judgment the result of the much earnest thought he has devoted to the subject.

Among the writers in response to the offered prize alluded to in the former article, was one in this country, eminent among us as a writer, but whose essay as published being anonymous, his name will not be here mentioned. The essay is entitled "An American view of the Causes which have led to the Decline of the Society of Friends in Great Britain and Ireland," and it enumerates three several causes:

1st. An increase of wealth, and an undue influence accorded to those who possess it.

2d. An approximation to the doctrines of the established Church.

3d. The loss of members by disownment on account of marriage.

The first is, no doubt, correctly assigned as one of the causes of the backsliding and consequent decline of Friends in England, but it will be generally conceded that this cause has not operated to much extent in the United States, especially among *Friends* as distinguished from *Orthodox Friends*.

As to the second, though it is undoubtedly true as to English Friends, *Friends* in the United States will of course not be suspected of an intentional approximation to the doctrines of any of the churches, however it may be with their Orthodox brethren. And as to the third cause, as disownments on account of marriage have long since ceased, or substantially so, among *Friends* in this country without more than a partial arrest of diminution in numbers, we may conclude that this in their case has been at most but a cause of minor influence heretofore, and one that has ceased almost entirely for a number of years.

This essay and the causes it recites are thus particularly referred to in order to show, and

to cite in this argumentative way, the testimony of its author in support of my conclusion, that as *Friends*,—that is *Friends* as distinguished from *Orthodox Friends* in the United States—have also declined in some measure, there are, therefore, causes of declension *other* than those to which he ascribes the diminution of the numbers and influence of Friends in England.

It is believed that the causes which have operated to the disadvantage of Friends in Great Britain and Ireland, are much more numerous than have been stated by this writer, and that many of them are common to Friends everywhere. And as we have seen that the existing defects, whatever they may be, lie not in principles, but in that part of the religious system which depends upon human agency, so it is the office of human wisdom, under the guidance of the Divine principle, to ascertain and point out what those defects are, as also the remedies. In what may be said, we must not, therefore, be accused of an improper obtrusion of *creaturely wisdom*, an expression which we too often hear, implying, as it generally does, an imputation upon the religious sincerity of one another. It is a sense of religious duty that has induced the writer to enter upon a task likely to bring so little commendation from a large body of Friends, as the pointing out of errors in the conduct of Society affairs.

In stating the causes of declension it is proposed to proceed from generals to particulars, and to present in various aspects the existing defects as they appear to the mind of the writer, in order to make the exposition fuller and more complete. And it must be constantly borne in mind by the reader that we are treating of the Society of Friends generally, embracing all the various branches on both sides of the Atlantic, and therefore it must not be assumed that what is said of the Society generally, is meant also to be said of each particular branch and every portion of it. On the contrary, it is freely admitted that many of the deficiencies hereafter assigned have at the present time little or no application in many places.

According to the method before indicated, the causes of declension in the Society of Friends may be stated as follows:

First. Failure as a religious body to keep pace with, and adapt itself to the advancing intelligence of the age and changing circumstances of society, by reason of having degenerated into formalism.

Second. The existence of an excessive conservatism, or undue attachment to things as they are, arising chiefly from an over-preponderance of those advanced in life among the active members.

Third. The deportment of the older and active class of members has been such, unconsciously to themselves, as to present a healthful assimilation between themselves and the youth of the Society, thus contributing to render the latter indifferent to Society affairs.

Fourth. The habit, heretofore more prevalent than now, of elderly Friends and those in the ministry addressing the young people as though they were a distinct class—too much dwelling upon and condemning the ways natural to youth—and *in effect* holding up to their example that of the older class.

Fifth. The want of suitable provision in the church organization and exercises for the culture and developement of the diversified gifts of all the members, and more especially the young.

Sixth. The prevalence among the active members of a standard of merit, and of authority in the affairs of Society, too much depending upon strictness in formal observances, rather than upon intelligence and moral worth.

Seventh. Too much dependence upon and tendency to exalt the ministry, instead of cultivating and recognizing as equal in point of authority all the varied and greater and lesser gifts of all the members.

Eighth. Lack of individual faithfulness on the part of members in not sufficiently seeking the guidance of and yielding to the direction of the light of truth in each individual mind, regardless of traditional routine.

Ninth. A disposition among Friends of the present day, as a religious body, to be content with the good name acquired by their ancestors, instead of seeking to accomplish something for good, worthy of themselves, in their own day and time.

Tenth. The lifelessness which so generally pervades the religious meetings, resulting, among other causes, from the regular attendance of meetings, being too much dwelt upon, as though merely to hold and attend such meetings were the chief object of the organization, and their attendance in this spirit being but a form.

Eleventh. Failure properly to discriminate between principles and forms, and between those testimonies and usages of the Society which are important and those which inherently are, or, from lapse of time and change of circumstances, have become unimportant; and to put forth the essential principles and testimonies so divested of non-essential forms and peculiarities that their truth and beauty may be seen and appreciated by members and others.

Twelfth. Lack of appreciation on the part of the great body of Friends themselves of

the superior excellency of the fundamental principles of the Society rightly understood; and consequent want of confidence in upholding them, and tendency toward the ritualism and superstition prevalent in the Orthodox churches.

Thirteenth. The feeling of self righteous exclusiveness with which many Friends are accustomed to regard those not of their fold; and the ground taken that it is no longer the duty of Friends to attempt to diffuse their principles or proselyte others to their faith.

Fourteenth. The too frequent arraignment as offenders, and sometimes disownment of members, for merely disciplinary offenses, involving no moral wrong nor the violation of any essential religious principle.

Fifteenth. A disposition to suppress or discourage freedom of expression and criticism in regard to the wisdom of existing usages and habits of thought in the Society.

The foregoing are mentioned as causes of declension which apply generally in greater or less degree to all bearing the name of Friends.

But embracing the wide scope they do, these strictures would seem to be incomplete without special allusion to a few points relating particularly to the Orthodox branches of the Society, including Friends in England. As to these, in addition to what has been said, and to the causes of declension mentioned by the writer before alluded to, the following remarks may be made, and they are expressed in no spirit of animosity, but in the frankness which the occasion requires, as the convictions of the writer, and for which he alone is responsible.

First. They have so far adopted as a creed the theology of the so-called Evangelical churches as to occupy a position which is neither one thing nor the other. And they cannot move further in the same direction without becoming merged in the fashionable religion of the day, nor retrace their steps without again identifying themselves with those they have separated from.

Second. As a cause of decline applying with peculiar force to the Wilbur branch of Orthodox Friends may be specified a too rigid adherence to what may be termed the mere forms and peculiarities of Quakerism.

Third. As to the Gurney branch of Orthodox Friends in some of the Western States, where they have recently increased in numbers, it may be remarked, as the judgment of the writer, stated frankly and in kindness, that this result has been attained by a still further departure from the simple faith and practice of early Friends, and placing themselves in the current of and in their ministry, adopting the attractive features of the popular theology. It is, in the judgment of the writer, a gain numerically at the cost of al that is most valuable to the world in the prin ciples and testimonies of Friends.

T. H. S.

For Friends' Intelligencer.

## THE OLD MAN'S GREETING

*To his wife, on the day of their golden-wedding.*

Beloved wife! the circling year has brought agai the day,
That joyous day in flower-crowned June, now fift years away—
When we pronounced our nuptial vows, and prom ised, hand in hand,
Through storm or sunshine, weal or woe, unto th other land,
To journey on, through untried paths, with Lov and Faith to guide—
And thus together bear Life's ills, whatever shoul betide.

As bright as ever seems that day when thou a youth ful bride,
With holy confidence and trust, came meekly to m side,
And fearless, cast thy lot with mine, intent my grie to share—
And on thy slender shoulders sought my every loa to bear;
And well hast thou, my helpmeet true, thy sacre promise kept—
For thou hast heightened every joy—with me, i sorrow, wept.

Our pathway oft has rugged proved, with brie thickly strewn,
Our unaccustomed feet to wound; we've disappoin ments known;
The wormwood mingled in the cup, oft spoile Life's pleasant wine,
And many a cherished hope, have we been bidde to resign;
We've watched our fairest blossoms fade, while y the day was new—
And left our darlings to their sleep unbroken, 'nea the yew.

But ever, 'mid the darkest gloom, there shone beacon light—
Thy fond devotion, pure and deep, illumined t the darkest night;
And when the angry tempest lowered, the wintr wind swept by,
The "silver lining" to the cloud, though hidde from my eye,
Was seen by thine, my cherished one,—a token f and bright,
That at the peaceful "eventide" there should aga be "light."

And though, upon thy faded cheek, no longer bloo the rose—
Thy golden tresses, bright of yore, are white wi winter's snows—
Though fled thy youthful vigor too, and dim t eye once bright;
Yet, on thy brow serenely fair, there rests a holi light,
Than that which glowed at morning-tide upon t radiant face—
A beauty that is not of earth—a nameless char and grace.

And "light" has come at "eventide"—our suns sky is clear—
And glorious are the radiant hues that in the we appear;

Our "course is nearly "finished" now—the work appointed, done—
And rest that cometh after toil, already we have won;
Instead of thorns, rich flowrets rare are springing at our feet,
The Heart's-ease, and the Lily fair, of Peace the emblem meet.
But now the shadows fast decline, the night is drawing near;
Beloved, leave me not alone, but let thy presence cheer
The gloom, as through the valley dark, we onward take our way;
Still whisper hope, still clasp my hand,—be with me still I pray!
Together we have trod Life's paths—together, hand in hand,
O Father! grant that we may wend unto the Other Land. A. R. P.

*Baltimore*, 10th mo., 1872.

## INDIAN CUSTOMS.

The following account of some of the customs of the Indian tribes, written by Albert Green, agent of the Otoes, and read at the Delaware County Institute of Science, was published in the Delaware County *Republican*:

"There is an elaborate system in the organization of each distinct tribe which is worthy of study, and which doubtless holds good in all, despite the greatest diversity of language. I refer to the bands and their emblems; for instance, in the Otoe tribe we have the Black Bear band or Moon-scha-gra-cha; the Buffalo band, Cha-ke-gra-cha; the Owl band, Mon-ko-ka-ke-gra-cha; the Turtle Dove band, Rooh-cha-kre-gra-che; the Beaver band, Laoa-a-kre gra-cha; the Eagle band, Krah ke-gra-cha; the Snake band, Wa-ka ke-gra-cha, and the Elk band, Hoo-mah kre-gra-cha. The last named band is invested with wonderful peace-making power, and it is declared impossible for any band to conclude peace with an enemy unless the peace pipe has been lighted by means of fire procured by a member of this band.

Each band possesses a peace pipe, except the Eagle band, which is the war band in every tribe. The members of this band are expected to take the initiative in all war measures, and on them devolves the planning of campaigns, and the declaration of war. During peace, however, they have no voice in tribal affairs. The insignia of the Eagle band is a curiously ornamented hawk-skin.

Among the various tribes, it is believed that the Owl, the Buffalo and the Turtle Dove bands were the first bands to obtain corn for planting, and because of this belief, these three bands are allowed to control the corn-planting season. It is optional with them whether any corn at all shall be planted, and for them to fix a day upon which corn-planting shall begin: nor does the completion of corn-planting terminate their rule, for they are acknowledged authorities in regard to all summer hunts, festivities or movements that these tribes may make.

The bands exercising authority during the winter are those of the Bear, the Elk and the Beaver. It is asserted that a member of the Bear band was the first Indian who beheld a white man; and to this day all the circumstances that attended the event are well known to the old men of that band.

The Beaver band in this tribe is presided over by a man who is believed to be the lineal descendant of the great Beaver chief who cut the cane with which the first stem for a peace pipe was made.

Among these Indians the custom of marriage is invested with peculiarities that render it more of a business transaction than a religious ceremony. It not unfrequently happens that the young couple who take each other for better or for worse are comparative strangers; although in most cases a musical courtship preceded marriage. Parents generally consider themselves better qualified for arranging matches than their inexperienced children are, and this may account, in some degree, for their taking the matter almost entirely out of the young people's hands.

It is customary when a young man has arrived at a marriageable age, for his parents or relatives to obtain a wife for him, which they do after this wise: Having decided on a suitable girl, they load a pony with meat, and send it, in charge of four aged men, to her parents. If the present is accepted, it is evidence that they are willing to consider the matter; the relatives of the family are called to a feast and a long consultation is held. If the marriage is agreed to, the girl is forthwith arrayed in her best attire, her cheeks painted with vermillion and her person profusely decorated with wampum, beads and trinkets. A procession is then formed, the old men taking the lead, followed by the bride mounted on a pony, the relatives of the girl bringing up the rear, each carrying a small present for the young man's mother. During the course of the procession the old men keep a continuous shouting, and on its arrival at the bridegroom's lodge, the young woman is stripped of garments and ornaments, and clothed with materials furnished by the family of the groom. The procession then returns to the place whence it started, accompanied by women alone, and brings with it the presents of ponies given for the girl. On its arrival a feast is continued in grave silence, and at its termination the four aged men first alluded to each in turn address the

young couple, exhorting them to live in love and harmony.

It is a fact worthy of notice, as illustrating the Indian ideas of respect or honor, that by many of them it is regarded as a breach of etiquette for a man to speak to his father-in-law. If, in the course of business, he finds it necessary to do so, he does it through his wife. Should a man's wife have sisters, he is at liberty to adopt any one of them as a second wife, without the performance of a ceremony.

Among these tribes the giving of presents is carried to a great excess. For a poor Indian to give away his only pony is regarded as an indication of great bravery, and it is no uncommon occurrence for a party of visitors from a neighboring tribe to take away with them as high as forty head of these animals.

In each lodge a number of painted sticks records the number of horses that lodge has given away; and in proportion to the number of sticks composing it, the owner is held in the estimation of the tribe.

Should an Indian who boasts of having given away thirty head of ponies be the possessor of a daughter, she is entitled to the krai-kah, mark of honor, which gives her a high standing among the women of the tribe. A feast is prepared, presents for the poor are gotten in readiness, and invitations are sent to the chiefs, together with one to a poor man in each tribe. At the conclusion of the feast the girl is brought forward decked in her grandest style; two chiefs advance to meet her, each pointing a pipe of peace to the sky, and a member of the Bear band, who is reputed to possess a medicine which evil spirits are afraid of, steps forth, and, with a sharp instrument, tattoes a round spot on her head almost between the eyes. Should a young woman who wears the krai-kah mark die, the occasion of her burial is made memorable by a great display of liberality on the part of her father. Every woman in the tribe on whom the krai kah mark exists is invited to attend, and, when all are assembled, the presents are spread out upon the ground and the ceremony commences by each invited guest advancing and designating the number of similar presents that her father may have given away during his life-time; the woman who is enabled to place the highest number against an article is entitled to it, and in this way presents are sometimes bestowed that aggregate the value of a half dozen ponies."

FIRST-DAY SCHOOL CONFERENCE

At Chichester, Delaware County, Pennsylvania, on First-day morning next, at close of Meeting. Members of visiting Committee and other interested Friends are invited to meet with Friends.

MUTUAL AID ASSOCIATION OF FRIENDS.

Stated Meeting on 2d day evening, 11th month 4th, at 7½ o'clock, in Race Street Monthly Meeting Room.

ALFRED MOORE,
*Secretary.*

FIRST-DAY SCHOOL CONFERENCE

At Solebury, at the close of Meeting 11th month 11th. Members of Visiting Committee and other interested Friends are invited to attend.

## ITEMS.

INDIAN POLICY.—The Commissioner of Indian Affairs authorizes a denial of the statement recently published in various papers, intimating that the President proposed to change his line of policy towards the Indians. The present policy has been found to work well with the Indians, as a whole, only a few, and none of them very important tribes, refusing to come into the reservations. To these General Walker stated, in an interview with the Kiowas, Apaches, and Comanches, that the military would force them to submit. He informed them that the Great Father had sent for several of the bands of the Comanches, and they refused to come in, and that they would not be asked any more, but other means used in dealing towards them.

THE NEW POSTAGE RATES.—Under the new law the postage on transient newspapers, magazines, pamphlets, etc., is just half what it was under the old law—that is, such matter can now be sent, in parcels not weighing over four pounds, at one cent for each two ounces. A one cent stamp will therefore carry any magazine or package of newspapers which does not weigh more than two ounces. Book postage under the code is two cents for each two ounces or fraction thereof. Book manuscripts and proof-sheets go at one cent for each two ounces or fraction thereof, but this only between author and publisher, and manuscript for publication in newspapers and magazines must be paid for at letter rates, which remain as heretofore. Nothing weighing more than four pounds, except Congressional documents, will be received into the mail.

Packages of dry-goods, hardware, drugs (except liquid drugs), and other merchandise, not exceeding twelve ounces in weight, can now be mailed to any part of the United States, at a charge of two cents for each two ounces or fraction of two ounces. A pair of boots, if neither boot weighs more than the specified twelve ounces, may be wrapt up in two separate parcels and sent across the continent for twenty four cents, whereas the transportation of goods of this description by express would cost almost more money than they are worth.

The rates of commission charged for money orders have been reduced as follows: Orders from $1 to $10, 5 cents; on orders not exceeding $20, 10 cents; over $20 and not exceeding $30, 15 cents; over $30 and not exceeding $40, 20 cents; over $40 and not exceeding $50, 25 cents.

FORMERLY,—less than a century ago,—three years were required to circumnavigate the world; now the trip may be accomplished in 80 days, as follows: From Paris to Port Said, the northern end of the Suez Canal, by railway and steamer, 6 days. Thence to Bombay by steamer, 14 days. Thence to Calcutta by rail, 3 days. From Calcutta to Hong Kong by steamer, 12 days. Thence to Yeddo, 6 days. From Yeddo to San Francisco via the Sandwich Islands 21 days. From San Francisco to New York, by rail 7 days. From New York to Paris, 11 days!

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Barclay and his Assailants ..... 577
The Spirit of Esau ..... 579
The Indians ..... 580
Local Information ..... 582
Reality ..... 582
Scraps from Unpublished Letters ..... 583
EDITORIAL ..... 584
MARRIAGES ..... 585
OBITUARIES ..... 585
Progress of the Educational Cause in Philadelphia Monthly Meeting ..... 585
Sketches of Travel, No. 3 ..... 587
A Trip to the Pawnee Agency ..... 589
POETRY—Birth-day Thoughts ..... 591
Notices ..... 592
ITEMS ..... 592

## BARCLAY AND HIS ASSAILANTS.

We have received from the author a copy of "Barclay and his Assailants," and republish it in the belief that it will repay an attentive perusal.

"They (Fox, Penn, and Barclay) pleaded only for broad, unfettered, spiritual Christianity."—*J. J. Gurney.*

Surely it is time that something more at large than has lately appeared should be said or written in vindication of Robert Barclay. It is not that the *Apology*, fairly and fully understood and interpreted, is not perfectly able to vindicate itself; or that Robert Barclay, were he now living, would not be more than able amply to justify his own writings. But the living voice that inspired those writings cannot now be heard. It remains for us, who are convinced of the truth of the principles advocated by our great Apologist, to raise our voices, however feebly in comparison, in his defence, against the various attacks, from within our Society, to which he has of late been subjected.

I have waited long for some Friend of far more ability and experience than I can lay claim to, to take up the pen on behalf of principles which were once considered to lie at the foundation of our religious profession, and to be inseparably bound up with our very existence as a distinct Religious Society; but which have recently been assailed in various quarters of high authority. We have not been left without exception being taken to some of these attacks, both in speech and writing; but from the small amount upon the whole, and the absence of any official counteraction, the opponents of Barclay seem to be gaining strength, and we are not so far without indications of an increasing growth in the general disaffection towards the essentially distinguishing view and principles of the author of the *Apology.*

It may be that the greater part of our more recent current literature has been gradually undermining that tenderness and susceptibility in the handling of religious topics, and that deep, inward, spirituality of perception, which can alone render Barclay acceptable, or even intelligible; and that the voices we have heard from time to time are only the natural consequence and expression of our altered condition. It behooves us, however, when authorities whom we have hitherto regarded as the especial exponents of our principles are openly called in question, to examine seriously into the matter, and see what it means.

Such strange alterations occur in the current of opinion, that what is evidence to one generation or to one order of mind, is no longer evidence to another generation or to another order of mind. Nevertheless, there are eternal, unchangeable principles underlying all our social and religious relation-

ships. The discovery of these is the great object of thought and experience. But while constant in their nature, it is in the *application* of principles, which will ever admit of the greatest variety, that we are bound to allow the utmost liberty of one towards another. Mere authority is, therefore, no longer the arbiter of either thought or action in social or religious affairs; and the door is thus left open for the utmost freedom of inquiry.

Still I have often been discouraged of late, amid the conflicts and changes of opinion, by the reflection,—What is the use of speaking or writing? We have the Bible constantly before us. It is daily read in our families, taught in our schools; and oftener than the returning week it constitutes the text-book, throughout the nation, of the pulpit and the gallery. We accord it a place and invest it with an authority, not only in degree but in kind, far above any other volume. Yet what influences does it really exercise over the national mind, and over our own everyday life and conduct? Do we take its divine precepts individually home to ourselves, and allow its inspired teachings to penetrate and leaven our households, our occupations, our transactions in trade, our pursuits, and all our social relationships? I am not referring merely to the uncultured and uninstructed masses of the community—but how is it among the well-educated, and even with the professedly religious world? Do the motives set before us in the New Testament at once animate and restrain all our actions, enter into the heart of our various organizations and enterprises, and mould and modify the whole fabric of society? Almost the last thing under the practical control of which our modern civilization would think of bringing its arrangements,—our private concerns, our public engagements, our general laws, and our governments,—is the Bible. The central principle even of our advanced education, and of all our wonderful scientific improvements,—the direct aim and object,—almost necessarily so, in the constitution of modern society, and the "struggle for existence" which every advance seems only to intensify,—is self interest—disguised often under the name of success in life,—but the very reverse of all that is inculcated in the New Testament.

No barrier is offered, as far as we can see, even in the minds of those professing to belong to the religious world in general, to the pursuit of the things of this world as eagerly as the rest of the community. In our better reading also we occasionally meet with a tract, a volume, or a verse, that seems to come home to us irresistibly at the time,—seizing hold of our minds,—taking us as it were out of ourselves,—opening them up to the clear conviction of some new truth,—or with the statement so excellent and impressive of old and familiar ones, that we think we will store them up in our memories, revert to them again and again, make the necessary sacrifice, and conform our lives to their standard. We lay down the book, defer the application, and in the hurry or oppression of our daily concerns are again caught in the vortex of incessant occupation, and whirled round and round till some impediment, perhaps of health or accident, again makes us pause, and—it may be after months or years—the very same thing, all this while neglected, turns up again, evoking the same admiration or conviction, with the same resolve but with much diminished power of rescuing ourselves from opposing influences than before. If thus it is with the best and most inspired writings in the world, what influence can we expect from inferior productions, and what is the use of thus employing our thought and our time? With the utmost fidelity to Truth and duty, can we hope, by any effort we may make, to have the slightest effect in turning the tide of thought or of action, or in producing any permanent impression? The only answer I can find is,—Whatsoever is put into thy heart, in singleness and sincerity of purpose, or thy hand findeth to do, do it with all thy might, as unto God, and not unto man. Exercise a little faith; and leave the result. He who alone enableth any effort to be made, and directeth it, can alone give such fruit as seemeth to Him meet.

The question before us is no longer one of forms or of words. Few, I believe, are now to be found who would defend the verbosity or the occasional harshness and severity of the language employed by our early Friends in the setting forth of their own views or answering their opponents. The times when they wrote were times of bitter controversy. They were assailed without mercy,—fairly and unfairly,—on every hand. They were in direct antagonism to all the established churches and prevailing forms of belief of the day. They were therefore suspected and persecuted by all. No names were too hard for them to be called by, no penalties too severe to be inflicted upon them. We cannot wonder that some human and naturally excited feelings were awakened, on their part, under the burning sense of injury and injustice; and found their vent occasionally in corresponding language. To judge of their writings and of some of the expressions they contain with any degree of fairness, we must throw ourselves back into their times and circumstances, so different in refinement and general courtesy from our own; though pe-

haps we are not much modified in actual spirit. The language employed in our Old and New Testaments,—in the translations made some three or four hundred years ago, of course I am speaking of,—would not be tolerated now. In the Originals themselves we should have to realize, as far as possible, those coarse, barbarous, and disorganized times, in order fully to accept and understand their language and imagery.

Nor is it now a question of mere outward peculiarities. They have long been given up as marks or tests of inward piety, or of fitness for offices in the church; although they found a defender, inconsistently, as I think, with his general religious views, in our ablest and most prominent writer of the last generation. But since the discipline has been relaxed, another phase has come over us. Instead of a return to circumspection and simplicity in life and manners, which must ever become the Christian character, and which one had a right to expect when the motive for rebellion against a conventional rule was removed, we find the changes,—not only among our young people,—have gone on to extremes, in adopting the prevailing customs of society. With the extension of liberty, the disposition to judge has also changed sides. Some who claimed liberality to be extended to them, now that they are greatly in the majority, are somewhat disposed to be uncharitable, and to look down upon those who still think it right to adhere to the old Quaker language and costume, as men and women of somewhat narrow mind and antiquated intellect, of whom it is nearly time that the last specimen was placed in the British Museum! It is almost denied that these outward observances *can* be consistent with truly enlightened views and an humble, unobtrusive walk in life; or that they are needful to uphold any deeply awakened and conscientious minds in the conduct of themselves and their families. And yet there is a clear and living Christian testimony on behalf of simplicity in "speech, behaviour, and apparel," and all other circumstances of individual habit and influence, and against conformity to the maxims, customs, and ever-changing fashions of the world,—in favor of circumspection and sobriety at all times, and against flattery, superfluity, and extravagance on all occasions, in the giving up of which we should lose greatly; and it is not a little remarkable, that in all ages especial religious profession almost always results in costume singularly analogous, in numerous instances, to that has been adopted by Friends. In the translation of a Sanscrit religious MS, probably more than 3,000 years old, I read,—

"Let his house, his diet, and his clothes
Be always of the plainest."

We are not without public expressions from the outside world, of how sincerely the more serious and sensible part of the religious community in general regret the rapid disappearance of the old Quaker garb and language, and their accompanying severity of manners.

As a question of principle, let us see then how the matter really stands. The facts are these. Recently, from time to time, certain pamphlets have appeared,—emanating from members high in station in our Society, and deservedly esteemed for their work's sake,—impugning in no dubious or measured terms, not merely the form and phraseology, but some of the fundamental principles of Barclay's *Apology*, as no longer tenable, but in their apprehension mistaken and unscriptural. These have not, as far as I am aware, met with any official notice or reprehension; though pamphlets supposed to be of an opposite tendency have been differently dealt with. It may have been from the high standing of the author of one of these that it was thought better to leave it to take its course; or that it was deemed so unfairly depreciatory, illogical, and inconsistent in itself,—quite unconsciously, no doubt,—as to present its own answer to the plain and unbiassed reader. Another, printed, if I remember rightly, for "private circulation" only, and perhaps therefore supposed to be protected from public criticism, rests solely upon such gratuitous assumptions and singular misapplications of Scripture as could only have arisen from abject bondage to the WORDS which happen to be used by our translators; who were by no means always careful or consistent in their various renderings of the same original word and its context. It is from this source that a very large proportion of the differences existing among earnest professing Christians has arisen.

(To be continued.)

For Friends' Intelligencer.

## THE SPIRIT OF ESAU.

"Esau found no place of repentance, though he sought it carefully with tears." This was because he made no confession of his wrong doings. He was not in a forgiving spirit—revenge lurked in his bosom. He regretted what he had lost—not what he had done. He was vexed for his foolish indulgences, and loathed the mess of pottage as soon as it was eaten. He was sensible of the disgrace he had incurred by bartering away his birth-right, but he felt no contrition for the error he had committed. If he had manifested an humble, prayerful spirit, he would undoubtedly have found favor, but he per-

sisted in obstinately resisting the wishes of his father, and could not realize the experience which follows obedience.

Here we see the effect of a turbulent, wilful course, which destroys the peace of not only the disobedient, but often of those with whom they come in contact. Esau's delight was to gratify self, and in this indulgence he defied authority and entreaty; hence he was not in a condition to receive the blessing of higher good, for it depends on the spirit we are in whether we find access to the mercy seat of our loving Father.

Esau declared he would respect the day of mourning for his father, and after that he would wreak vengeance on his brother, thus showing he had not forgiven him. Happily, time and absence somewhat abated his enmity, and when they met, a reconciliation took place, and each went his own way. Esau planted himself in Mount Seir, became rich in earthly substance, but retained his selfish spirit. He gloried in his own achievements, and vaunted himself in defying authority. Such perversion of powers given for good is ever displeasing to Him who is all purity. The point I wish particularly to present in this history is that of forgiveness. Some truly sincere minds may have been led to query —if "repentance sought with tears" is not found, what is there to hope for; and they may have settled into despondency on this account. I want all these to take fresh courage in the remembrance that He who met the returning prodigal is ready to welcome all that seek Him in sincerity of heart. He sees the yearnings of every repentant spirit, and will blot out their transgressions, and forgive their sins. He will lift them out of the slough of despond, lead them up the hill of difficulty, and strengthen them to tread the heavenly way that leads to the Father's house. When we contemplate the lofty height that the immortal mind can reach, we marvel that it is so inclined to rest at the beginning point, or to be satisfied with anything short of the characteristics which have their origin in divinity.

Enwrapped in these as in the folds of a garment of purity and light, and wafted by the gentle movings of the Holy Spirit, there will be a floating upward to regions of thought, where the jostle and tumult of earth's changing scenes are left behind, and a foretaste given of the higher life to be entered upon when the earthly tenement returns to its native element, and the soul to Him who gave it.

When we have once had a glimpse of the glory of the invisible, and a taste of what is to be, there is more power to bear the descendings into the depths which at times will be our allotment; and if our reliance is still on the divine Arm we shall be able to go on "conquering and to conquer" until the victory over our enemies is complete. Therefore, come what may, let none fail in spirit, for it is the end that crowns to all.

SARAH HUNT.

10*th month* 31*st*, 1872.

## THE INDIANS.

Some of our Western periodicals have recently pronounced "the Quaker or peace policy," pursued by the Government in its treatment of the Indians, as a failure, and have urged that the strong arm of the military should be called in to suppress the occasional outbreaks on our frontiers, in which it is well known the white settlers are generally the aggressors.

In a recent speech of Secretary Delano, of the Indian Department, he says:

"I have applied to the efficient Commissioner of Indian Affairs, Gen. F. A. Walker for certain facts connected with the Indian service, and upon his authority I assert that during the present year more that 25,000 Indians have been added to the number of those directly under the control of the Government. During the three years of the present Administration more than eighty thousand Indians have been brought to agencies and placed under the care and supervision of Indian agents. Not to exceed fifty thousand Indians are still roaming beyond the supervision of their Agents, notwithstanding the immense extent of territory which yet intervenes between the settled portions of the country. It has become almost a certainty that the coming year will see the number of roaming Indians so far reduced that, substantially, the whole Indian race witbin the United States will be settled upon reservations. These reservations are located with reference to allowing the freest development of railroad communications, the largest extension of agricultural settlements, and the safety of the white citizens. They are also located with a view of securing the best interests of the aboriginal population, and in order to afford the members of that unfortunate race opportunity to learn the arts and customs of civilized life, and I trust in the end to participate in the happy destinies of the American people. Such a result would be well attained at any expense, for the free development of railroad communications and the extension of our settlements is of incalculable value merely from a pecuniary point of view.

Every year the advance of our front

akes in a new extent of lands teeming with
gricultural and mineral wealth equal to the
rea of many of the largest States of the
Union, or some of the most powerful empires
f the world. To accomplish this without de-
ay or embarrasment from the aborigines of
he country is one of the first duties of states-
nenship at the present time, and this is being
one under the humane and Christian policy
f the Republican administration, not only
ith strict justice to the Indians, but in the
pirit of mercy and peace.

Of the 293,000 Indians within the limits of
ne United States, exclusive of Alaska, ac-
rding to the best estimate which it is pos-
ble to form, 130,000 are now supporting
nemselves upon their own lands, receiving
bsolutely nothing from the Government be-
nd the interest of their own money or the
nnuities granted them in consideration of
ssion of their lands. The lands which they
ve ceded have been sold by the Govern-
ent to actual settlers at three, five, ten or
enty times the amount paid the Indians
r them.

The aggregate cost of the subsistence of
e 113,000 Indians at agencies, who are in
ole or in part, often in a very small de-
ee, subsisted by the Government, was, for
e past year, $2,446,000, including the ex-
ssively high charges for transportation of
pplies which prevail in those distant re-
ns. The fact that this sum divided among
3,000 Indians give an average of only $21.-
per head, is sufficient evidence that large
mbers of these Indians are already closely
proaching the condition where they will be
supporting, while others are learning the
liments of the mechanical or agricultural
s.

Fifty or sixty agents, with a force of em-
yees, carpenters, blacksmiths, farmers,
lers, and teachers to the number in all of
, are engaged in the work of instructing
se people to break up their own lands,
ld their own fences and cabins, saw their
lumber, and grind their own corn, as
as to speak in our language and write in
alphabet.

he cost of so great an enterprise is neces-
y heavy, but it is nothing compared to
cost of a month of general Indian war.
ust also be remembered that war neces-
y interrupts the progress of railways as
as the settlements of our country, and
ers insecure the lives of those who live
he frontier.

he total amount appropriated for the In-
service in the fiscal year ending July 1,
, including all deficiency appropriations,
$6,055,774.69. Of this sum $1,277,997.-
as appropriated only in the sense that it
gave the administrative officers of the Government authority to pay or to expend in behalf of the Indians moneys belonging to them. These moneys were the price of the cession of many a hundred million acres of land, now covered by the farms and factories or the cities of the whites.

Moreover, of the sum appropriated, considerable in excess of $300,000, remained unexpended at the close of the year, reducing the actual expenses of this gigantic service below four and a half millions of dollars.

Single wars of the United States with single tribes of Indians have cost the Treasury ten, twenty, thirty, and forty millions of dollars. The report of the Commissioner of Indian Affairs for the year 1868 reaches the conclusion that every Indian warrior killed in the Florida war, the Sioux war of 1852 and 1854, and the Cheyenne war of 1864, cost the Government a million of dollars and the lives of twenty white men. This is the cost of wars with single tribes, and the worst of it is, that these wars have never settled anything. The Indians still remain, either to be annihilated by force of arms, at such enormous expenditures of blood and treasure, or else to be pacified by conciliatory actions, won over by kindness, knit to us by constant good offices, assisted to a condition of self-support, and in the end made one with the whites by mutual sympathy and by a common devotion to a common country and the same Heavenly Father.

Let those who, from lack of a correct information, are incredulous; let those whose desire for punishment or revenge has been aroused by exaggerated accounts of Indian depredations; let those who wish to change the present policy in order to renew again a host of faithless agents and contractors to plunder the ignorant savage, and rob him of the aid and beneficence of the Government; and, finally, let those who desire war that they may reap the rich profits which its large and necessary expenditures afford, ponder these facts, and answer before God and a Christian nation whether they will, if they can, destroy the present policy of peace, justice, and progress, and restore the former system of cruelty, robbery, inhumanity, war, bloodshed, and crime."

A delegation of several tribes of Indians from the Indian Territory visited this city on their return from Washington, where they had been invited to visit the President of the United States.

A public reception was given them at the Horticultural Hall, which was an interesting occasion.

The following letter to a prominent member of the Indian Commission was read, indicating the future policy of the Administration:—

EXECUTIVE MANSION,
WASHINGTON, Oct. 26th, 1872.

*Geo. H. Stuart, Esq., Philada. Pa.:*

*My Dear Sir:*—Your favor of the 24th inst., saying that a change in the Indian policy of the Administration is reported to be contemplated, is just received. Such a thing has not been thought of. If the present policy towards the Indian can be improved in any way I will always be ready to receive suggestions on the subject. But if any change is made it must be on the side of the civilization and Christianization of the Indian. I do not believe our Creator ever placed different races of men on this earth with the view of having the stronger exert all his energies in exterminating the weaker. If any change takes place in the Indian policy of the Government while I hold my present office, it will be on the humanitarian side of the question.

Very truly yours,
U. S. GRANT.

For Friends Intelligencer.

## LOCAL INFORMATION.

Westbury Quarterly Meeting was held at Flushing, 10th month 24, 1872. There being but few Friends who reside in the immediate vicinity of the Meeting-house, and the weather being very threatening, the meeting was small, notwithstanding the company of several Friends from other Meetings. John G. Seaman and wife, Elders, and former members of New York Monthly Meeting, with minutes from Woodbury Monthly Meeting, Alfred Moore and James F. Birdsall, Ministers without minutes, were present. The company of all was acceptable and was so expressed. Before the shutters were closed a lively testimony was borne to the one living word and power that is able to preserve all who would listen and become obedient unto it.

We were interested in the recollection that the word was being spoken in one of the oldest meeting-houses in the country, and that it was the same simple Word that had been declared from the same place by many of the early and worthy fathers. The hope and desire arose that the good Father would continue to bless his people with a *living ministry.* A number of copies of the revised discipline for distribution, as per minute of the Yearly Meeting, had been received, and were handed to the representatives; the advices of the new discipline were read, and brought a feeling of solemnity over the meeting. The Committee on Circular Meetings made their report. Although the report expressed that its Meetings had nearly all been held to pretty good satisfaction, still there was not unity enough with the movement to appoint a new committee. This brought a feeling of sadness, as it seemed a virtual admission that there were not strong enough among us to help the weak.

J. C.

*New York, 10th month 26th*, 1872.

## REALITY.

In looking at men I sometimes think of trees that I have seen prepared for horticultural shows. A man gets a straight, symmetrical stick, and puts it in a tub, and gets branches from the bushes, and evergreens from the vines, and binds them on in the most natural manner, and then ties fruits to boughs or sticks blossoms in at the axils of the leaves; and behold, here is a tree in blossom or in fruit, and it looks for all the world like a real tree, and every body admires it and says, "It is beautiful!" But, after all it is a mere illusion, a simple suggestion. It is good for nothing as a tree. There is no root to it, and no sap in it. Not one of those blossoms will stay there. Not a particle of that fruit belongs to it. It has all been stuck on. It is all made up.

I have seen just such made-up men. I have seen Christians that were made up upon men who were essentially worldly. They are as dry as a stick of cedar five years seasoned but they put Sunday on one side, and fast-day on the other, and prayers are hung out on other sides, and on the various branches are little artificial flowers of virtue, and they sing hymns and read the Bible; and then they say, "What lack I yet?" They lack body and soul and spirit—that is all. They lack the real qualities which go to make manhood. The things which stand for these qualities are nothing but artificialities. They need roots, and they need a trunk, and they need branches which grow naturally out of the trunk, and they need blosoms and fruit which belong by nature to the thing which bears them.

What God is striving for, is that every man shall be genuine and bring forth much fruit and fruit that shall be fruit—fruit in the higher sentiments; the fruit of interior manhood. The object of the Divine Mind is to produce a manhood which shall be founded not so much on the observance of days and hours, and the performance of rites and ceremonies, as upon real fundamental Christian virtues. The saying of beads; the offering up of prayers; the keeping of fasts; the singing of hymns; the attendance upon meetings—these things do not produce the essential qualities of manhood. Such qualities

are produced by and through the actual lives of men. H. W. B.

"WAR, is the concentration of all human crimes. Here is its accursed, distinguishing brand. Under its standard gather violence, malignity, rage, fraud, perfidy, rapacity, and lust. If it only slew man, it would do little. It turns man into a beast of prey. . . . . When I look back," he continues, "on the ages of conflict through which the race has passed, what most moves me is, not the awful amount of human suffering which war has inflicted: this may be borne. The terrible thought is, that this has been the work of crime; that men, whose great law is love, have been one another's butchers; that God's children have stained this beautiful earth—made beautiful for their home—with one another's blood; that the shriek which comes to us from all regions and ages has been extorted by human cruelty; that man has been a demon, and has turned earth into hell."—*Channing.*

## Scraps

FROM UNPUBLISHED LETTERS.

Thou wast presented to my mind so very pleasantly this morning that I am induced to take my pen and endeavor to hold a one-sided conversation with thee, depending for material for a letter, on what may present while writing.

Several newspaper slips have been sent me containing comments and merited censure of the conduct of Judge Allison in ordering the hats removed from the heads of two jurymen. I was pleased with the remarks upon the subject in a late number of the *Intelligencer*. It may be regarded as a little thing, but nothing is small or unimportant, which forcibly deprives us of our privileges, or abridges our freedom. I understand it was an injunction left by George Fox. "Stand up for your rights Friends, vigilantly and peaceably." The first encroachment on liberty, however small, should be resisted. I respect the jurors for the stand they took in opposition to the interference with their rights and freedom.

This hat business, which originated in a demand for freedom to the individual conscience, as well as a testimony against mere flattering observances, has witnessed some practical inconsistencies among ourselves. We are unwilling to leave our fellow-members free, even while our discipline clearly recognizes all conscientious scruples and individual liberty as pertaining thereunto. In practically carrying out the beautiful feature which is most prominent as the object of our religious organization,—to watch over one another *for good*—the force of the last two words is very frequently disregarded and to great disadvantage I believe.

There is a blessed liberty in the Truth. This liberty opens the way for the observance of Penn's advice to his children in reference to dress, even while a testimony against "the changing fashions of the day is preserved intact. He says, "Let your dress be *convenient*," etc. Truth does not lead to a persistent wearing of that which is inconvenient. There may be advantageous and allowable changes without involving a violation of the testimony to true *simplicity*. I remember, when I was a boy, about the year 1815, Edward Stabler attended Abington Meeting, in the course of a religious visit, and some Friends, it was said, were somewhat disturbed "because he wore pantaloons instead of breeches," considering it an improper innovation.

I have been interested in reading "Barclay and his Assailants." Some of the reflections very much accord with my experiences and views, and yet we must not be discouraged. We *know* there is a *reality* and a never-failing ground of trust—that is, in the *ever present God*. The regard that is paid to what Barclay wrote, or to what any now may write, even when they write their highest and purest thoughts, matters comparatively little. They *wrote* of the Truth. The great practical point is, to *know and be obedient to the Truth*, individually, remembering that obedience is the door through which true knowledge enters. "He who doeth the Father's will, shall know of the doctrine." Outward means may, and do help, when there is a living concern to advance, but the main dependence must be on a higher source, and, thanks for the favor, this is accessible to all.

My feelings do not harmonize with the article on "The present state of the Society of Friends," quoted by "The B. F." from "The P. F." It seems to regard the Society of Friends as *peculiarly* an object of divine favor. I believe it is only more favored, when individuals are more obedient and their lives more in harmony with the divine mind or Spirit. "God is no respecter of persons, but in every nation, he who feareth Him, and worketh righteousness, is accepted with Him." This must be so, if He be a true and just God. The good Father alike of all His children.

Why is there still so much disputation and controversy in regard to the Truth, when it

is said to be, and all that is essential certainly is, so simple, that the wayfarer need not err? I have less and less taste for controversial and, indeed, for all merely doctrinal writings. To accord with my idea of utility, they must be reducible to practice. "Mind the Light" suits me, that is, as I understand it, "Be earnest and faithful to rise to the highest and purest perception of duty, and then practice the best that is thus seen."

# FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 9, 1872.

BALTIMORE YEARLY MEETING.—The necessity of an early preparation of matter for our paper does not admit of our giving a full account of the late Yearly Meeting held in Baltimore, but we learn that so far it has been interesting and satisfactory. Twenty-one Friends were in attendance with minutes. Epistles had been read from the five Yearly Meetings with which they are in correspondence. Several of the reports from the Quarterly Meetings proposed a change in the Discipline relating to the manufacture and use of spirituous liquors, asking that malt liquors be also included on the query that treats of the subject.

A large and encouraging First-day School Conference of delegates and others from the six Associations of which it is composed, had been held, and a meeting on Indian affairs had been appointed at which it was expected valuable information concerning the Indians would be given.

THE Directors of the Pennsylvania Sanitarium, at Media, established in 1867, desire us to call attention to the Institution under their care, Since its establishment, there have been 275 persons, addicted either to alcoholic or opium intoxication, under treatment. One hundred and twenty-six of these have been citizens of Philadelphia, 58 of whom have been restored, and give evidence of stability. Of the percentage of recoveries not belonging to Philadelphia, the Directors cannot determine with accuracy. The Institution has had no aid from the State, and it is now proposed to raise the sum of fifty-thousand dollars, to clear the property of debt and to extend the accommodations, so as to enable the Directors to admit applicants of moderate means, and to make the Institution self supporting.

Contributions to the object will be thankfully received by any of the Directors most of whom reside in this city, or by Dr. Joseph Parrish, Principal, Media, Delaware Co., Pa.

AROUND THE EVENING LAMP.—As the evenings lengthen and families are gathered for hours around the fire side after the days separation, it becomes a matter of importance so to improve these opportunities that they may be times, not only of happy social intercourse, but of mental culture and moral instruction. Conversation should be carefully diverted from that strain of criticism on the actions and opinions of others commonly called gossip, and led to higher topics. To give food for nobler thought and more profitable conversation in the winter evening family circle, a course of good reading is an excellent resource. "Of making many books there is no end," and many of the volumes the press is sending forth are worse than useless—an utter waste of time, and an injury to the minds and hearts of the inexperienced but we are very rich in good and true books full of the highest beauty and interest, valuable alike for the instruction they give in regard to the conduct of life, and for the light they throw upon the mysteries of the natural world the Divine book which the finger of Deity has written for man's instruction.

Let the fathers and mothers descend at times from the regions of maturer thought into the lower plane of childish literature, and give the little ones the benefit of their wisdom. In this way they can counteract the errors that often creep into the most carefully selected library, and point out the choice jewel of Truth, gently leading the children to understand and enjoy more advanced thought. No one can be sure of the correct tendency of the attractive-looking juvenile books of the day but by actual perusal; and such examination would surely lead to the rejection of many of them.

The history, either of our own times or of the wonderful dramas of past ages, poetry which speaks the language of the soul, and natural science in its elementary stages, should

share at least with books of lighter tendency in our proposed winter evening readings.

From a recent excellent editorial article in the *Public Ledger*, we append these remarks :

"Great complaints are made, and justly, of the superficial and the immoral character of much of the reading matter which the teeming press supplies, and which the young often seem to prefer to better mental aliment. There is a reason for this, and it is much to be regretted that it is a reason easier indicated than removed. Take the trashy literature which is most popular and analyze it. It will be found that it is usually bald as well as bad ; as deficient in anything like learning or knowledge as it is abundant in incentives to gross passions and appetites. In this lies its great popularity with the young and the inexperienced. No preparation, except a knowledge of the alphabet, is necessary to give enjoyment to the reader. There are no allusions which he cannot understand, no historical or other facts introduced which teach him the propriety of a dinner before a dessert. He takes trumpery on an empty stomach, and indigestion follows as a matter of course.

"Young minds, while unperverted, like *facts*. And if the course of education could be so directed as to meet this natural taste, and to strengthen and encourage it, the acquisition of real knowledge would make all reading distasteful except such as reaches a fair standard of literary merit. By merit we do not mean pedantry. Two of the most widely read works in the English language are Bunyan's 'Pilgrim's Progress' and 'Robinson Crusoe.' Suppose a man should take up the first, who had never read the Bible ; it could hardly be a very attractive book to him. He could not understand, and could not like it. But, as the themes of the Bible, by schools, and preaching, and conversation, are familiar to everybody, the pilgrim finds an English speaking world educated to enjoy him. And so of Robinson Crusoe. Observation of daily life prepares even kids to comprehend De Foe ; no little knowledge is necessary to understand him, and more is acquired by the perusal. Unfortunately the new generation of unlettered readers are falling away from these and other really excellent works, attracted by books of a character anything but improving."

A LETTER just received from Mary Lightfoot (Great Nemaha Agency, Nebraska,) states her desire for part worn clothing, including shoes, for use among the Indians of that agency.

The same would be acceptable at the Otoe Agency, Albert L. Green, Superintendent.

Goods sent to John Saunders, 34 N. Fourth Street, Phila., stating destination, will be forwarded as heretofore.

MARRIED.

IRISH—HALLOCK.—On Third-day, 10th month 15th, 1872, with the approbation of Amawalk Monthly Meeting, David A. Irish, of Dutchess County, N. Y., to Phebe M. Hallock, of Westchester, N. Y.

COOPER—MEARS.—On the 23d inst., by Friends' ceremony, Howard M. Cooper, of Camden, N. J., to Alice M., daughter of Dr. Benj. R. Mears, of Philadelphia.

DIED.

MAGILL.—At Swarthmore, on First-day, 10th mo. 6th, Francis Gardner, only son of Edward H. and Sarah W. Magill, aged 9 years ; a member of Race Street Monthly Meeting.

MARSHALL.—At Peekskill, Westchester County, N. Y., on the 16th of 9th month, 1872, Mary Marshall, wife of Ezra Marshall, in the 74th year of her age. She was an esteemed Elder of Amawalk Monthly Meeting, a regular attender of Meetings when health permitted, and beloved by all who knew her.

CARR.—At the residence of her son, Samuel Carr, in Danborough, Pennsylvania, on the 15th of 10th month, 1872, Millicent, widow of the late Joseph Carr, in the 86th year of her age ; a member of Buckingham Monthly Meeting.

STRINGHAM.—On the 14th of 10th month, 1872, Thomas C. Stringham, in the 72d year of his age ; a Minister of Creek Monthly Meeting, N. Y.

For Friends' Intelligencer.

## PROGRESS OF THE EDUCATIONAL CAUSE IN PHILADELPHIA MONTHLY MEETING.

Continued from page 572.

In 5th month, 1837, the report of the Committee on Education of the Women's Yearly Meeting was received and read, and in 8th month, 1837, Philadelphia Quarterly Meeting of Women Friends sent to its branches the report (which it had adopted) of its Committee on Education. They were "confirmed in the opinion that efficient teachers in membership with us are much wanted," and propose the "raising of a school fund to be appropriated to the aid of those who have not the means at command requisite to attain the needful education, and whose deportment and talents give reasonable grounds for the belief that with this aid they may be enabled to discharge the responsible duties attached to the station. Believing from personal observation that there are within the limits of our Yearly Meeting those whose situation peculiarly calls for our sympathy and assistance, we feel a hope that, in remembrance of the apostolic injunction 'Be ready to distribute, willing to communicate,' there will be liberality to contribute, and that the beneficiaries be not confined to the limits of this Quarterly Meeting, but 'individuals remotely situated be invited to avail themselves' of the offer, and then they may be prepared to open good schools in their own neighborhoods." The report was signed by Harriet J. Moore and Jane Johnson on behalf of the Committee.

This report was considered at that and the next Monthly Meeting, and it appearing prepared to adopt the proposed measure, Esther Fisher, Mary L. Rowland, Catharine H. Truman, Lydia White, Sarah H. Palmer, Susanna Parrish, Sarah R. Parrish, Sarah S. Truman, Margaret Atlee, Rebecca Reynolds and Ann M. Spackman were appointed to collect funds for this purpose. They reported $185.50 as amount of their collections.

Ninth month, 1836. It was reported that A. E. Cooke's school had only had from 10 to 17 scholars during the year, and A. Poultney's had varied from 3 to 13, consequently there was a deficiency of $60.16 to be paid by the Monthly Meeting. Seventh month, 1837, although "conducted with all possible economy" there was a deficit of $143.49. The salaries had been increased to $165 for 11 months, and the number of pupils in the upper school was 29, in the lower one 31, about one-third of whom were Friends. In 1838, a profit of $89.62 is reported, although the salaries were again increased.

Eleventh month 1st. This year, A. Poultney having been elected a teacher of a public school, her school was closed, and the children scattered, but it was reopened 12th month 1st., under the care of Mary Beans. At the close of the year, although the salaries had been increased to $200 each, there was only a deficit of 14 cents. The year ending 9th month, 1841, the school, with the addition of a small donation from a friend, paid expenses, and from that date there was mostly a surplus from the two combined.

The following items from the minutes of Women's Meeting deserve a place here as showing the interest in the subject in their Yearly and Quarterly Meetings.

Tenth month, 1843. Two reports were received of the Committee of the Women's Yearly Meeting on Schools and Libraries, and a committee named to draw up replies contained in them respecting the state of the Monthly Meeting in these respects.

Third month 18, 1846. The Meeting received a circular of the Yearly Meeting's Committee on Schools and Libraries, urging on the several Quarterly Meetings to raise a fund to educate young women as teachers, believing "that one of the reasons why several of these school-houses are now from under the control of Friends may be for want of suitable persons to take charge of the schools." The Report of the Quarterly Meeting's Committee on Education was also received. It said, they believe "that so far as our limited means have enabled us to carry out the concern it has been productive of good. Although we have had no new applicant since last report, the one then under care has completed her education, and has been engaged in teaching." Only $54.52 remain in the hands of the Committee.

Susannah Pusey, Lydia Davis, and Tabitha Turnpenny signed the report.

The Monthly Meeting uniting in the concern in accordance with the suggestion in the report, appointed a committee to collect funds for this object.

In 1846, the number of pupils in the Monthly Meeting schools had increased to 56 in the upper and 51 in the lower school.

Anne Churchman having entered the public school service and relinquished the school-rooms in the building in the Meeting-house yard which she had rented, a committee was appointed 5th month 22d, 1844, to consider, in conjunction with the Committee on Schools the best mode of appropriating the vacant school rooms, viz.: Samuel Parry, William Hawkins, Isaac Parrish, George Truman, Jas. Mott, John H. Willets, John Saunders, Wm. Dorsey, John D. Griscom, Jas. Martin, Sally Canby, Rachel H. Longstreth, Susannah Pusey, Sarah G. Rich, Hannah J. Jenkins, Rachel J. Field and Elizabeth Widdifield. They reported the next month that the rooms were "inadequate for the accommodation of schools such as the wants of society in this city require. After deliberately considering the subject in its various bearings they are further of the opinion that the building (originally a stable I believe) in question should be removed and the material used in the erection of a three-storied brick building on the east side of the lot on Cherry Street belonging to the Monthly Meeting, suitable for the accommodation of a High School for boys and girls. It is believed a lot 20 by 4[illegible] can be advantageously appropriated to this purpose without materially lessening the size of the yard. If the Monthly Meeting consents, it is suggested that a committee be appointed to erect and furnish the building, provided the funds necessary to meet the whole expense of building, furniture and apparatus can be obtained by individual subscription, which the Committee are encouraged to believe can be done." After consideration that and the succeeding month, the report was not adopted and the Committee were released.

A Committee was appointed, however, to unite with similar Committees of Green and Spruce Street Monthly Meetings if they should appoint them, in considering the subjects of Education and the wants of our members in regard to it, viz.: George Truman, James Martin, Samuel Parry, John Saunders, John D. Griscom, Wm. Dorsey, Caleb Clothier, Wm. C. Biddle, Joel Atkinson, Wm. Wayne, Morris L. Hallowell, John [illegible]

Willetts, Letitia W. Allen, Elizabeth Walton, Susannah Pusey, Deborah Marot, Elizabeth A. Eyre, Hannah P. Hallowell, Mary L. Rowland, Sarah S. Tyson, and Susannah H. Dorsey.

In the 8th month this Committee reported that "they have examined the reports of the three Monthly Meetings to the Women's Meetings, and find 344 children over 4 years of age requiring school education, there being equal numbers of both sexes,—of these, but 55 attend schools under the care of Meetings, and 68 other schools taught by members, leaving 221 placed entirely from under the care of Friends while receiving the instruction that is designed to have so important an influence on their future character. Besides these, the children of professors with us, and of those parents of whom but one is a member, constitute, the Committee believe, a still larger class than our members. Impressed with the disparity here shown between the responsibilities of our Meetings and the means provided to fulfil them, the Committee were convinced that finishing schools were much needed."

The report was adopted after deliberate consideration, provided the other Meetings united therein, and the Committee was continued to bring forward, as way opens a suitable plan by which this important concern may be carried out, and our testimony to a religiously guarded education advanced.

James Mott and Dillwyn Parrish were added to the Committee.

(To be continued.)

## SKETCHES OF TRAVEL.

NO. 3.

BY A. C. M.

LONDON, England, 8th mo. 29th, 1872.

We arrived here the 22d from Paris, after an absence of one month, lacking two days. We left here the 24th of last month, and a more interesting trip I could not desire. It appears as though the weather had been of the most desirable cast, for what rain we have had has not interfered at all with our travels, except in one instance, when on Lake Lucerne we intended to stop by the way and ascend the Rigi, but were prevented by a heavy shower; that was of small moment, as such of the party as chose to ascend returned the next morning for that purpose.

I have been so much more absorbed with sight-seeing than writing about it, that I am at a loss to know where I left off in my last letter, but as we are speaking of Lucerne, I may as well begin here. On our way to this place by rail we were in sight (most of the time) of some of the Alpine Peaks, covered with snow, which loomed up beautifully in the pleasant sunlight, particularly toward evening. Lucerne itself is a quaint old town, there is a considerable portion of the old wall standing which once surrounded it. It lies nestled down between the mountains and has become somewhat important, because of the lake, and the majestic mountain scenery which extends up the whole length of the lake on either side. There are many first-rate hotels, and some of them on a very large scale, and many fine stores also, mostly of the fancy order, well calculated to catch the eye of tourists; the number of which of all nationalities is beyond computation, our own fair country being fully represented. We have found it needful in many instances to telegraph in advance and ask them to reserve beds for us in order to secure them on our arrival, and even that precaution did not serve us in two instances. This place is situated at the outlet of the lake, which forms a considerable stream, and like all the streams from the mountain lakes, has a very strong current, so that the people here have all the water power that they need for every purpose. There are three bridges over the stream of very old structure; some of them are covered bridges, one with a great many paintings of ancient and grotesque execution. The description under each was in a language that was Greek to me. One attraction here is a monster lion carved out of the rock in the mountain side; he is lying down with his head resting upon one of his fore legs, while the other is extended in an easy posture. The whole has a very imposing and majestic appearance, added to materially by its position in the mountain side.

I took an early walk this morning out of the city a short distance, and hearing the sound of the church bells was attracted to the spot, went noiselessly within the door, and, to my surprise, found at that early hour (half-past six A. M.) about fifty persons, old and young, at their earnest devotions.

I notice that the large dogs in Switzerland have to earn their own living, as well as in Germany. They are harnessed to the milk carts and bread carts pretty generally, and there is one thing very noticeable in connection with this subject, which is, that the dogs draw after them much *better milk* than our quadrupeds at home.

While here, we took a steamer and went up the Lake Lucerne to Fluelen. It was a day to be remembered. The beautiful Lake with its shores studded with the little villages along its borders, with lofty mountains rising up on all sides, the tops of several of them still whitened with the last winter snows. Add to this the circuitous windings of the Lake among these moun-

tains, giving new charms with every movement, and we have a picture rarely exceeded; but it does not end with this,—it is impossible for a tourist to convey to another the *impress* of what he sees, for it is indescribable, and may even convey to others who see it an entirely different impression from that made upon his own mind. In passing, a grotto was shown as Tell's chapel; but I cannot linger here. Next day we took a boat upon the same Lake and went to Alpnach. Here we went on shore to cross the country by digilence to Brienz, and as there were from eighty to one hundred tourists landed to cross this point, such a scrambling for seats in diligences was never exceeded. We had long since learned to telegraph our approach to these points, asking beds and seats, and had done so in this case, but it seemed doubtful at one time whether our claim would be regarded; but at length, after being pressed in due form, and some degree of earnestness, we were seated, much to our relief. This was the commencement of an extraordinary ride among some of the loftiest mountains of Switzerland. The scenery was beautiful and grand beyond the possibility of description, every turn and winding pass adding new variety to the scene. We have found by experience and observation that one cannot take in the height of a mountain from its base; he must ascend about one half the distance, and look downward into the vale which he has left behind him, and then upward to the topmost point he is yet to gain, then across upon the mountain directly opposite, and he will for the first time begin to realize the heighth of the mountain which he is climbing. When he looks from the height already attained, and down into the vale, which was the starting point, he is ready to recoil with dread, for it looks like a fearful abyss below to which one heedless step might consign him. On the other hand, as he looks above to the giddy height to be attained, dread overtakes him, in view of the labor yet to be performed; but when by perseverance and endurance he compasses the object in view, and finally gains the summit, he fairly forgets the labor of his overtaxed lungs, and before he gives them time to inhale the mountain breeze, he taxes them again by exclaiming at the top of his voice, "What a glorious view!"

I could fill sheets with descriptions of this day's travel—of how we met the natives of the soil, old and young, with little delicacies in the mountain passes, such as fruit, cakes, goat's milk, pure and sweet, in a pitcher, with glass in hand to deal it out—in short, anything that would contribute to our possible wants, and at the same time ensure to these honest and industrious mountaineers a little pittance to themselves. In the vales are beautiful spots for culture, generally very productive, and very thickly settled with an honest and industrious people. That night we arrived at Brienz, upon the borders of the Lake of that name. We went down the Lake to *Giesbach* Falls—a mountain torrent which, rushing down a declivity of four hundred feet, makes a grand and imposing appearance. I found my way, in company with many other tourists, up the mountain side in the dark, to the Hotel opposite the falls. During the evening a most thrilling and novel part was played by the proprietor of the Hotel, in illuminating the entire falls, from the top to the bottom. This was done on three distinct occasions, varying the color of the light used at each time:—the first illumination was of a silvery hue, but intensely bright; the second partook of the bright scarlet color; the third of deep crimson.—The mystery connected with it seems to be how they could succeed in giving such a large mass of water, tumbling rapidly down the mountain side, such a tint of coloring as they chose, for even the mist that rose up from the bottom, partook in each instance of the same hue or coloring as the water itself;—but the landlord at that place advertises this lighting-up of the falls as one of the great attractions of the place. And the next morning, when you settle your bill, he coolly adds in your proportion, or a little more, of the expense attendant upon lighting up, when for the first time the tourist is *lighted up* with the knowledge of the fact that instead of the landlord entertaining him with this display, he has himself been entertaining the landlord, the latter merely acting as his agent. There is surely a deal to be learned by going abroad.

From this interesting spot I proceeded in the morning down the mountain to the lake, and by the way down counted three other beautiful waterfalls of less note than the one spoken of. From here I took the boat to Interlacken. Here is another beautiful village, and many large hotels and stores, and many of the lofty mountains with their snow-covered tops right before me. During the day I attempted to ascend one of them, just beyond the outskirts of the village. I had two motives; all through the country we have seen what appeared to be human habitations, reaching up almost to the summit of these mountains, in places where it did not appear as though a human being could live, and as the mountain I selected had many such buildings, I intended to go to the very topmost ones and see whether they were inhabited or not. I went therefore to the base

and commenced the ascent, having no road but the paths trodden by goats. I have found by experience that they are natural engineers —they pursue the easiest route up the mountain side; when it is not proper to go directly forward, they choose out a path obliquely—so they go from one point to another which makes the ascent not only easier, but practicable. Following in these paths, after a toilsome and laborious ascent, I came to some of the buildings spoken of, but found them generally filled in part with hay scantly gleaned from the little narrow glades and from between the rocks up the mountain side. These buildings were generally of logs, hewn out square, from the mountain fir or spruce, which abounds in the mountain districts, and in some instances attain to great height, being also very straight. This tree has been used abundantly for all kinds of buildings throughout this country, and although primitive in appearance, the houses have a very comfortable look.

(To be continued.)

[From a private letter.]

## A TRIP TO THE PAWNEE AGENCY.

Santee Agency, 10th mo. 1872.

Having returned from my trip to the Pawnee Agency, I thought you would be interested in an account of my journey across the country. I have therefore placed it in the narrative form, but having to depend somewhat on memory, some matters have no doubt escaped which impressed me at the time.

Of the beauty of the country, compared with our own rough and broken hills and barren wastes, I can hardly render an adequate description. We had, on the whole, a very pleasant trip, though we had to face a high north wind cooled down to a low temperature. We left home on 3d day the 8th, and went as far as Creighton, distant thirty miles, where we put up for the night, there being no house within a reasonable distance beyond. It was after dusk when we drove up to our stopping place, and we found the principal part of the house used as a polling place for the election, so we naturally turned to the kitchen and inquired of the wife whether we could find accommodations. She replied that their room was limited, that her husband and child were sick, and that they had not enough covers for so many; to which we rejoined that we had robes and blankets enough for ourselves, which satisfied her and we were duly installed. I could but compare Western with Eastern hospitality. To add five additional persons unexpectedly to a family of six in two rooms about 8 by 10, was what very few women in more favored circumstances would be able to bear with equanimity; but she accepted the situation and endeavored to do the best she could for us. We men occupied the kitchen floor, on which we spread some hay, then placed our robes on top and covered ourselves with our shawls and blankets; the women occupied the floor of the adjoining room in like manner. In the morning we continued our journey, and nearly the entire morning we were out of sight of anything but the unbroken prairie, with nought to disturb the quiet save the occasional whirr of the Prairie chicken. We stopped in the valley of the Elkhorn, at the house of a Bohemian, to feed our horses and eat our dinners from our lunch basket, and as it was cold and blustering, we went into the house to warm. The old man wore the same kind of wooden shoes which he brought from the old country, the soles about an inch in thickness; they looked as though one pair might last a lifetime. Seeing an old fashioned flax brake, I asked if they raised flax, and the old man said "Yes, the girls spin and weave their own linen, etc."—No doubt while the old folks live this will continue, but the young folks will gradually drop it. Here is a very fine country, and the good houses and abundant crops gave evidence of the thrift of the inhabitants.—After crossing the Elkhorn, we put up at the house of a pious Methodist, having made 47 miles this day. Here we had comfortable quarters and a good night's rest; the Circuit minister being also here, we had evening service before retiring. He was a pleasant man, and as he was my bedfellow we had much conversation on Indian and other topics. In the morning on rising I found the pump in front of the house frozen, and ice in the trough over half an inch in thickness. This is the first of the season, for when we left home, tender vines had not been killed by the frost. We resumed our journey, and for several hours we passed over a sandy region; then we entered upon one of blackness, caused by the burning of the prairie fires, which extended many miles in every direction. At length we came to the half way house, where we fed our horses and again had recourse to our lunch baskets. Here I found we were in the the midst of land granted to the U. P. R. R., but not much taken up as yet, though apparently very good land; but I found, upon inquiry, that the reason why this was so was owing to the absence of streams and the great depth required to find water, in most cases at least 100 feet; but, notwithstanding these drawbacks, quite a number of houses were going up here and there; these, owing to the scarcity of timber and the distance required to haul lumber,

etc., were built of prairie sod, and as this was a new feature to me, I will describe them as they appeared on examination. The sods, about 2 inches in thickness and from a foot to 18 inches square, are piled upon one another like blocks, and are pounded together to make them fit closely; the doors and window frames being inserted as the building progresses. The roof, which is of the same material, is put on like shingles and is supported by a wooden frame work. These walls, when properly prepared, are dressed off smooth, swept of dust and extraneous matter and a coating of lime mortar applied to them, both inside and out, and in this way they make a comfortable house, though most of them are left unplastered and in this state absorb dampness. After we had refreshed ourselves and our team sufficiently, we passed on some 8 or 10 miles, through part of Shell creek valley, where we entered upon the valley of the Loupe. This stream passes through the limits of the Pawnee Reservation, and has in its vicinity as fine land as is found in this country. We had proceeded but a few miles in this valley before we came to one of those natural curiosities—a prairie-dog town. Here several acres were covered with mounds of earth 3 or 4 feet in diameter thrown up by these animals, which look somewhat like a rat, though nearly double the size; they were out enjoying the sunshine, and as far as we could see, from one to three of them were sitting on the top of the mounds or chasing one another around them as utterly indifferent to us as though we had not been there. A few miles further on we crossed the Looking-glass, a small stream of water; here was encamped an emigrant train, with their wagons drawn up for the night and their blazing fires for preparing the evening meal. They seemed in high spirits and called to us to join them, but as our place of destination was now in sight, we preferred to keep on, and arrived at the Industrial School after dark, where we took up our quarters, having traveled this day upwards of 55 miles. We found, upon inquiry, that the Agent was from home; rumors of an Indian raid on the settlers on the Beaver having been received, he had taken a posse of men and the head chief of the tribe and started for the scene of the trouble. He returned next day with the information that the reports were groundless, having originated from some Indians who were leading their stray ponies home, and seeing a grindstone behind a house and wishing to sharpen their knives, they tried by signs to get the owner to come to them so that they could show him what they wanted. As a last resort they showed their knives, which he misunderstanding, interpreted into a desire to scalp or murder him, and declined to comply, but went in search of his gun, which alarmed the Indians; but they finally succeeded, in broken English, in making the matter clear; in the meantime the neighbors had become alarmed, and some of them had stampeded, taking their cattle with them. This shows how easy it is to get up a story of an Indian raid. The buildings for the employees at this Agency are neat and comfortable, in strong contrast to those of our own. The most prominent building is the Industrial School, about 120 by 40 feet, built of brick, two stories in height, with a basement used as a dining room, kitchen, laundry, and wash room; the first story is occupied with school, class, and teachers' rooms; and the second story for chambers, sewing rooms, and hospital; the latter is conducted exclusively under the Homeopathic system, which is the usual one among these Indians. I find, upon inquiry, that this treatment has been very successful in the cases of opthalmic and scrofulous diseases, so common among them. I am the more willing to say this, as you know I have never had any particular partiality for it.—From five to six hours per day are devoted to industrial pursuits; those of the boys are gardening, and out-door work; and the girls assist in cooking and other domestic affairs. A number of them speak English quite fluently, but with the deliberation common to those speaking a different language from their own; while all understand you when spoken to in this language; yet, in their conversations together, they use their mother tongue, and many of them adhere to their blankets with as much tenacity as do their parents and relations in the Indian village. The number of children here at this time is 53—40 boys and 13 girls—and for aught that I can see, are as well behaved as the same number of white children would be in their place. Two little girls about 10 years of age waited on us at the table in a manner that was highly creditable. The food, which is plain and simple, being mostly vegetable, appeared to be eaten with a relish by all of them; the larger children waiting on the smaller ones. As regards their intellectual abilities, I am told that most of them acquire knowledge rapidly; the object teaching has been found of advantage. The Indians are concentrated in two villages, situated about 1 and 2½ miles respectively from the Agency. They live in lodges built of earth, which in the distance look like a collection of hay-stacks. I went into one of them and will describe it, as they are all built alike. It was in form of a

circle, about 40 feet in diameter, and was made by setting posts in the ground to hold the framework for the roof, which of course was conical, but leaving an aperture of about 3 feet at the top for the smoke to pass out and at the same time to light the house, as there are no windows in any of them; the walls and roof are made of sods and earth laid on, and the entrance is through an entry built out-side of the house from 15 to 20 feet long and closed at the inner end with a blanket or skin as a door. The fire is made in the centre of the room and the sleeping berths, etc., are around the room, leaving a large space clear for dancing or any other purpose. Several families occupy one of these lodges, and I have no doubt that 50 persons might be comfortably seated on the floor of one of them. On first day morning the children assembled in the school room for First-day school, and some of the neighborhood children assembled with them; the number enrolled is about 70, but owing to some excitement in the village, not more than one-half that number were in attendance. The exercises were commenced by singing a hymn, followed by the reading of a portion of scripture by the Agent; then another hymn and some remarks from the same addressed to the teachers, when the children separated into their respective classes to recite their texts, etc., when they were again collected, and after singing a hymn trays of bread were brought in; as they passed out they refreshed themselves from this source and dispersed to spend the afternoon with their friends in the village. In the afternoon we assembled for the purpose of holding social worship according to the usage of Friends, and we had a goodly company of employees and friendly neighbors, reminding me of our little meetings in Brown street; and if we were not benefitted in thus assembling, the fault was with ourselves.—Some two miles east of this place are the remains of an Indian village, destroyed many years since by their enemies on one of their warlike incursions. Here, in the mounds where once stood their lodges, the plough turns up from time to time the stone pestles and mortars and implements used by the former inhabitants in the preparation of their medicine or food; also, pieces of broken pottery, which show that the present tribe has lost a knowledge of some of the arts possessed by their forefathers. The work of civilizing these Indians, although several years in progress, may be said to have but just begun, and it appears to me that but little advance can be made in it until they cease a dependence upon the chase for subsistence, and, realizing the situation, are content to settle down on their lands and become tillers of the soil. This has been much retarded by the incursions of hostile Indians, but the country between them and their enemies is being rapidly settled by the whites, which to a considerable extent will serve as a protection from these raids. The sale of their lands lying south of the Loupe river, as authorized by the last Congress, will give them a fund for the erection of houses on their farms; these will consist of 20 acre tracts for each family lying in this fertile valley, while the bluff lands will be held in common as pasture lands. This work of civilization is necessarily a very slow one, as those who know what it has cost of time and labor to bring the Santees to their present position can well realize; and those engaged in it need all the co-operation and encouragement which the friends of the Indian can bestow. To Friends seeking a home in the West for themselves or their children, this country possesses great advantages in a deep fertile soil—equal to any in the West—in proximity to good streams of never-failing water, with few or none of those stagnant pools covered with rank vegetable matter, which are so prolific in the generation of miasma in some neighborhoods, and in the neucleus for a community of congenial minds, as already a considerable amount of land has been taken up by Friends, and some of them have commenced the improvement thereof. Good school houses are erected and the teacher is abroad, the only drawback that I know of being in the lack of fuel or timber, a want common to all the prairie country, but which a few years of care and attention in the planting of trees will gradually lessen, while the opening of this valley to railroad communication already projected, will, by the introduction of coal, supply the want of fuel. It is true that a settlement of Friends here would be far distant from any executive meeting of their Society, but yet not more so than were Friends in Iowa a few years since, where now a Quarterly and several Monthly Meetings exist, and which will doubtless, ere long, be the means of gathering Friends in the far West into a new Yearly meeting.

G. S. T.

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For Friends' Intelligencer

## BIRTH-DAY THOUGHTS.

BY SARAH P. CHISOLM.

I am standing to-day, as it seems to my fancy,
On the top of a hill, which I soon must descend;
And I wish e'er I turn, to see once again clearly
The scenes of the past, which with shadows now blend.

Come memory! come with thy strange magic powers!

Dispel the dark shades, and make clear to my sight,
The path-way of life, strewn with thorns and with flowers—
Now shaded in darkness,—then flooded with light.

I see, as I look first in childhood's bright morning,
A Home—and dear faces not with me to-day;
Some have gone from among us, and left the sad warning,
That others I love, may be passing away!

Here gleams a bright spot! but 'tis soon overshaded,
For darkly the branches of cypress trees wave!
I stand in this path, feeling lonely and wearied—
And longing for rest, though it be in the grave.

But soon on my ear falls a summons from Heaven,
And "onward" the call to my lingering heart;
With a prayer that for trials His strength may be given,
And one little hand clasped in mine, I depart.

Then onward, and upward, we journey in sadness;
Dark grow the heavens, and rougher the way;
How wearily, then, turns my eye to the gladness,
Which once cheered my life with its brightening ray!

Cease memory! cease! for I ask not that o'er me
The gloom of *this* path should have power again!
But I wish to remember the light that before me,
Ever gave its pure beams; aye!—let *that* remain!

Yes! let the soft influence of that treasured memory
Be with me, life's journey to comfort and cheer;
When in the dim future troubled thoughts may come o'er me,
And my trembling heart watches in sorrow and fear!

Then let me remember these sunbeams in sorrow,
Which came from above, when my earth-lights had gone—
The promises pointing with hope to the morrow—
And the Hand which has led me so steadily on.

Now it seems as I look back the "shades" have departed!
And "Goodness and Mercy" have followed my way!
For 'twas in those dark foot-paths that, lone and faint-hearted,
The lesson was taught me to make God my stay.

With Faith and Hope strengthened, by this side reviewing,
I'll praise Him for all, and then trusting descend;
For He who *has* helped me, my strength e'er renewing,
Will guide me on surely and safe to the end!

And when at the close Death's dark shades overspread me,
This tribute I'll pay, as I look at the past—
"To Him who has through this great wilderness led me,
My Friend and my Guide, from the first to the last."

FIRST-DAY SCHOOL CONFERENCE

At Byberry at the close of meeting 11th mo. 10th; interested Friends are invited to attend and participate.

FRIENDS' SOCIAL LYCEUM.

An adjourned meeting to consider the reorganization of this Association will be held on Third-day evening next, 11th mo. 12th, at 7½ o'clock, in the library-room at Race St. meeting-house.

It is very desirable that we should have the full attendance of all who feel interested.

ANNA B. CARROLL, *Secretary*.

FRIENDS' PUBLICATION ASSOCIATION.

A meeting of the Executive Committee will be held on Sixth-day afternoon, 11th mo. 15th, at 3 o'clock, at Race St. Monthly Meeting room.

Important business to be acted on.

W. M. LEVICK, *Clerk*.

FRIENDS' LIBRARY ASSOCIATION.

A stated meeting of the Committee of Management will be held on Fourth-day evening next, at 8 o'clock, in the Library-room.

J. M. ELLIS, *Clerk*.

CIRCULAR MEETINGS.

Committee of Philadelphia Quarterly Meeting will meet on Sixth-day afternoon next, 11th mo. 15, at 4 o'clock, at Race St. Meeting-house.

WM. EYRE, *Clerk*.

| | |
|---|---|
| 11th mo. 10th | Eastern District, Baltimore, 3 P.M. |
| 17th | Valley, Pa., 3 P.M. |
| | Warminster, Pa., 3 P.M. |
| | Berwick, Pa., 11 A.M. |
| | Rochester, N. Y., 11 A.M. |

## ITEMS.

A GREAT Iron Girder Bridge has recently been completed across the Nile, near Cairo. The bridge is thirteen hundred feet long, and has been put up by a French company.

GREAT BRITAIN having asked the United States to co-operate with her in suppressing the slave trade in East Africa, orders have been issued from the Navy Department to Commodore Wilson of the Yantic, now at Norfolk, who sails this week to join the East India squadron, to stop at Muscat and inform the Imaum, in the name of the American Government, that the interests of civilization demand the immediate abrogation of so much of the commercial treaty with Great Britain as reserves the right to transport domestic slaves by sea, within certain limits of their own territory.—N. Y. *Observer*.

FEMALE EDUCATION.—Harvard College has just adopted a scheme of holding annual examinations for females, somewhat similar to those conducted by the Universities in England. Two classes of examinations are contemplated—one for females under eighteen, the other for those above that age. The experiment will be tried next year, in Boston only, and special certificates of honor will be given to those who pass with credit, and will be equivalent to diplomas. The first examination will take place next June, and the regulations are soon to be published announcing the subjects, the books to be studied, and the degree of proficiency required. Cambridge University, England, has for fifteen years held local examinations, and has sent examiners to all places that fulfilled its conditions as to candidates and accommodations. Only since 1861, however, have girls been admitted upon the same terms as boys. Candidates of both sexes are now examined upon the same papers; the juniors, or those between the ages of thirteen and fifteen, upon one set, and the seniors, or those between fifteen and seventeen, upon another set. Under this system the number of candidates has increased every year.—*Public Ledger*.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXIX. PHILADELPHIA, ELEVENTH MONTH 16, 1872. No. 38.

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SINGLE NOS. 6 CENTS.

It is desirable that *all* subscriptions should *commence at the beginning of the volume.*

REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.

AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Barclay and his Assailants ..... 593
Self-Consecration ..... 596
The Courage to Live ..... 596
Awake thou that Sleepest ..... 596
Pillow Prayers ..... 597
Socrates ..... 598
School at Aiken, S. C. ..... 598
Children ..... 599
EDITORIAL ..... 600
MARRIAGE ..... 601
OBITUARIES ..... 601
Baltimore Yearly Meeting ..... 601
Progress of the Educational Cause in Philadelphia Monthly Meeting ..... 603
Sketches of Travel, No. 4 ..... 605
POETRY—The Great Teacher ..... 607
The Banyan Tree ..... 608
Notices ..... 608
ITEMS ..... 608

## BARCLAY AND HIS ASSAILANTS.

(Continued from page 579.)

Besides the printed attacks upon Barclay, the question of his soundness has been so far raised in our standing representative body,—the "Meeting for Sufferings,"—as to check the distribution of the *Apology* in a cheap form; though not without dissentient voices. Exception was likewise taken at our last Yearly Meeting, from no insignificant quarter, to the teachings of Barclay in some portions of his great Work, on the ground of their unscriptural character; which, though not allowed to be passed over wholly in silence, were without restraint from the table. Similar views have been manifest in other parts of the country; and at a recent Monthly Meeting in London,—not a very small one,—on the occasion of a Friend who had been travelling extensively in Scotland returning his certificate, and who had incidentally mentioned as a token of encouragement, that he believed not a few in that country had been recently drawn to our Society through the reading of Barclay's *Apology*,—a Friend of position and experience was not satisfied without denouncing the *Apology* as a book of a "dangerous tendency," and warning his young friends against its perusal as leading to "Rationalism!" And this was allowed to pass unnoticed in a "joint meeting" of men and women Friends, *without a single voice being raised* in deprecation of sentiments so startling and unqualified, or on behalf of our ancient and learned Apologist! What, then, does this modern opposition to Barclay really indicate?

I may here be allowed to say that I have myself the strongest feeling of antagonism to the outward frame-work of Barclay's *Apology*. I do not think that divine, essential, religious truth ever was, or ever can be, established by argument. Logic may be a very effective instrument in attacking and exposing error, and it possesses its rightful and legitimate use. But it is powerless to build up higher than its own level; its application is necessarily bounded by the limitation of our intellectual faculties; and there are regions of which we have cognizance, *but far above the reach and comprehension of our finite capacities*, though no less absolute realities. Ratiocination and controversy very rarely convince; and applied to matters appertaining to religion, serve usually to harden into conventionalism, strengthen opposition, or build up only speculative truths at the best, which are liable to be thrown down or subverted by the same weapons, wielded with greater tact and knowledge, or possessing a more comprehensive range. The syllogism is not only perfectly barren and impotent in proving anything it does not take for granted in the premises: but owing to the infirmity of human language, it may be made to appear to prove almost anything whatever. It is not in his syllo-

gisms, or his formal propositions, that the strength of Robert Barclay lies. He wrote his *Apology* originally in Latin, and therefore it was obviously addressed, in the first place, to the scholars and casuists of the day, to meet them, as it were, on their own ground, and commend the spiritual truths which underlie the form, to the learned controversialists and acute reasoners with whom that age abounded. Were he now writing, he would probably adopt a very different form, but which the same spiritual truths would shine through and through. For it is one of the remarkable characteristics of Barclay, that while his great Work is addressed to the learned and competent, its power and virtue are perceived as well by the plain and simple understanding, beneath the scholastic form, if once the spiritual sense is awakened in the inquirer. It is to the spiritual faculties alone we must apply for the discovery and apprehension, as far as we are enabled to realize them, of essential, eternal, spiritual truths.

To mistake the outer garment of Barclay's *Apology*, the mould in which it happens to have been cast, for its inherent scope and tendency, is due either to an entire misunderstanding of its intrinsic character, or an unconscious falling into the very thing that forms the matter of the accusation. "Rationalism," like every other word employed to stigmatize a difference of religious views or of interpretation, and imbued more or less with the *odium theologicum*, may be made to signify almost anything. If it means, in the sense in which it was used in reference to Barclay, a worship of the human intellect, and a dependence upon the reasoning faculties for the discovery of divine truth, nothing can be further removed from the whole scope and teaching of the *Apology* in its setting forth of the essential principles of the true Christian divinity as held, with one accord, by our early Friends. Those who draw such a conclusion must have failed to discover the ultimate drift, and to drink in of the all-pervading spirit of Robert Barclay. *The charge of "Rationalism" belongs entirely to the opposite school.*

Let it here be stated once for all, because the accusation is sure to be made, that in no way do we pin our faith upon anything Geo. Fox, Wm. Penn, Robert Barclay, or any of the host of worthies of those days, said or wrote, further than as we believe they were instruments in the Divine Hand, raised up and duly qualified, according to their insight and fidelity, to testify to the primitive truths of Christianity; and only as they were enlightened by the immediate influence of the Holy Spirit to understand the Scriptures, were commissioned to proclaim the real nature of the Gospel Dispensation in its simplicity and purity, apart from all the inventions and devices of men; to recall men's minds out of all the creeds and professions, the forms and ceremonies, the schemes and contrivances, with which the various human usurpations over the consciences of others had sought from time to time to overlay and obscure it, to the entire spirituality of the kingdom of Christ, and to His sole inward reign by His life, light, power, and teaching in the secret of the soul, of which, in fulfilment of the prophecies of the Old Testament, the New Testament so abundantly bears witness. As George Fox so emphatically says of himself, his mission was "to bring men to Christ, and to leave them there."

At a time like the present, when first principles are being investigated, not only in all branches of human knowledge, and in every department of science, but amongst the existing churches in this country, and it may almost be said in every religious organization throughout the world, I am far from being one who would stem inquiry, even if it were possible, into any of our systems of belief, our time-honored institutions, or even the very foundations of our most cherished convictions. Human infirmity and the limitation of our faculties have not been less in times that are past than they are in the present. Truth can never suffer from the freest and fullest inquiry, provided it be undertaken in all sincerity and singleness of purpose, without partial or sinister motive of any kind. He who would evade any such ordeal only evinces his own want of faith in the integrity of his own principles. It is error alone that need shrink from the light of day. Mere errors of opinion are harmless enough in the field of free and fair discussion. Having no ground to stand upon and no inherent vitality, it is impossible for them to be self-sustaining. They may be propped up, and false strength may be imparted to them by injudicious treatment, unfair opposition, or arbitrary authority; but however vigorous and luxuriant they may appear at one time, they must necessarily die away if left to themselves, or disappear the more rapidly under the broad light of increased knowledge and intelligence. It may be safely stated that no error has ever yet prevailed to any considerable extent in the world, or taken any great hold upon mankind, without some substantial basis to rest upon, and a proportionate intermingling of the element of truth to uphold it. To discern this and deal with it accordingly is the mission and the privilege of the true reformer. When we find others differing from us in mode of thought or opinion it is bad policy to throw ourselves into dire

antagonism. And in matters of conscience, especially if on the part of our nearest friend or brother, we have no right to assume the attitude of our own correctness and superiority, our freedom from error and infirmity of judgment, our own infallibility, in short. We are all of us more or less Romanists at heart; and every church, when put to the test, more or less openly assumes the dictum of its own infallibility. We see plainly enough this error in others and are apt enough to resent it. If derived from a difference of training or of association, or through an independent course of thought and inquiry, it is quite possible that a divergence of opinion, even in things that we have deemed of vital importance, may be on the right side, and that our fellow inquirer may have obtained a broader and more enlightened view, or juster conceptions of the subject;—some new glimpses, perhaps, into the infinite and unfathomable realm of truth, or some enlarged aspect of such as were familiar, in which we ought to be thankful to participate,—instead of meeting him, as we usually do, with the look askance, mingled with silent suspicion, and followed by our open pity and condemnation. In few cases admitting of variety of opinion are *we* likely to be wholly in the right, and *he* who honestly differs from us, with an average of intelligence, to be wholly in the wrong. Yet such is often our plenary assumption. And such is our intolerance and the infirmity of poor human nature in the love of detraction, that, instead of endeavoring to extract the best we can out of every variety of thought or phase of opinion, we are apt to seize upon what we deem the worst feature in any code differing from what we have adopted, and insist upon that being the measure and type of the whole. It is not that we are at any time to give up, or in any way to compromise, our best and most cherished convictions. Our very life is in them. Indeed we could not if we would. And if we could do so, it would be an abnegation of one of our highest Quaker principles. But we *are* responsible for the neglect of opportunity, for the negative results of refusing evidence, and for wilfully closing our eyes against the reception of more light. Our deepest and best convictions are of all importance to ourselves, and we cannot treat them lightly, or trifle with them, without immediate loss of spiritual discernment, and life and power. But it is the same with those of others; and they have the same title to consideration and respect. We are bound to give to them the same measure we claim for ourselves. What we believe to be error and delusion in the mass we may attack and repudiate, if we are endowed with anything of the martyr spirit. But whether arising from ignorance or obstinacy, from undoubted prejudice, partial education, or imperfect thought, however obviously wrong or mistaken we may deem our brother to be, we have no right to attempt to overturn or destroy his most sacred, deep-rooted, and individual convictions, unless we are quite sure that we have something better to give him in return, and that he is, at least in some degree, prepared to receive it.

As a matter of fact, I believe Robert Barclay's *Apology* has been the means of drawing a larger number of persons within the precincts of our Society, both in ancient and modern times, than any other authorized publication of Friends. It has taken its place as a classical work in ecclesiastical or theological literature. It has met with no small degree of respect from eminent scholars and "divines" of all classes; and it still remains unanswered. It was accepted by the early Friends, by the many religiously awakened and deeply-exercised minds of that period, who were irresistibly attracted towards the newly arisen and despised Quakers, without exception I believe, as a true and faithful exposition of their principles and doctrines. I know this does not establish the truth of Barclay's propositions, but it does the fact that Barclay is bound up with the original views and the vital interests of our Religious Society. Not that the Society of Friends has, or can have, any standard works of merely human authority. It is, I conceive, altogether inconsistent with its primary principles, and was admitted to be so when a safe retreat was made, a few years ago, from a very dangerous position, by withdrawing the power of authentication from the "Morning Meeting." But we have works more or less in harmony with, and illustrative of, our principles. Among these, Barclay's *Apoloyy* has stood pre-eminent; the sanction of the Society has been unreservedly accorded to it; and it has remained unchallenged down to the present generation. Further than this, it was held that Robert Barclay was especially illuminated by the Spirit of Truth, to understand and apply the Scriptures. Not that his writings are by any means infallible, and therefore placed beyond the strictest scrutiny and research; but that he was believed to have been pre-eminently enlightened in the spiritual understanding and application of Holy Scripture; and that, being aided by a measure of the same Holy Spirit that gave them forth, the expositions of divine Truth he was enabled to set in order and illustrate in his great Work with such exhaustive wealth and power, were entirely and unanswerably Scriptural. Whether this is absolutely so, and that Barclay is really and equally sound and im-

pregnable at all points, is not exactly the question now raised, though that question I am prepared to meet fairly and openly at any time or at any place, even, if needs be, in the Yearly Meeting itself. *But it has hitherto been held to be so by the universal voice of the Society of Friends.* Whence then the change? Barclay has not shifted. Those amongst us who now assail him certainly then must have.

(To be continued.)

## SELF-CONSECRATION.

I beseech thee, O thou God of love, to engage my whole life in Thy service. Bind me to Thee by the sweet attractions of Thy love, and grant that nothing on earth may alienate my heart from Thee. Make me so thoroughly Thine that I may cleave to Thee forever—in the hours of woe and the days of gladness, in weakness and strength, in health and sickness, in my labors and recreation, in my domestic affairs and social intercourses. Wherever I may be, in whatever work engaged, may I serve none but Thee, may I follow none but Thee. As Thou hast taught me to worship no created object, to serve no idol, cast out from my heart that spiritual idolatry which draws away my love and energies from Thee, and devotes them to the pursuit of some favorite passion—that idolatry which makes the soul bow down before avarice, fame, ambition, or the felicities of the world. Keep me from all sorts of idolatry, and teach me to acknowledge Thee as my only Master, the one true God. May I always remember that the sole aim of my life is to find Thee, and may all my thoughts and words and actions turn to Thy glory. May my whole life be pervaded by Thy Holy Spirit; may Thy love be the centre of all my actions. If there is aught in a corner of my heart which I love for its own sake, and which I cannot sacrifice for Thee, help me to root it out. Divert my affection from the world, and establish it firmly in Thee, that it may hanker after nothing but Thy pleasantant company. Gracious Lord, enable me, I beseech Thee, so thoroughly to devote myself to Thee, that I may live and die amid the sweet joys of true resignation.—*Chunder Sen.*

## THE COURAGE TO LIVE.

We need not preach the courage to die—that is common enough—but the courage to live, to be honest in spite of poverty and neglect; to be true, though all is dark except where God shines in; to be faithful, though heavens fall and hearts break, and friendships turn to gall. Yes, we must teach men to dare to be unpopular, to be misapprehended, to be ahead of the times, to follow the voice of God though it leads into the wilderness, to tell the devil to his very face that he lies, and also to give him his dues—an act which requires the supremest courage at times.

I wouldn't give a farthing for the triumphant faith of the death hour, unless it comes from that triumphant faith that makes our life full of noblest daring, that is ready to fling aside honor, wealth, the praise of friends rather than impair for one moment the soul's integrity. Oh, for such a courage—the courage to think, to act, to tell the harsh truths to overthrow splendid falsehoods, to disown sweet lies, and to banish tenderest associations rather than check in the least the free movement of the sovereign soul. We all must die with more or less equanimity, but we cannot live in the full splendor of our being except by courage and determined exertion. The coward, under certain circumstances, may die grandly; but never, under any circumstances, can he live grandly.—*Liberal Christian.*

For Friends' Intelligencer

## "AWAKE THOU THAT SLEEPEST."

Responding to the call of duty, I feel it right to bear my testimony concerning the Query in the editorial of a late number of the *Intelligencer*: "Why are these things so—and why this leanness?" As we view the state of our Society, and see the apathy, the indifference, the lifelessness reigning too generally in our midst, well may we exclaim "Why are these things so?" In view of the life, power and zeal exhibited in a First-day School Conference, the editorial asks why our meetings may not, or do not, show forth the same inspiring fervor? I answer, they should, and will, when we cease to be a witness against ourselves, and come down to a state of natural simplicity, purity and goodness; allowing the love of God, free from all outward restraint, to overflow the well-springs of our hearts as it freely bursts forth from the Fountain of Life; confining it to no set channel of thought, speech or action, but each obeying the "still small voice" as it speaks to the individual soul, that all may preserve their identity, and faithfully reflect the Light given them. This view, I am fully aware, will surprise and, perhaps, pain the hearts of some of our worthy and valued Friends, and far be it from me to offend any one unnecessarily. Such may exclaim, "Why we allow the utmost liberty of conscience to all, and claim it for ourselves; in fact, it is the corner-stone of our faith to "mind the Light,' to obey strictly the monitions of the Indwelling Divinity." True, it is the co

ner-stone of our faith ; and while we theoretically affirm it, we often practically deny it, from whence comes leanness, decline and spiritual death. We occupy the position, common to all protestant sects, of allowing each one liberty of thought, speech and action, just as long as they think, speak and act according to our prescribed formula,—but, if minding the "Light within," they move onward and upward, the cry is too often raised that they have departed from the faith and left the fold. It is not in the nature of things that the aged and the young should think, see, feel and act precisely alike. It would be as unnatural as gray hairs to the new-born babe. And yet this is our anomalous position,—our elder brethren having passed through the fiery ordeal and known the resurrection to a better life, naturally, and, I doubt not, sincerely think that each one must pass through precisely the same experience; hence, a standard is set up which each trembling one, touched with the fire from the holy altar must conform to, ere he is recognized as a traveller toward the Celestial City.

We claim and admit that thought should be free. If, then, thought is free, the manner of expressing that thought and the language used must be free also ; yet, while admitting freedom of thought, we bind fast the expression, the natural result being repression, dissimulation, spiritual death, or a departure from the Society into the broad highway of humanity. The parties are, probably, all sincere in their views, but they differ, and charity does not bridge the apparent diversity. So, also, in regard to dress and action. I am free to say, that we seem too often to be formal in our apparent formlessness and proud in our plainness. We have, too often, suppressed the monitions of the Spirit, living to the letter, feeding on husks, instead of asking for and receiving the "Bread of Life" daily, which alone nourishes and sustains us in our journey Zionward. We have yet *practically* to know that God is the Teacher of His people, and that instead of being bound by creed, sect, or society, each individual must be bound only by the voice of God in his own soul, and circumscribed in thought, speech and action by the limitations of the Spirit of Truth as revealed to him. We must come to the full realization of the fact, that "there are diversities of gifts, but the same Spirit ; and there are differences of administrations, but the same Lord ; and there are diversities of operations, but the same God, which worketh all in all." "*But the manifestation of the Spirit is given to every man to profit withal.*"

When we come fully to know this Truth, it will make us free indeed, and we will behold the angel of God troubling the stagnant waters to the healing of our people. Each will live according to the Spirit of Life given him, and faithfully reflect the image of the Indwelling Divinity. Then will our Society grow and expand,—then will our gatherings become truly pentecostal,—then will Love, Charity and Truth reign throughout our borders,—then will we become as one with our Heavenly Father, and enter the promised land of rest, of peace, of joy—Heaven.

In the great spiritual wave that is now sweeping over the land, all religion, all faith, not founded on the Rock of eternal Truth, must go down into the dead sea of the past. O! my friends, both old and young, let us cast off these dead weights that are threatening to engulf us in the general wreck of standard beliefs. Let us heed the breakers roaring around us, heave anchor, and with our eye single to the polestar of Truth, set sail for the land of Life, Light and Joy.

To you, my honored, beloved, and aged friends, who have reached the promised land, let me beseech you to extend unto us the hand of charity and patience: rejoice with us in the budding flowers and trees which shall, ere long, bring forth fruit abundantly. And you, my young friends, all joyous for the race before you, let us take the extended, aged hand with the warm grasp of our youthful love, and together let us go up unto the mountain of the Lord—unto the Temple of the living God, whose foundation is Truth, its walls of Love, its pillars of Mercy, the keystone of the arch Liberty, its covering Charity ; and there let us serve and worship the living God forever and ever.

BENJ. E. HOPKINS.

*Cincinatti*, 10th mo. 21st 1872.

## PILLOW PRAYERS.

He who knows nothing of pillow prayers is ignorant of one of the sweetest modes of prayer practicable on earth. The day with its engrossments being gone, it is a most favorable time for the gathering in of our thoughts upon ourselves—our sins, our wants, fears, and hopes, and then the turning of them up towards heaven. This is what the Psalmist is apparently referring to in his words, "When I remember Thee upon my bed, and meditate upon Thee in my night-watches." That he uttered many a pillow-prayer is a thousand-fold more than probable. "I have remembered Thy name, O Lord, in the night." "I prevented the dawning of the morning and cried." Those cries were prayers before the dawn of day. * * * *

Many a timid boy at boarding school, with boisterous room-mates about him, has kept

alive his prized communion with his Father on high, and so, perhaps, saved his soul by means of his silent pillow-prayers. Boys, try them! Girls, do not neglect them! Invalids, with your eyes so often held long waking in the night-season, distrust not the pillow-prayers. Hundreds are continually climbing to heaven by them, as on a ladder. If you, perchance, fall asleep in the act, do not fret about it. For what opiate from the shop of the apothecary is so harmless as such an outbreathing of your holiest desires upward? What is sweeter than to lose yourself in such a prayer? For prayer is simply a form of thought toward God, and nothing can be more fitting to the very last moments of daily consciousness than such thoughts.—*Christian Weekly.*

THERE are three things which can in no wise be used for good—malice, envy and folly; and there are three things that can by no means be employed for evil—humility, contentment and liberality.

SOCRATES.

The following fact respecting the Philosopher Socrates is an interesting quotation from Grote's History of Greece:

"We had been accustomed constantly to hear, even from his childhood, a divine voice, interfering, at moments when he was about to act, in the way of restraint, but never in the way of instigation. Such prohibitory warning was wont to come upon him very frequently, not merely on great, but even on small occasions, intercepting what he was about to do or say. Though later writers speak of this as the demon, or genius of Socrates, he himself does not personify it, but treats it merely as a divine sign, a prophetic or supernatural voice. He was accustomed not only to obey it implicitly, but to speak of it publicly and familiarly to others, so that the fact was well known, both to his friends and to his enemies. It had always forbidden him to enter on public life; it forbade him, when the indictment was hanging over him, to take any thought for a prepared defence; and so completely did he march with a consciousness of this bridle in his mouth, that when he felt no check, he assumed that the turning he was about to take was the right one. Though his persuasion on the subject was unquestionably sincere, and his obedience constant, yet he never dwelt upon it himself as anything grand, or awful, or entitling him to peculiar deference; but spoke of it often in his usual strain of familiar playfulness. To his friends generally, it seems to have constituted one of his titles to reverence, though neither Plato nor Xenophon scruple to talk of it in that jesting way which doubtless they caught from himself. But to his enemies and to the Athenian public, it appeared in the light of an offensive heresy; an impious innovation on the orthodox creed, and a desertion of the recognized Gods of Athens.

Such was the demon or genius of Socrates as described by himself, and as conceived in the genuine Platonic dialogues; a voice always prohibitory, and bearing exclusively upon his own personal conduct. That which Plutarch and other admirers of Socrates conceived as a demon, or intermediate being between gods and men, was looked upon by the fathers of the Christian Church as a devil; by Le Clere, as one of the fallen angels; by some other modern commentators, as mere ironical phraseology on the part of Socrates himself.

Without presuming to determine the question raised in the former hypothesis, I believe the last to be untrue, and that the conviction of Socrates on the point was quite sincere. A circumstance little attended to, but deserving peculiar notice, and stated by himself, is that the restraining voice began when he was a child, and continued even down to the end of his life; it had thus become an established persuasion, long before his philosophic habits began."

For Friends Intelligencer.

SCHOOL AT AIKEN, S. C.

Having frequently observed in the *Intelligencer* an account of the colored schools in the South, taught by teachers sent from the "Association of Friends, for the Aid and Elevation of the Freedmen," it would, I doubt, be interesting to many of its readers to know of the school at Aiken, South Carolina taught by Martha Schofield, a member of Darby Monthly Meeting, as frequent inquiries are made why it is not reported in its columns. She went under the auspices of the "Pennsylvania Freedmen's Association" and for the past seven years has been an earnest worker in that field of labor. For the last four years she has resided at Aiken. Three years since, she purchased a lot in the suburbs of the town, and deeded a part of it to Aiken for school purposes, upon which the Government built a school-house. On the other portion she built a comfortable home for herself and the teachers connected with her. The school has been in a flourishing condition, last winter having number over one hundred scholars. It has been visited by many Northern people, Aiken having become a noted place of resort for seekers after health, as sixteen hundred boarders were accommodated during the past ye

Through the kindness of Friends and others in England and in this country, M. S. was enabled this fall to send seven of her pupils to more advanced institutions, at which they are to remain until qualified for teachers; five to Hampton, Va., one to Atlanta, Ga., and one to Howard University. Two of these have been several years at Lincoln University, Chester Co., and last summer went South during vacation, and taught with great success. Allen Scott, whose school was about 30 miles from Aiken, endeared himself much to the people, and although the place was rude and uncultivated, he had a large school, established a lyceum and a temperance society, and closed with an exhibition, which drew white and colored alike to the number of 500. Thus, we see, that when educated, these people are capable of doing much good to their own race. Truly there is a field of labor "white unto harvest," and those who have gone forth as pioneers in this good work, will reap their reward. C.

THE sun meets not the springing bud that stretches towards him with half the certainty as God, the source of all good, communicates himself to the soul that longs to partake of him.—*Wm. Law.*

CHILDREN.

Perhaps in nothing greater discrepancy of character is manifest than in the notions entertained concerning children. There are those who secretly regard them as little better than necessary nuisances—their noise distracts, their inquisitiveness bores, their eager enthusiasm wearies, their little faults and blunders provoke. Such people look with astonishment on those who seem to find pleasure in this restless seething part of humanity, and could they reconstruct the world, one of the first changes they would inaugurate would be to have all the inhabitants enter it ready grown up. We are happy to believe, however, that this class is a small and decreasing one. Few can resist the animating and cheering influence of fresh, ardent and impetuous childhood; who find no impulse of admiration at its free and bounding vitality; who have no smile of sympathy with its exultant joys, or tears of pity for its acute, though brief sorrows. A far larger number see great beauty and find much amusement in children, but regard them mainly as lovely playthings —dolls for grown-up people to dress and fondle in hours of leisure, but to be set aside when the serious business of life demands attention.

It is well for the children that humanity contains something higher for them than either of these. The love whose birth in the heart of the parent is simultaneous with the child's birth into the world is its great safeguard. It transforms the care, labor and self-denial that would have been a burden, into a joyful duty; it lifts the little one from being either an irksome trouble or an amusing toy, into its true place as a human being, having unbounded capacities to be developed and limitless powers to be unfolded. No one, into whom some portion of this true love mingled with reverence is not infused, is fit to have any charge of children, either in their educational or social life.

Yet parents are not without danger of thinking their love to be all-sufficing for the welfare of their children. It is the foundation on which they must build, but the superstructure is yet to be reared. There is no duty of life for which there is less accountability to public opinion or less interference from others than that of parental training and culture. Yet there is none which requires more judgment and watchfulness. There must be appreciation of the greatness of the task, of the importance of the responsibility; there must be faith in the capacity that is to be developed; there must be patient and arduous self-discipline, that no unworthy example refute the teachings of the lips. The child is not wax to be moulded, or stone to be hewn into whatever shape you prefer, it is a living, thinking, feeling, rational being, with energies to be aroused, powers to be awakened, moral sense to be cultivated, judgment to be guided. It is a free agent, with individuality and will that must be recognized and respected. The object, therefore, should be, not to stamp our own minds upon the young, but to animate theirs; not to make them think our thoughts, but to quicken their own; not to impart knowledge so much as to inspire the love of truth; not to impose arbitrary rules or beliefs, but to enlighten the conscience and kindle aspiration.

There are few better inheritances than a happy childhood. It is of itself a preparation for the duties and trials of life, a fund on which we may draw in long years to come. When children are continual y thwarted in their plans and opposed in their desires, when their efforts meet with no appreciation, their eager hopes and confidences with no response, and their fears and trials with no consolation, they will grow up to believe happiness to be a myth and momentary gratification the only substitute. But where wise and loving parents combine to make a sunshiny home for their little ones, where they respect their feelings, sympathize in their pleasures, sooth their troubles, and lead them gently into paths of virtue, they give them not only a real present happiness, but also an ideal

one, which, in after life, they will pursue and overtake. A bright conception of home joys, and the appreciation of their simple sources, are the best foundations. The natural cravings of childhood are not for wealth or its appliances, they can be happy with frugal fare and simple habits, if they may only enjoy love, sympathy and appreciation. Their physical, mental and moral needs demand no enormous outlay of money, but they do demand respectful attention, careful thought and judicious plans. The happiest child is not he who is tricked out in finery, sated with luxuries, and spoiled with indulgence; but he, who, enjoying with the zest of young life the merry sports of childhood, and the society of carefully chosen companions, yet turns with pleasure to his home as the dearest spot and to his parents as his warmest and closest friends.—*Ledger.*

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 16, 1872.

THE Weather Report for Tenth month, which should have appeared in this number, was unavoidably postponed.

THE MINISTRY OF SONG.—From Claxton, Remsen & Haffelfinger of Philadelphia, we have received a neat little volume of poems, by Francis Ridley Havergal, bearing this title.

Though the theological bearing of some of these poems is not in accordance with the simplicity of Christian faith as we profess it, we commend the spirit of the author, and find much we can admire and adopt in her beautiful verses.

We give one of the most simple and sweet of the poems, "The Great Teacher," a place in our columns this week.

THE EPIZOOTY OR HORSE DISEASE.—Since our last number was placed in the hands of the printer this disease, which has prevailed so generally in Canada and New York, has assumed alarming proportions in our own city, few horses being exempt from it, as is apparent in our otherwise crowded thoroughfares. All branches of business are more or less affected by it, and in many instances men have supplied the places of horses by drawing milk wagons and other conveyances, and at certain hours, even street cars. There seems reason to hope that the disease has reached its climax, and that before long, business will resume its usual activity. The services of this noble animal have always been accepted so much as a matter of course that it is not until a calamity like the present overtakes us that we fully realize our great dependence upon him. Whilst we are hourly reminded of the great inconvenience and loss to those in the city, we are equally impressed with the difficulties under which persons in the country must labor. The following statistics show the importance, aside from humanitarian motives, of dealing promptly and intelligently with the disease, as it appears in different parts of the country; for that it will continue to spread seems most probable.

THE MONEY SIDE OF THE HORSE DISEASE.—A curious phase of character is illustrated by the time it took in our northern and eastern cities to teach some of their inhabitants that the universal prevalence of the "horse influenza" is something more serious than a "sensation," to be enjoyed on account of its novelty. It was not until the wheels of business were "blocked," as well as the wheels of the vehicles in every day use, that the grave aspects of the case were brought home to their apprehension. Then the matter took the practical form of loss of time, loss of dollars and cents, as well as wide-spread inconvenience—and then it was at last understood that it would be best to turn attention to the care and rest of the animals instead of discussing the subject as an enormous joke. But the losses referred to are only a portion of the extensive damage done by the spread of the disease. Within a little more than two weeks it has run from Buffalo eastward to Maine, westward to Chicago and St. Louis, and southward as far as Baltimore.

This gives reason to fear that it may overspread the whole country, and what that means a few figures may be used to explain. There are about nine millions of horses in the United States, valued at six hundred and sixty millions of dollars. If but *one per cent.* of these should be carried off, making 90,000 horses, it would entail a direct money loss of $6,600,000—two per cent., or two deaths out of every hundred, would bring a loss of over $13,000,000 and three per cent., which is the mortality in some cities, swells the loss to nearly $20,000,000. This is in addition to the heavy loss of the daily earnings of the vast proportion of the horses, that are disabled and cannot work. Such figures may have their uses in some quarters not yet reached by the disease. Humanity should be the only stimulus required in order te ensure the use of such preventive measures as better treatment, less labor, cleaner stables, etc., but the money side of the case may reach some people who seldom look at any other.—*Pub. Ledg.*

MARRIED.

UNDERHILL—ALBERTSON.—On the 30th of 10th mo., 1872, by Friends' ceremony, at the residence of the bride's parents, Samuel J. Underhill, of Jericho, L, I., and Emma, daughter of Richard and Phebe W. Albertson, of Mineola, L. I.

DIED.

BROWN.—At Bemus Point, Chautauqua Co., N. Y., on the 16th of 3d mo., 1872, Anna Brown, aged 75 years; a member of East Hamburgh Monthly Meeting.

GUE.—On the 26th of 8th mo., 1872, Lydia Ramsdell, wife of J. Frost Gue, aged 37 years; a member of Battle Creek Monthly Meeting.

MATTHEWS.—On 27th of 10th mo., 1872, Joshua Matthews, aged 87 years; an Elder of Baltimore Monthly Meeting.

CANBY.—At his residenco No. 1001 Green Street, Philadelphia, on the 23d of Tenth month, Samuel T. Canby, aged 63 years; a member of Race Street Monthly Meeting. His disease (consumption) was one of much suffering, which was borne without complaint or murmur, being fully resigned to the will of his heavenly Father, in whose hands he felt himself to be.

For Friends' Intelligencer.

BALTIMORE YEARLY MEETING

Commenced its sessions on Second-day, 10th mo. 28th. The attendance was unusually large, many strangers being present. Those with minutes were Esther Haviland, a minister, and her companions, Phebe S. Haight and Joshua B. Washburn, elders, all of Chappaqua Monthly Meeting, N. Y.; Jas. F. Birdsall, a minister, and his wife Anna, an elder; Rachel C. Tilton, a minister, and her husband Mellis S. Tilton, an elder, all of Purchase, N. Y.; Benjamin Tomlinson, a minister of Byberry, Pa.; Amos Jones, a minister of Makefield, Pa.; James W. Haines, a minister of Miami, Ohio; Elwood B. Conrad, a minister, of Salem, N. J., and his companion, Solomon Pusey, an elder of London Grove, Pa.; Wm. Dorsey, a minister of Philadelphia Monthly Meeting; Deborah F. Wharton, a minister of Spruce street, Philadelphia; Mary Ann Updegraff, an elder, and Sarah S. Dungan, a member, both of Concord, Ohio; Lydia Price, a minister, and Jacob Paxson, an elder, of Birmingham, Pa.; Elizabeth S. Brooks, a minister, and Charles Brooks, an elder, of Blue River, Indiana; Charles Tees, an elder, of Horsham, Pa. Meetings for worship were held morning, afternoon and evening of 1st day, at Lombard street, and morning and afternoon at Asquith street meeting house, and on Fourth-day at both places, and at the latter place on Fourth-day evening by appointment of James W. Haines. These several gatherings were large, and were solemn opportunities, the Master of assemblies being evidently in their midst. Those who were called to minister seemed to do so in the ability which is from God alone.

The representatives were mostly in attendance. At the session on Second-day afternoon they reported the names of Wm. Wood and Levi K. Brown for clerks, which was united with.

Richard H. Townsend was reappointed Treasurer.

Epistles from all the Yearly Meetings were read, and a summary of the exercises directed to be forwarded in return.

The reports from Baltimore, Fairfax Centre and Prairie Grove Quarterly Meetings contained propositions to amend the discipline in reference to intoxicating liquors and similar propositions from Warrington, laid over from last year, were all referred to a committee, who reported changes by which all intoxicating liquors (malt drinks included) are prohibited as a drink. This change was approved by the meeting in much harmony, and becomes a part of the discipline.

A proposition to alter the query in reference to slavery and one to allow those not members of the select meeting, but travelling as companions of ministers, to sit in the meetings of ministers and elders, were considered—the first being reported against and the latter adopted.

The consideration of the queries occupied Third and part of Fourth-day afternoon; much was said by concerned friends. In reference to the attendance of meetings, it was said that instead of finding them wearisome if they were held in the power and wisdom of God, the desire would be to have them more frequently. A friend stated that such was his experience, and when first awakened he would go to remote meetings in order more frequently to mingle with Friends during the week. Young Friends were urged to prize their privileges—to draw near the Fountain of Divine Truth, and they would be refreshed with living waters.

Friends were counselled to search the Scriptures and to be careful not to misapply them; to be true to their calling, and God would lead them forward. He would take them by the hand and aid them when they stumble, as a loving father assists his little child. They were urged not to be alarmed if the manifestation of Divine life should come in a way different from their anticipations, but rather to foster it in the young, and not discourage or frown on their efforts to serve the Master.

Meetings which had been held at private houses in some localities it was thought had been productive of good. If we were under the guiding influence of the pure love of God, it would draw us more frequently together, not only in the meeting-house but in the private circle, and when we saw a brother devi-

ating from the path of rectitude, we would not wait for any specified time to elapse, neither would we refer it to the overseers, but under this holy influence, we would visit him and feel after a qualification to labor for his restoration. Instances were cited where such visits had been productive of reform, even where but little was said.

Several elders were reported as having deceased since last year.

The Representative Committee have given attention to search out the early records of the meeting, and believe some of them are irrecoverably lost. They have also attended to the presentation of the memorial in reference to international disputes being peaceably settled. They also reported in favor of memorializing the State legislatures for the abolition of capital punishment, which was endorsed by the Yearly Meeting, and referred back to them for action.

The report from the Indian Committee was very interesting, and the progress of this people in the Northern Superintendancy encouraging. Some attention had also been given to the New York Indians.

The Fair Hill fund has been used in aid of schools and in the education of young persons as teachers. Some of these had engaged in the service, and been enabled to refund part of the sum advanced. The amount expended was 1180 dollars.

The report from Prairie Grove informed that they had under consideration the propriety of a new Yearly Meeting being established, composed of their Quarter and a part of Indiana Yearly Meeting.

Visits were made to Women's Meeting by James W. Haines, Caleb C. Way and Ellwood B. Conrad, and to Men's Meeting by Martha E. Tyson and Lydia H. Price.

The concern of M. E. Tyson was mainly in reference to the administration of the discipline in regard to offenders, that there should be a true Christian feeling cherished that would seek their restoration. The latter urged to purity of life and watchfulness on the part of husbands and fathers, that nothing may be done that will wound or irritate their wives or alienate their affection, or that of their children.

The meeting throughout was a blessed opportunity, and a precious feeling covered it when it adjourned, on Fifth-day afternoon.

On Fourth-day evening a public meeting in reference to the Indians was held, and interesting statements made by Samuel M. Janney and other Friends.

On Seventh-day evening the Baltimore First-day School Association met, and was well attended, reports from many of their schools were read, including one from the Association embracing all the schools in Centre Quarterly Meeting. Epistles from Philadelphia, Indiana and New York Associations were read, and replies directed to be prepared.

As the Association could meet but the one evening, little time was given for expression on matters coming before it.

On Second, Third and Fifth-day evenings the General Conference met, and the attendance was very large, and the contrast with five years ago encouraging, showing the progress the cause has made in gaining the interest and sympathy of Friends.

Reports were read from the Baltimore Association, stating they had 17 schools, with 790 pupils, 465 of whom are members among Friends; number of officers and teachers 102; books in libraries 1225 vols.

Philadelphia (see *Intelligencer* of 2d inst.) Indiana had within its limits 17 schools, average attendance 673, about three-fifths of whom are Friends. In the New York schools are 60 teachers, 450 children and about 150 adults, and from 11 to 1200 volumes in the libraries.

Ohio had 3 schools, and from Genessee Association, lately formed, no report was received, but it is desired they may feel prepared next year to forward a report and have delegates in attendance.

Of the 113 delegates appointed by the five associations only 6 were absent.

The Executive Committee reported their action in reference to the publication of books for First-day school use. Manuscripts are now in their hands, and it was decided to raise 500 dollars in addition to the balance due on former assessment. Wm. W. Moore was appointed chairman of the Finance Committee and Samuel M. Janney of that on Literature.

A committee reported the names of Jos M. Truman, Jr. and Anna M. Starr for clerks and J. Wm. Hutchinson, of Baltimore, for Treasurer, and 51 Friends, representing the Six Yearly Meetings, to constitute the Executive Committee for the ensuing year.

An Address to Friends, prepared by the Executive Committee, was adopted, and an essay forwarded by the Philadelphia Association and another from Baltimore were referred to the Publication Committee, who were instructed to have 4,000 copies of the proceedings issued in pamphlet form.

In the course of the sessions valuable remarks were made by many Friends, and the deliberations were characterized by harmony and brotherly love.

The kindness of Baltimore Friends was marked, and the liberality of Yearly Meeting Committees to arrange their meetings so a

not to interfere with the sessions of the Conference was remarked on as worthy of the thanks of all strangers in attendance.

The Representative Committee met in another apartment, leaving the meeting-house for the use of the First-day School meeting.

Adjourned to meet in Richmond, Indiana, Ninth mo. 29th, 1873.

J. M. T.

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For Friends' Intelligencer.

## PROGRESS OF THE EDUCATIONAL CAUSE IN PHILADELPHIA MONTHLY MEETING.

Continued from page 587.

In the 10th month the Committee recommended that two schools be established for the instruction of boys and girls in the various branches of an English education, and such other studies as are approved by the Committee having charge of the schools, which shall be under the care of joint Committees of the three Monthly Meetings. They also recommend the removal of the old building, the purchase of the adjoining property, and the erection of a building of such dimensions that each school shall accommodate 100 pupils and have suitable class-rooms.

"It is recommended that the cost thus incurred shall not involve any of the Monthly Meetings in any expense, and that the buildings shall not be commenced until the sum requisite be raised by private subscription"—"the said lot, building and furniture to become the joint property of the three Monthly Meetings and subject to their control."

The Committee were continued to give further attention to the subject, and Daniel Neall, Wm. Widdifield, George Chandlee, Stephen Byerly and James Martin were appointed to report a statement of the conditions on which it would be proper for the arrangement to be made. Their report embraced the granting of right of way, exchange of certain properties, &c., which was approved and the trustees instructed accordingly, and the Committee continued to represent the Monthly Meeting as far as was necessary in carrying out the plan.

In 12th month, 1844, John Saunders and Samuel Townsend were appointed trustees on behalf of this Monthly Meeting in the joint trusteeship of the property.

In the 8th month, 1845, the Committee on the two primary schools reported that they were well sustained with as many scholars as the rooms will accommodate. In 10 years they had paid all expenses of alteration, &c., and sustain themselves. This was owing to the exertions of the teachers, without any effort on the part of the Committee.

In 12th month, 1845, the joint Committee on Education of the three Monthly Meetings reported finally that the buildings had been erected by contract with Charles and Comly Shoemaker. The entire cost for lot, building, furniture and apparatus was $13,331.50, all of which had been collected and paid. The schools were opened 9th month 1st; the boys', under the care of Benjamin Hallowell, had 96 pupils; the girls', under Mary H. Middleton, had 102 pupils. The Committee add: "We feel that great responsibility rests upon all those who have the care of such an institution, and while we believe that the establishment and proper maintenance of this school will be an important auxiliary in promoting the guarded education of our youth, yet we are aware that much depends upon parents and heads of families fulfilling their portion of this important and deeply interesting duty."

In 11th month, 1845, the Monthly Meeting appointed to represent it in the joint Committee to have charge of said schools James Martin, Morris L. Hallowell, Jno. D. Griscom, Dillwyn Parrish, Samuel Parry, M. Fisher Longstreth, Susannah Pusey, Esther Fisher, Hannah P. Hallowell, Sarah S. Tyson, Susanna H. Dorsey, and Susannah M. Parrish.

In 7th month, 1846, the Monthly Meeting (primary) schools were reported to be more prosperous than during any previous year, and enabled the Committee to increase the teachers' salaries to 300 dollars; number attending, 107.

These schools continued to prosper, the attendance declining, however, from the above figures, so that until the year 1857 the attendance mostly ranged from 74 to 85. The pecuniary results were so favorable that an extra allowance was made to the teachers in 1848, though not a permanent addition to their salaries. In 1849 several hundred dollars were spent in alterations, which used up the surplus fund, and left a debt which was paid in subsequent years.

After this payment, in 1849, the Committee say that they contemplate reducing the price of tuition to children of members, and urge Friends to encourage our own in preference to the public schools.

In 12th month, 1846, the joint Committee on Central School report all the expenses paid except about $500 for books, which it is designed to pay by a fund created by charging for their use.

An additional debt of nearly 200 dollars had also been caused by altering the class-rooms, which it was expected the receipts of the next year would liquidate.

B. Hallowell declining the principalship, Joshua Rhoads was selected in his place.

The subject of equalization of salaries had

claimed the attention of the Committee, and, with a view to accomplish this, it was necessary to increase the charge of tuition in the boys' school.

The teachers received a percentage on the receipts, which relieved the Committee from incurring expense greater than the income would warrant, and, if the schools are filled, affords ample remuneration to the teachers.

While hoping that the design to promote the guarded and liberal education of Friends' children may be carried out, they would urge on parents the necessity of home culture and discipline, and their co-operation in the support of our testimonies to plainness and simplicity of dress and deportment. The total number entered in the boys' school was 116; girls', 124. The children were generally members or professors with Friends.

In 12th month, 1847, report is made that the profits had paid the indebtedness excepting $476.64. It was a subject of regret that so few of the boys were of the finishing class. In this respect the Committee were sensible the object of the school had not been realized. They regretted that Friends did not more fully appreciate the advantages afforded, and hope for an improvement.

Lectures on Astronomy, Natural Philosophy and Chemistry were delivered weekly by the Principal of the boys' school, to both the boys and girls.

The average of the girls' school was 90; boys', 53.

In 3d month, 1849. The wants of the children of color in relation to education were considered, and called forth the expression of a lively interest. It was referred to the next meeting, which not being prepared to unite on any action it was dismissed from the minutes.

In 12th month, 1849. The Committee reported that the boys' school had considerably improved, and the girls' is larger, but seem to consider the main reason why it does not fulfil what was intended—that is, "to supply the wants of the society, so that *all* the children of Friends shall be educated by teachers under the supervision of the Monthly Meetings"—is that as the three Monthly Meetings had declined any pecuniary liability and the "proceeds of tuition after deducting a small percentage for the necessary repairs of the property, etc., being divided between the teachers" makes it a delicate matter to impose any restrictions, or adopt measures whereby their incomes will be lessened, and hence the Committee have found "their means of rendering the school what it ought to be very much crippled."

"The Religious Society of Friends is essentially one family and should be particularly so in the education of its youth. There should be no distinction in this between the rich and the poor, and all should have the opportunity of a guarded education in schools under the care of Friends. As we consider it our religious duty in addition to the payment of the public burthen for that purpose to support our own indigent members so it should be obligatory on us to educate our own children within the family pale."

"If the three Monthly Meetings of this city could set the example to the rest of society by taking the Central School immediately under their charge and convert it into a free institution for the children of their members the burden on the score of expense would be transferred from the parents who now pay to the meetings themselves—the whole direction of the schools would be absolutely under their control, and all excuses for the education of children without the pale of Society on account of want of means would be taken away. The discipline and the character of the institution would then be in accordance with the original object of its establishment, and it is believed such an example would be followed in other parts of the Yearly Meeting.

"Donations and legacies from concerned individuals would doubtless be received, and the tide which threatens such injurious consequences to the principles and habits of our children be measurably rolled back."

The report was considered at that and the next Monthly Meeting, and it was concluded to take no action at the subsequent Monthly Meeting. (2d month,) A minute was received from Spruce Street Meeting in reference to making the Central School more select, and the report being again brought up, was referred to John D. Griscom, Joel Atkinson, Caleb Clothier, Dillwyn Parrish, Saml. Parry, James Mott, Wm. Hawkins, Samuel Jeans, Joseph Cowperthwaite, J. Humphrey, McIlvain, and Isaac Parrish to co-operate with the Committees of the other meetings in considering the subject. They reported in 4th month that "they had travelled through several settings on this subject and that no way opens to recommend the adoption of any measures at the present time." "But are generally united" in believing that free education as proposed by the Committee would be the most effectual means to remedy the difficulties complained of.

The next year the Committee report that as the school did not flourish as well as formerly, they had reduced the tuition in the boy's school to the old standard, had adopted the one session system, and made other minor changes, and that all the debts had been paid off.

Joshua Rhoads having resigned the situation of Principal, Clinton Gillingham was appointed to succeed him. Average attendance of boys, 40; girls, 83. The Committee again say that the schools were opened to afford the advautages of a religiously guarded education, and they solicited a co-operation of parents and guardians in inculcating a love for the principles of Truth as professed by Friends. "The appearance of many of the pupils, particularly in the female depart. ment, is such as to warrant the belief that our testimony to plainness and simplicity is not sufficiently regarded. We perceive with concern the engrossing and unprofitable effects of an indulgence in superfluity, and we believe were our members more careful in these respects it would exercise a wholesome influence over others who may seek the benefit of these institutions.

2d month 1850. The meeting received the report of the Committee of Womens' Quarterly Meeting, on Education, by which it appeared that they had had several young women under their care during the previous two years, all of whom expect to engage in teaching.

An unexpected donation had enlarged their means of usefulness, but they desire a renewal of subscriptions in aid of this object. Signed by Sarah J. Leedom, clerk.

A minute was made encouraging Friends to subscribe. In the 4th month the report was again read and contributions to the funds made, and in the 5th month (same year) Susan M. Parrish, Elizabeth Walton, Catharine H. Truman, Mary L. Caley, Deborah Marot, Mary Jones and Hannah R. Chandlee were appointed, at the request of the members of the Committee on Schools and Libraries of the Yearly Meeting, "to assist in obtaining information in relation to the state of schools, and number of children requiring education."

In 12th month, 1850, the School Committee urged the creation, by donations and legacies, of a fund that would, in a few years, measurably relieve those in straightened circumstances in the education of their children.

12th month, 1851. The boys' school had not been so satisfactory, and the principal was about resigning. The school was out of debt and had a surplus sufficient to provide liberally for its wants. It had been concluded to hold two sessions daily; the attendance of girls was 88, boys 58.

(To be continued.)

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How can a man learn to know himself? By observation, never; but by action. Endeavor to do thy duty and thou shalt know what is within thee.

## SKETCHES OF TRAVEL.

NO. 4.

BY A. C. M.

(Continued from page 589.)

But to return to our journey up the mountain. I went to the very topmost of the buildings spoken of, and in this instance found that they were all on these heights devoted to the same purpose—that of storing food, and the under portion providing shelter for the goat, which is a valuable animal to the mountaineer. —Although the people do not always live so high up in these mountainous regions as the traveler is often led to suppose from the number of buildings which he sees having the appearance of dwellings, yet it does occur in many instances that they live at an incredible height from the valley below, but in such cases they happen to have more tillable land near the mountain top. In pursuing my journey upward beyond the point where these buildings were found, the goat path was still my road, and although I was yet, probably not more than half way up the mountain side when I looked upon the surrounding country and the village far down below me it appeared, as indeed it was, an immense height and as the way up was becoming more difficult I began to consider that I was alone, and that in case of an accident I might be out of reach of human aid, prudence suggested a return. About this time, as I stood enjoying the scene, I heard the pleasant sound of human voices far above me, and what made it still more delightful was that the voices heard were the innocent prattlings of little children making their way down the mountain to the spot where I stood. My first fear was, that coming as they would, unaware of the presence of a stranger, it might alarm them. They proved to be two little girls about twelve years of age, each with a basket of old wood broken short and stowed snugly in. Their baskets are of a peculiar make, used by all these mountaineers, and strapped upon their backs; in this way they carry heavy loads. When the children were near enough to hear me, I spoke kindly to them, and with a cheerful countenance soon dissipated all fear from their minds, and we went down the mountain side the best of friends, although we could only understand each other by signs. We soon met three others, two boys and a girl, about the same age, on the way up the mountain after wood and berries, and these stopped to talk with the little girls and get the history of the stranger they were guiding down th mountain. The girls sat their baskets do that they might rest, and there was a ge flow of good feeling. I distributed coin among them, which, with the my watch as I looked at the time,

bright eyes glisten with delight. To increase this, I opened it and showed them the movements, and to compensate me for this, they urged me to partake of their mountain berries, and vied with each other in picking and bestowing upon me little bunches of wild flowers—at the same time with remarkable earnestness, giving me all the information in regard to the lofty mountains around us, which I as a stranger stood in need of, but which, unfortunately for me, I could not understand, though that did not lessen my obligations to them. After resting, we journeyed down the mountain, my little guides proudly taking the lead; their village home was near to the foot of the mountain about a half mile from my course, but I could not think of parting from them short of their own door, and suffered them to guide me thither. When there, I was thirsty, and went to the sparkling fountain at the door to partake; quick as thought one of the little ones brought a cup to drink from. I partook of the cooling draught, gave another small gratuity, bade adieu to my kind young mountaineers (and let him laugh who will), turned away greatly pleased that I had met with them, and was only saddened with the thought that I should never meet them more.

The next day we made up a party of five and hired a man with a carriage to take us first to the celebrated Jungfrau Mountain, covered deeply with snow. The mountain directly opposite to the Jungfrau is not only famous for its height, but also for its waterfalls, one of which is beautiful beyond description, and is said to fall 1,000 feet. There is another fall near this which is beautiful in its way, but is very much smaller, for although we could see it coming over the top of the mountain distinctly, yet we could not see any of the water fall on the ground below, it seemed to rise again in vapor. With the snow covered mountain on one side the valley and the torrent falling over the mountain on the other in the bright sunshine, this is truly an interesting spot, as, indeed, is the mountain scenery all the way to this place. I had walked out nearly to this point alone and enjoyed the whole scene beyond measure. There is at this point, as at all other places of interest, many stores, all stocked with curiosities—canes tipped with goat's horns, staffs to help you up the mountain sides, any quantity of pictures, victuals and drinks, guides, &c., &c. You are beset at every turn by these hungry expectants. After viewing the falls and surroundings and buying some small matters commemorative of the place, we retrace our route part of the way back, and then turn our faces to ascend to the glacier at Lindenwald.

After commencing the ascent, we are assailed as usual on every hand, with offers of something for sale. While our path leads slowly up a mountain it is always a propitious time for these highwaymen to intercept us. At times it is very amusing to see with how much persistence they will follow us, take this route for a sample. First, a little girl comes along-side and imploringly holds up a saucer of fruit, not very inviting in appearance, but she follows and persists. One of our party yields, throws her a half dime and tells her to keep the fruit, and refuses to take it. Not long after, a little girl presents a small bunch of pretty flowers. We look at them indifferently—she muses—she has an innocent countenance—she follows us up; it has cost her trouble to pick them and time to watch for us. This time I yield, toss her the coin and take the flowers, beginning to feel compunction for taking them, although they are fully paid for. It is the work of a moment—I beckon to her, and throw them upon the grass, that she may take them and sell them over again, for they don't match with glaciers. Soon after at the foot of a long steep hill we are beseiged by five lusty boys, each armed with three-cornered mallets, which looked rather war like, but each in his other hand holds something like an "olive branch," which make them appear less formidable. They all clamored apparently for a job of some kind, which our driver understood and we did not; he, however, put to flight the whole squad as he thought, and four of them withdrew. Not so the fifth; he was one of the persistent kind, and followed quietly along, and with his olive branch whipped the horses legs to keep the flies off—but the mallet was still a mystery. Not long, however. Our driver thought that the horses should blow or rest; the moment he stopped them the mallet was chocked under the wheel. That explained the matter. He followed us about a mile till we gained the top of the mountain, and kept up his farce of whipping off flies where there were none—and although our driver had discarded him at the start; we talked the matter over and concluded that his persistence, if nothing else, was worth something, and gave him a trifle and he went back happy. After we had risen to the top of the hill and stopped for the horses to breathe, we were assailed by a party of young pedlars. What they all had I don't know, for one of the number monopolized my attention, by offering for sale a tame woodchuck which he held up for our inspection; but as our party were all Americans, and woodchucks are a home production, no one seemed inclined to invest in him, and we drove on. Arrived at the public house in front of the glacier we

stop, feed the horses and ourselves—are about to start for the glacier, which is in view, right in front of us on the mountain side. Some of the loungers around at once assail us, and want to guide us; we are growing somewhat callous and give them a decided *no;* we get clear of them, take the path and go on; find the path intercepted by half a dozen boys more or less, all guides; we answer "No," again, and go on; they all leave but one—he is of that class which will not take "No" for an answer; he trips along merily ahead; if there is a wet spot, he very adroitly shuns it, and points it out to us; we are all the time resolving, I suppose, that he shall lose his trouble. We go on toiling upward toward the glacier, which, like all other undertakings of the kind, proves to be four times farther off than it appears to be at the place of starting. At length, however, we arrived at a small house of entertainment, not far from the glacier. At that is a notice posted that a half franc will be charged for entering this grotto, which is an entrance made into the ice for a long distance. We go forward to the glacier, and find a somewhat rickety platform of timber and boards, built over a chasm, leading into the tunnel; we cross it cautiously, and enter hurriedly, as water is running off the top, melted by the afternoon sun. We advance, and directly stirring music of the human voice strikes our ears: we listen; it comes from the farther end of the grotto; we advance farther, and observe that there is a bright light at the farther end; we look above, we look below, and we look on either side, and find that we are encased in a mountain of solid blue ice. By our labors, in climbing the mountain, we are in a perspiration; we begin to feel a chilly sensation. There is an awful roar of the mountain torrent, wending its way directly under us, to the valley below, and there being no *particular time set* as to when this mass will follow on, we rather hurriedly left the cave without going to its utmost limits—but after all, we did not make as *good time*, in our exit, as the two modern "Jenny Linds" did, for they had farther to travel than we had, and got to the entrance in time to present their bills for the entertainment. We returned to the house and paid the entrance fee, bought a cane and some engravings and returned toward the hotel. Our assumed boy guide kept strict watch, going ahead and shunning all the muddy places, and when we were about to part, he looked upon us so wishfully, that we broke down and gave him something, and he was happy. About half way down, our driver stopped at a public house to water his horses. Instead of doing it himself, he went into a bar-room, and two hangers-on about the inn attended to them, and then looked extremely wishful towards us. By this time we were getting hard, and looked in an opposite direction, and when the driver came out they assailed him, and he paid. That I thought right, but it did not prove to be, for when we got to our quarters we paid the host for the carriage and driver; but when we went out he followed us, and complained that he had had a hard day's work, and had not been fully paid. We softened down, paid him about a franc each, and he went off happy. I soon after retired, delighted with what I had seen, and happy that I had been privileged to see it; and happy in the thought that I had, at so little cost to myself, helped to contribute, even in a small degree, to the happiness of others. The above is a pretty fair sample of daily experience.

(To be continued.)

## THE GREAT TEACHER.

BY FRANCES RIDLEY HAVERGAL.

I love to feel that I am taught,
And, as a little child,
To note the lessons I have learnt
In passing through the wild.
For I am sure God teaches me,
And His own gracious hand
Each varying page before me spreads,
By love and wisdom planned.

I often think I cannot spell
The lesson I must learn,
And then, in weariness and doubt,
I pray the page may turn;
But time goes on, and soon I find
I was learning all the while;
And words which seemed most dimly traced
Shine out with rainbow smile.

Or sometimes strangely I forget,
And, learning o'er and o'er,
A lesson all with tear-drops wet,
Which I had learnt before.
He chides me not, but waits awhile,
Then wipes my heavy eyes:
Oh, what a Teacher is our God,
So patient and so wise!

Dark, silent hours of study fall;
And I can scarcely see:
Then one beside me whispers low
What is so hard to me.
'T is easier then! I am so glad
I am not taught alone;
It is such help to overhear
A lesson like my own.

Sometimes the Master gives to me
A strange, new alphabet;
I wonder what its use will be,
Or why it need be set.
And then I find this tongue alone
Some stranger ear can reach,
One whom He may commission me
For Him to train or teach.

If others sadly bring to me
A lesson hard and new,
I often find that helping them
Has made me learn it too.
Or, had I learnt it long before,
My toil is overpaid,

If so one tearful eye may see
One lesson plainer made.

We do not see our Teacher's face,
We do not hear His voice;
And yet we know that He is near,
We feel it, and rejoice.
There is a music round our hearts,
Set in no mortal key;
There is a Presence with our souls,
We know that it is He.

His loving teaching cannot fail;
And we shall know at last
Each task that seemed so hard and strange,
When learning-time is past.
Oh! may we learn to love Him more,
By every opening page,
By every lesson He shall mark
With daily ripening age.

And then, to "know as we are known"
Shall be our glorious prize,
To see the Teacher who hath been
So patient and so wise.
O joy untold! Yet not alone
Shall ours the gladness be;
The travail of His soul in us
Our Saviour-God shall see.

## THE BANYAN TREE.

Mr. Forbes, in his "Oriental Memoirs," says that a banyan tree christened Cubbeer Burr, after a celebrated saint, was nearly 2,000 feet in circumference, measured round its principal stems, but that the ground covered by its overhanging branches was considerably more extensive. The large trunks numbered 350, and the smaller ones exceeded 3,000. This tree at one time was considerably larger, a fearful storm, accompanied by a flood on the Nerbudda, having carried away a greater part of it, reducing the number of the larger trunks from 1,350 to 350 now remaining. The original size of this colossal tree may be better conceived by remembering that 2,000 feet, its circumference when Mr. Forbes saw it, is more than one-third of a mile. No other tree has the peculiar property of sending out branches which root of themselves, and in course of time again throw out other branches which form other trunks in the rapid way that the banyan does. It is truly one of the wonders of nature. The careful provision by which everything is made to adapt itself to the circumstances in which it is placed, and the condition under which it exists, is strongly exemplified in the growth of this tree; for if these branches did not throw out roots, and so form a trunk with which to support their own weight, they would tear themselves off from the parent stem. Everything in nature is carefully planned, and no work of the creation is incomplete. It is man alone who begins, but does not finish his work.—*Land and Water.*

## FRIEND'S MUTUAL AID.

Stated Meeting on Second-day evening, 11th mo. 18th, at 7½ o'clock, in the Monthly Meeting Room, Race Street. Full attendance particularly requested.

ALFRED MOORE, *Secretary.*

THE Annual Meeting of Friend's Charity Fuel Association will be held in the Monthly Meeting Room of Friends' Meeting House (at Fifteenth and Race Street) on Seventh-day evening, the 16th inst., at 7 o'clock. Friends generally are invited.

WM. HEACOCK, *Clerk.*

THE Ninth Annual Meeting of the Stockholders of Swarthmore College will be held at Race street Meeting House, Philadelphia, at 3 o'clock P. M., on Third-day the 3d of Twelfth month, 1872.

CLEMENT M. BIDDLE, *Clerk.*

## FIRST-DAY SCHOOLS.

A conference with Friends of Crosswick, N. J., will be held on First-day, 11th mo. 24th, at 2 o'clock. Interested Friends are invited to attend.

## CIRCULAR MEETINGS.

| | | |
|---|---|---|
| 11th mo. | 17th, | Valley, Pa., 3 P. M. |
| " | " | Warminster, Pa., 3 P. M. |
| " | " | Berwick, Pa., 11 A. M. |
| " | " | Rochester, N. Y., 11 A. M. |
| " | 24th, | Centredale, Iowa, 3 P. M. |
| " | " | Union Chapel, Md., 3 P. M. |
| " | " | Octorara, Md, 3 P. M. |
| 12th mo. | 1st, | Reading, Pa., 3 P. M. |
| " | " | Stroudsburg, Pa., 3 P. M. |
| " | " | Newtown Square, Pa., 3 P. M. |
| " | " | Medford, N. J., 3 P. M. |

## ITEMS.

SEVERAL women are now exercising the function of City Physician in our country acceptably. There are four Woman's Medical Colleges in the United States. Several Eclectic and Homœopathic Medical Colleges have opened their doors to women; and the Hygeio-Therapeutic College has always received ladies and gentlemen as students on precisely equal terms. A hundred regularly educated women were graduated as M. D's. last spring. More than one thousand women are now practicing medicine successfully in the United States. Several European nations are admitting women students to the medical colleges. In London there is a Woman's Medical College. There is in this country alone a demand for ten thousand qualified women doctors, and in Sweden, Russia, France and Great Britain the demand is rapidly increasing.—*Science of Health.*

THE members of the Australian Eclipse Expedition, if they were unsuccessful in the primary of their voyage, saw some strange things along the shores to the north of the great continents of Australia. Mr. Foord tells a wonderful story, "amply attested by witnesses," of a fish with four hands. This extraordinary creature was found crawling on a piece of coral dredged up from the bottom of the sea. "The body was that of a fish," says Mr. Foord, before the Royal Society on January 22d, "but wonderful to relate, it had in the place of fins four legs terminated by what you might call hands, by means of which it made its way rapidly over the coral reef. When placed on the skylight of the steamer, the fish stood up on its four legs, a sight to behold! It was small, and something like a lizard, but with the body of a fish." It is to be hoped that a full and scientific description of this marvel of deep-sea dredging may soon be published, as the specimen appears to have been brought back to Melbourne.—*Nature.*

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Barclay and his Assailants ..... 609
Silence ..... 612
Old Bibles ..... 613
Christianity and Heathenism ..... 614
Local Information ..... 615
Eastern Marriages ..... 615
Dressing Children ..... 615
Scraps from Unpublished Letters ..... 615
EDITORIAL ..... 616
MARRIAGES ..... 618
OBITUARIES ..... 618
Progress of the Educational Cause in Philada. Monthly Meeting ..... 618
POETRY—Soliloquy of the Mayor of Prairie-Dog City—Wait and See ..... 620
Visit of an Indian Delegation ..... 621
Review of the Weather, etc. ..... 623
A California Wheat Field ..... 624
Notices ..... 624
ITEMS ..... 624

## BARCLAY AND HIS ASSAILANTS.

(Continued from page 596.)

"Barclay has a vein of gold, and his *Apology* I would compare to pure pearls, to rubies and diamonds, . . . who stands as a witness for the mystery of godliness and piety."—*Pastorius.*

Here I might safely leave the argument, but that great practical results are involved, affecting the vital interests, if not the integrity and the very existence of our beloved Society.

In my last communication I thought it right to make some remarks on the removal of certain restrictions, or at least the less prominent position now accorded in our discipline, to what are usually called our "peculiarities." By this it seems I have been understood to justify their abolition.* The whole tenor of the subsequent remarks, I think, would correct the impression. Their observance had been strained into matters of principle, or tests of religious advancement. Hence arose the necessity for alteration and relief. Of the changes which have since taken place, or rather of the advantage which has been taken of the relaxation, I apprehend there can be no question; and I spoke of them simply as matters of fact. I hold that every outward and visible habit and action whatever—dress, language, behaviour, furniture, diet, pursuits, companions, gait, hand-writing, voice, atmosphere—everything not adopted from necessity or compulsion, but that particular combination of circumstances with which a man (or a woman) voluntarily surrounds himself, or that he spontaneously develops,—is a true reflex and manifestation of his inward condition and character; only we have not the means of drawing accurate conclusions, or of correctly interpreting them. We can never know the mingled predisposing causes and the mixed motives of our fellow men; and therefore we may never judge from outside appearances. Uniformity of thought will undoubtedly produce more or less uniformity of conduct, and of aspect; especially, as we so often see it under religious influences. But we must not, on that account, set up any absolute criterions over one another. Our views and principles are so opposed to the maxims, policy, and current opinions of society in general—in full harmony, as we believe, with the pure and simple teachings of the gospel—that they naturally lead into some outward manifestations of individuality. Amid the dead current of opposition in our daily commerce with the world, I doubt whether those views and principles *can* be maintained in their integrity without the aid of some recognizable signs or marks, such as have been generally fallen into and accepted by Friends. At least the difficulty is very greatly increased, which needs hardly be.

* See *British Friend* for Second month, page 31, Note.

Whether the repudiation of Barclay, as it has lately become manifest, is the effect or the cause; whether it is the symptom and the result of a more wide-spread disaffection as to some of the views most conspicuously held by our early Friends, or a defection from those principles, of which Barclay was the representative, seeking to carry others along with it,—the careful observer cannot but have become sensible that a gradual change has, for some time past, been setting in, not merely in what may be looked upon as the outworks, but in the tone, the animating influences, and the relative attitude of our religious Society. Some of the old landmarks have been forsaken; and a new school has sprung up, which advocates views and courses of action more in accordance with the popular systems of belief, and the accepted views of others than formerly. The tide has all been in one direction; and has gone on increasing, with much greater force and rapidity, during the last few years. That direction is the same that has affected other sections of the religious community, amid the unsettlement of opinion in the present day, and the strifes, confusion, and uncertainty thereby engendered, namely, *towards "Ritualism."* Though little suspected, I apprehend, and it will probably be strenuously denied, it is none the less truly so. There is nothing surprising in that the Society of Friends should partake of the prevalent tendency of the times, among the more earnest and serious. It is the natural reaction of a certain class of minds towards the visible and outward, the symbol instead of the reality—towards a resting on authority, and that which is *established*—against individual conviction, and the exercise of independent thought.

The propositions of Barclay which have been most severely attacked are those *Concerning Immediate Revelation; Concerning the Holy Scriptures;* and *Concerning the Universal Redemption by Christ, and the Saving Spiritual Light wherewith every Man is Enlightened.* These are set forth in the *Apology* with a wealth and consistency of Scripture illustration which his assailants, I think, have wholly failed to controvert. They are all based on the deep, heart-searching, spiritual views of our early Friends; which run through all their writings—the beginning and ending of all their controversies, and their ever-recurring theme. The fundamental doctrine of the Spirit, in all its practical fulness, was the one attractive, soul-cementing principle, which gathered so many deeply awakened and earnestly-seeking minds out of the various surrounding sects and professions, and united them together in one catholic bond of brotherhood. With th New Testament in their hands, it was thi that gave them all their energy and endu rance; and by it—as the one great teachin of Light and Life under the gospel dispens tion adapted to meet the wants of ever member of the human family—they hope to evangelize the world. Their belief in th internal nature of all true religion, as op posed to mere profession; and in the imme diate guidance of the Holy Spirit, in all ou undertakings, and in the daily affairs of life was held by them in a very different sense t the general theory of the necessity of the in fluence of the Holy Spirit in special matter of religion, as it was then, and is now, mor generally acknowledged by other Protestan Churches. It was held by them as a livin practical reality, entering into all our rela tionships, inspiring and controlling all ou actions, purifying our motives, and separat ing from the world. It was the assumptio and preaching of a deeper and more pract cal spirituality than other high professor found themselves in possession of, and th more circumspect and self-denying walk i life thereby demanded, that awoke the enmi ty, and brought down upon the Friends th bitter persecution of all. The vulgar, oppro brious epithets that used to be so abundantl lavished upon them is a proof of their prom inent characteristic.

Their doctrine of the Spirit was very har and humiliating to the busy activity, th love of supremacy, and the pride and into erance of the natural man. It is an utterl unjust charge that it leads either into fanat cism on the one hand, or into uncertain no tions, spiritual self-sufficiency, sloth and pa sivity on the other. There is no success witl out enthusiasm; and they always referred t the written Word as the only outward judg of faith and controversy; but not as abov being subject to the elements of human erro and infirmity, nor as interpreted and taugh by the unaided reason, and the mere labor o study and intellect. We know the endle differences these have occasioned. And whe are there such examples of moral courag and devotedness, of unwearied zeal and a tivity, and of extensive and indefatigab labor in the service of Truth, as in Georg Fox, Edward Burrough, Robert Barclay hin self, William Penn, Mary Dyer, Mary Fishe and a host of others in that day?

It cannot be doubted that some of th views and principles so firmly grasped, an so fearlessly promulgated by our earl Friends, and which, by their antagonism t all the accepted creeds of the day, brough them into so much suffering, are not so pro inently set forth as formerly. They are no

held with bated breath and subdued voice, as if we were more than half-ashamed of them. The opposition to Barclay indicates even a denial of more than one of our original principles. We are not the same spiritually-minded people that once we were. Our light is dimmed, and the standard so uncompromisingly held up before the world is lowered. I am speaking of the Society in its collective capacity, as it stands before the world, not of individuals. Among many of those who occupy prominent positions, and who now guide our affairs, there is a disposition to hide or qualify the distinctness of some of our ancient stand-points, and to unite with others, as far as may be, in an approach towards the popular views, the accepted systems of belief, and the prevalent doctrinal statements of our Protestant fellow-professors. This may partly be accounted for by the change in our social habits. Friends have freely mingled with others, and taken a prominent part in most, if not all, of the philanthropic movements and associations which have so remarkably distinguished the present century. This has led to a mingling in religious organizations, or an adoption of similar agencies ourselves. I do not say there is anything wrong in this if we can bear it, or that exclusiveness is a virtue and preservative. Quite the contrary, I believe; and I have always been liable to be called to account as being on the too liberal side. But we must have our eyes open to the natural consequences, and count the cost. Nothing is so insidious as any mingling in of the element of popularity; and there is an inevitable tendency in these things to lead away from singleness of purpose. We find men and women quite as good, quite as zealous, quite as self sacrificing as ourselves, with whom we are brought into close contact, but from whom we have differed fundamentally in religious convictions. This ought to have the effect of enlarging our charity and diminishing our self-assurance; but unless firmly established in our principles, it will have the further effect—when we find the great majority of serious and reflecting persons with whom we associate against us—of modifying, to some extent, our sense of the intrinsic importance of those principles, and promoting more or less of indifference, or even of subserviency, to the stronger minds with whom we come in contact. Friends of mature life and character may stand their ground, but it cannot be expected of the young. The rising generation is sure to take an advance upon the old one, on the side of laxity, under the tuition of example and the influence of familiarity. Whether slightly traced or not, there is an apparent desire to stand well with others whom we respect and esteem—amiable and praiseworthy enough in itself if it does not lead to conformity, to the hiding of more or less important points of difference, and to the gradual breaking down of principle.

If there is one thing in the department of moral agencies more clear than another in the writings of Robert Barclay, and throughout those of our early Friends, it is the assertion of the great Protestant principle of the inviolability of the rights of the individual conscience, and of the repudiation of all human interference in matters of religion between man and his Maker. We know that the Reformation stopped short in the carrying out of these principles. Some of its leaders, when they had established their own emancipation, sought to impose chains upon their followers even harder and more galling than those they had extricated them from, in the form of confessions and articles of belief which, whether scriptural or not, they did not leave those whom they had disentangled from previous thraldom to judge for themselves. The Friends were *ultra-Protestant* in their plea for liberty of conscience, and in their refusal to be bound by any forms of human dictation, or to the acknowledgment of human authority in matters of faith. They held that no mere intellectual statements, however sound and accurate, could ever comprehend the Truth of God; nor any form of sound doctrine avail to the conversion of the soul, unless it was brought home by the inward operation and convictions of the Holy Spirit. They were very careful to keep as nearly as possible to the language of Scripture in the definition and setting forth of Scripture truth, which at once renders all dogmatic creeds unnecessary and unscriptural in themselves. They therefore never had a set form with which to bind the consciences of their members, or to test their qualification for church fellowship. It is evident that every verbal creed must partake of the limitation of the outward, and the inward state and condition was always the rule of Friends. I know that after the spread and approach towards settlement of the Society, there was something like a confession of faith in George Fox's famous letter to the Governor of Barbadoes, in some portions of Robert Barclay's and Wm. Penn's writings, in early epistles, and elsewhere; but they were always put forth, I believe, under the pressure of opposition, to answer the imputations and false accusations of their adversaries, and never spontaneously or voluntarily. There is always something close by to indicate that the writers did not depend upon the form of words, but on that which was

signified lying far deeper beyond, and never imagined their being stereotyped into formulæ. It is sympathy in spiritual perceptions, and aspirations after holiness, rather than in intellectual agreement on certain points of doctrine, that will ever form the true ground of Christian communion, of which the Society of Friends has hitherto been the only type.

(To be continued.)

THE Bishop of Carlisle stated in his recent famous sermon upon the impression a heathen would receive of Christianity in England, first, that the Hindoo would discover that England was regarded as excommunicated by five-sixths of Christendom; second, that instead of unity nothing was more hopeless than the division of sects; third, that there was a vast deal of zeal for the overthrow of the church; fourth, that brotherly love was only a phantom in its own bosom. No missionary, he says, dares put his message to the test of saying to the Hindoo, "Only come home with me, and see in England what I wish your country to be."

## SILENCE.

BY W. M. BICKNELL.

There is in the seclusion of silence and solitude something most agreeable to one who would take repose and an inward look. Here is found one extreme of a full, rich, intense life, as activity, business or society afford the other extreme. The best division of time, next to that of day and night, summer and winter, is this—the periods of action and those of stillness and quietude. It is not too much to say that the hours of the day are doubled when one sets apart a portion of them for keeping company with himself. Then the successfully pursued studies and the sweet spontaneity of ideas are worth all the affability and grace of twenty good Christians who come on a visit. But happy is the man who can have the city pavements, the world of letters and art, merchandise and traffic, as well as the repose of rural scenes, where the bank, wood or sunny field introduces him to silence and abundant contemplations—

> Hail, happy groves, calm and secure retreat
> Of sacred *silence*, rest's eternal seat—

Man needs silence, as growing vegetation needs the rest which night brings, in order, in both cases, to appropriate and give substance and beauty to what has been gained during the active hours, as well as to prepare for further outgoing and future labor. Out of the great shadow and wonted repose the bud opens into morning freshness. In this way is the human hive stored with sweetness, upon which life, if it seeks good fare, will c sire to feed.

There is a time for all things—a time cease from the confused noises of Babel, a a time to let God and truth speak. Wi hushed lips do the students and saints of ages repair to the sacred archives of facts a tradition. With no words on their tongu do the religious and self-possessed try to lea the life and spirit of Christ, though the sile moment be followed by earnest speech a consecrated acts of duty and love. But t hush and the still small voice must co first.

Let the mind turn inward, let the fi wake and burn, let the power of thought its lair rouse up and shake itself, aspirati heighten and conviction deepen the purpo and a man does not know the possibilities his nature. These silent forces, with grace of God overhead, are irresistil Great, greatest is the solitary working of mind. Out from its shadow and calm co the best Christian character and effort.

Be silent, thoughtful, submissive, longi yet restful, before God and His truth, and what new and better thing will appear, manding recognition and use in science mechanics, in religion, in social life. S ness and sleep afford wonderful inspirat for the next day's work. The man who times, in the use of his thoughts and fa ties, is inward bound and silent, is he makes preparation for good outward-bo trips and activities.

No man wishes to put forth his hand sow all the time; he should, at stated sons, hold the sheaf to his bosom. Nei does a sensible person, with mind worth ing in, like to talk or to be talked to all time. It must be a small, an exceedi small stream that runs from a fountain w none, or next to none, runs in. The b must have deposits of gold in order tha paper issue may bear value. How do world, affairs, society lay hold of and po a man and scatter his powers to the four wi What chance has he for recovery, defe and the maintaining of a proper dignity by possessing himself in silence a part o time. There is a balance to be held bet the inner man and the outer, between thought and stirring practice, between tude and society.

> "Thus fame shall be achieved."
> "And what most merits fame in silence hi

In the campaigns and warfare all ar gaged in, we cannot too often go back bring up recruits from the secret rese Good house-keeping is a very domestic ter—not a continual sallying out of the at the windows and of the feet at the

The life that never turns to look upon itself to see that it is well furnished, but is all agog at all times for the world, for money and the painted shells, such a life is possessed of lunacy or some other baleful power. We must give some of our time to self-possession and silence of soul.—*Liberal Christian.*

"To search for moral truth is a cardinal duty, and how shall we proceed in this pursuit more safely and successfully than by investigating His works who is all purity and holiness. The works of nature are a highway cast up, by which we are to arrive at lessons of moral instruction which we otherwise could not attain; they constitute a ladder upon which we may ascend to a knowledge of the character and attributes of the Deity; they furnish a never-failing fountain of innocent pleasure and moral instruction."

For Friends' Intelligencer.

## OLD BIBLES.

The following paragraph appeared in several of the city papers a few weeks since and elicited considerable attention:

"OLD FAMILY BIBLE."

"Mr. William Bishop, a resident of Germantown, has in his possession an old family bible printed by "Thomas and John Buck, printers to Cambridge University in the year 1630 by his Majesty's special command." This was in the reign of Charles I., and only a few years after the translation made by command of James I. Besides the Scriptures, this work contains the book of common prayer, "A Briefe concordance to the Bible after the last translation, serving for the more easy finding out of the most useful places therein contained," by Clement Cotton. Also the "Psalms collected into English meeter, by Thomas Sternhold, John Hopkins and others, conferred with the Hebrew, with apt notes to sing them withall. Set forth and allowed to be sung in all churches, of all the people together, before and after morning and evening prayer, and also before and after sermons; and moreover, in private houses, for their Godly solace and comfort, laying apart all ungodly songs and ballads, which tend only to the nourishing of vice and corrupting of youth." There is also a descriptive and well executed map of Canaan and the bordering countries. The work is copiously illustrated, is in excellent preservation, and was doubtless a fine specimen of the art of typography when it was printed."

The above account was in a very short time followed by the history of another, which we give entire.

OLDER AND BETTER—WHAT THE RICHARDSONS KNOW ABOUT BIBLES.

Some days ago the *Germantown Chronicle* brought forward a Bible of the date of 1630; still later, the *Evening Telegraph* produced a copy of the title-page of one printed in 1599, and now we have one *sixty years older.*

This morning one of our reporters called upon Mr. Richardson, of the firm of Richardson & Janney, Conveyancers and Real Estate Brokers, No. 215 South Fifth street, and was by him shown a Bible of the year 1539. The book is in the original leather binding, and is unusally well preserved. The paper is somewhat colored from age, but the ink is as black, if not blacker, than when printed. The type used is the "Old German," and is a splendid specimen of the progress of typography even at that early date.

The title page consists of a splendidly executed series of wood-cuts, representing the King seated on his throne, surrounded by Divines in mitres and cowls, and handing to one on either side copies of a book, upon the sides of which appear the words "*Verbim Dei,*" the Word of God. Then appears the following, printed in the centre of the page, the lines italicised being in red ink. The title is copied *verbatim et literatim:*

"*The bible in Englyshe,* that
is to saye the content of
all the holy scripture, boke of
y olde and *newe testament,*
truly translated after the veryte
of the *Hebrue and Greke textes,*
by y dylygent studye of dyverse
excellent-learned men, expert in the
forsayde tonges.
"*Printed by* Richard Grafton and
"Edward Whitchurch
"Cum privilegio ad impyirnen—
dum folum
"1539."

Surrounding and beneath this are the faces of divines, laymen, women and children, apparently assembled in rejoicing over the presentation of the work. From the lips of many run scrolls inscribed "*Vivat Rex,*" "God save the Kinge," whilst surmounting the whole is the face of the Saviour.

The faces are full of expression, and as a work of art the cut will bear much praise. In one portion of the book is found the following: "The rest of the boke of Esther which are neither found in the Hebrue nor in the Chaldee."

The work also contains the Apocrypha, the book of Jesus, Son of Syrach, and other quaint things.

The title page to the New Testament bears the following wording, the italicised words being in Red Ink:

The *Newe* Testament *in englyshe* translated after *the Greke* cotayning these bookes.

The Gospelles

*Mathew* Luke
Marke *John*

The Actes

*The* Epistles of *S. Paul*

To the Romaynes *The. i. Thessalonyans*
*The. i. Corynthyans* The. ii. Thessalonyans
The. ii. Corynthyans *The. i. Tymothe*
*To the Galathyans* The. vi. Tymothe
To the Ephesians *To Titus*
*To the phillipians* To Philemon
To the Collossyans *To the Hebrues*

*The Epistle* of Saynt James.

*The. i. of. S. Peter* The. i. of. S. John
The. ii. of. S. Peter The. ii. of. S. John
*The. Pistle of. S. Jude* The. iii. *of. S. John*

*The* revelacion *of. S. John.*

Upon the pages of the work appear the following quotations:

"The legacy of Joan Humphreys to Nehemiah Allen Senior, who departed this life the third day of the Sixth Month at the second hour in the morning on the second day of the weak

1724"

"Nehemiah Allen Senior deceased the twentieth day of the Fifth Month 1736."

"Joseph Richardson died eleventh day of the third month 1831 bequeathed this bible to his son John Richardson."

The book is now in the possession of the Executors of the estate of the latter named. The Allens and Richardsons were connected by family ties, hence the descent of the heir-loom to the latter named.

Of this edition of the Bible there is but one other known copy in existence, and that is in the possession of the Philadelphia Library Company.

The publication of the foregoing seemed to awaken the interest of antiquarians, some of whom furnished accounts of two still older,* which the writer preserved so carefully that he cannot now find them. Should it have met the eye of any reader of the *Intelligencer* who can forward it for publication, it may probably be well to do so.

J. M. E.

Do not think of one falsity as harmless, and another as slight, and another as unintended. Cast them all aside; they may be light or accidental, but they are ugly soot from the smoke of the pit, for all that; and it is better that our hearts should be swept clean of them, without one care as to which is the largest or blackest.—*Ruskin.*

* Pubiished we think, in the Fourteenth century.

CHRISTIANITY AND HEATHENISM.

L. W. Aldrich, who has lately visited India, gave, in a lecture in Boston, some interesting views in regard to "Christianity and Heathenism in India:—

"He said that in India Christianity and heathenism confronted each other in all the affairs of life. The chief obstacle to the growth of Christianity is the abusive treatment which the natives receive in every way from those who by them are classed Christians, who but hold the natives, as it were, in abject slavery. The courts of justice extend no rights to the natives, their property and lives being taken with impunity. Their prisons are filled with good and true men, many of whom have been there twenty or thirty years, and who were first stripped of lands and gold, and then arrested and put into the prisons of Calcutta. The natives have been subjected to such unjust and unkind treatment that instead of being impressed with the beauty of Christianity they despise it. The speaker said that calling one day at the house of a native he asked the privilege of leaving a bundle for a few days until he should return that way, and asked if it would be safe. The natives very soberly replied 'Yes; for there is not a Christian within fifty miles.' One of the answers in a native school-book to the question, 'What are the distinctive marks of a Christian?' reads thus: 'Great fondness for eating and drinking, fighting, stealing other people's countries, and cutting other people's throats.' As to the work of missionaries sent among them he said their preaching and labors in attempting to plant Christianity cannot have that positive, marked success which it should until a radical change takes place in the treatment of the natives. They hear the preaching, but the acts they daily realize counteract all religious teachings. The speaker said he found among this people some of the noblest and purest men and women. There is a class of young men who are determined to go forward. To this class there is especially a chance to impart Christian teaching. From observation he was led to believe that there is a great deal of Christianity in heathenism and a great deal of heathenism in Christianity. The Hindoo believes in one supreme God, to whom all idols are subordinate. The faith of India is fast outgrowing the idols of the past, which slowly but surely are going to decay. The twenty millions of Mohammedans are earnest, devout and constant in their worship. Every foot of God's green earth is to them holy ground. They worship at simple shrines; no burning of candles or any outward show. One of the great features of their Koran is

justice, temperance and charity, and always to assist the needy stranger. The lecture throughout was of great interest, imparting much information gathered by a careful observer in India."—*Christian Register.*

For Friends' Intelligencer.

LOCAL INFORMATION.

Western Quarterly Meeting was held the 22d of last month. The Meeting for Worship was not as large as at some other times, owing, it was thought, to there not being as many who are not members in attendance as usual. The Business Meeting was as large, if not larger, than common. We had the company of two ministering Friends from neighboring Quarterly Meetings, whose exercises were interesting and instructive.

A subject of deep interest to many of us was introduced from one of our Monthly Meetings, in regard to an alteration in the fourth Query, so as to embrace fermented liquors. There was an unusually large expression of unity in favor of forwarding the subject to the ensuing Yearly Meeting, in the form in which it came from the Monthly Meeting. Women's Meeting also united with it. No doubt many of the young people who have been devotedly laboring outside of the Society in the cause of temperance, as well as older ones, were comforted and encouraged with this evidence of progress in the Society on this momentous subject.

It may be said we had a good meeting, and it closed under a feeling of sweet solemnity.

W. B.

*Octorora, 11th mo. 12th,* 1872.

EASTERN MARRIAGES.

At a marriage, the procession of which I saw some years ago, says Mr. Ward, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting for two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, "Behold, the bridegroom cometh; go ye out to meet him." All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession. Some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved on to the bride, at which place the company entered a large and splendidly illuminated area before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time and then went into the house, the door of which was immediately closed and guarded by Sepoys. I and others expostulated with the doorkeepers, but in vain. Never was I so struck with the beautiful parable as at this moment. "And the door was shut."

DRESSING CHILDREN.—I know thousands of parents who have received from God a child, and then they turn the young immortal into a dress-maker's doll! As if God had not made the little creature beautiful enough, they must overload it with silks and laces, and then torture its freedom into the thongs and screws of arbitrary fashion. This overdressing of the body strikes through into the heart. How can a stop be put to the crop of fops and fashionists if children are to be trained into foppery and coxcombry from their cradles? How can our children be taught self-denial and spiritual-mindedness while under the artificial trappings of pride and extravagance?—*Theo. L. Cuyler.*

## Scraps

FROM UNPUBLISHED LETTERS.

I presume, my dear friend, that our individual spiritual experiences are less peculiarly our own than we are sometimes inclined to believe; and as it is encouraging to know we are not alone in our path of trial, it is therefore well for us occasionally to depict our allotments, that the picture thus drawn may show a fellow traveler that he has companions in his tribulations as well as in his consolations.

Perhaps all of us who have made any progress in the heavenward journey have measurably learned that we are safe only as we maintain the watch. There are *right* hand errors as well as left hand ones, and sometimes I think that as we advance, a double watch is necessary on the *right* hand, even more than on the left. There are besetments peculiar to each stage of our journey, but we have the promise, that "if the eye be single the whole body shall be full of light," and if we walk in this light we can walk safely. This is a blessed assurance.

As I took my pen, I had in view an experience under which there is sometimes much needless suffering.

When the baptism that attends an act of obedience has passed by, the faithful servant may be disposed to question the act, or doubt the requisition; but we must so watch that this weakness shall not have dominion over us. Had not the blessed Jesus an experience

somewhat similar when He said "I perceive virtue is gone out of me." The power through which He performed the act of healing, having accomplished the work, was measurably withdrawn, and He felt his weakness, but we have no evidence that He distrusted his mission. Let us at such seasons hold fast our confidence and be ready to go on to fresh service, believing our Father knows the way through or along which He leads us and is near both to guide and guard. Though discouragements sometimes come in upon the Christian traveler even as a mighty flood, the Arm that is invisible, will, if trusted in, always prove able to bear up the head above the billows.

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 23, 1872.

THE Editors call the attention of contributors to the fact that in sending written articles for publication it is of importance to the printer that only one side of the paper should be written upon. In some cases this is not observed. It is also important that all writing should be made as plain as possible as there is often difficulty in deciphering manuscript sent for the paper. This not only applies to an indifferent hand writing, but to some that is very neat, but too fine to be read with ease.

THE BOSTON FIRE.—Our readers are doubtless informed of the fearful calamity which has befallen the city of Boston. At 7 o'clock on the evening of the 9th of this month, a terrible fire broke out in the large granite store on the corner of Summer and Kingston Streets. It originated in the engine-room; the flames, darting up the large elevator, were first seen underneath the wood work of the roof. The lofty neighboring structures were each surmounted by mansard roofs, and the flames, above the reach of the streams of water directed towards them by the engines, darted away, from roof to roof, so that in less than half an hour the terrible truth was evident that the whole city, in one direction, was to be swept away.

About noon of the 10th, the fire was brought under control, having burned over an area of 70 acres, destroying almost all the wholesale shoe and leather, dry-goods and wool establishments in the city. The loss is estimated at from 85,000,000 to 100,000,000. Several lives were lost, and a number of persons were injured. The burnt district is bounded by Summer, Federal, Broad, Central, Water, Washington and Bedford Streets.

This beautiful city of the East, the home of literature and art, the second commercial community in the Union, has now suffered a disaster second only to the fearful fire in Chicago one year ago.

Says Henry Ward Beecher :—

"I remember the old town. I go back to my childhood. I know all its streets; I used to run up and down them, playing games and going errands. There were the stately mansions of the old families whose names are in our history, but afterwards these wondrous stores took their places—and such stores. There was nothing like them for height, for solidity, for capacity. All the resources of the architect were spent upon them. All the ingenuity of man seemed concentrated to make them models of beauty and strength. But the flames have puffed out their fiery tongues and they are gone, and these wonderful works of art that have so long stood as pyramids of skill and genius are now a sodden heap of ruins. Oh, what streets were those! When you looked up at them they seemed like some canon of the Rocky Mountains, so firm, so stately, so solid. And now—they are all gone, as though they had been but wax! Last night the sun went down smiling on a great and prosperous city. To-day it rose on a sea of roaring flames. To-night it sets on a wilderness of ashes."

Sister cities, untouched by disaster in the day of their prosperity, will, we confidently hope and trust, stretch forth hands of loving help and sympathy in this hour of suffering, and the stricken citizens of Boston will realize how deeply the new commandment, "That ye love one another," has taken root in the great heart of mankind.

Since writing the above, the information reaches us that offers of pecuniary assistance to the city of Boston have been gratefully declined—the merchants only asking an extension of commercial credit, in order to meet their obligations. Comparatively, few homes were destroyed, and the loss will not fall with such weight on the poor as in the Chicago calamity.

THE NEW TEMPLE OF SCIENCE.—On the 30th of the past month, the corner-stone of the proposed new Academy of Natural Sciences

of Philadelpnia was laid. The edifice is to be situated at the southwest corner of Nineteenth and Race streets, having a front of 288 feet on Nineteenth and 198 on Race. The building is to be fire-proof throughout, and when completed will receive one of the most valuable collections, illustrative of natural science, to be found in the world. Dr. Ruschenberger delivered the opening address, and explained the purpose of the association:

The object of the society is to acquire exact knowledge of all created things, within the narrow limits of man's capability to investigate, and to give freely to the whole world the knowledge which may result from its labors. Its constant effort is to remove the veil which conceals from us the facts of the Creation, in order that all may perceive and recognize their wonderful wisdom and beauty.

The great extent of the museum and library will be a gratifying surprise to some of our readers:

The Academy now possesses more than 6,000 minerals, 700 rocks, 65,000 fossils, 70,000 species of plants, 1,000 species of zoophytes, 2,000 species of crustaceans, 500 species of myriapods and arachnidans, 25,000 species of insects, 20,000 species of shell-bearing mollusks, 2,000 species of fishes, 800 species of reptiles, 31,000 birds, with the nests of 200 and the eggs of 1,500 species, 1,000 mammals, and nearly 900 skeletons and pieces of osteology. Most of the species are represented by four or five specimens, so that including the archæolgical and ethnological cabinets, space is required now for the arrangement of not less than 400,000 objects, besides the library of more than 22,500 volumes.

Dr. J. Aitken Meigs drew a vivid picture of the Philadelphia of sixty years ago, and thus described the birth of the society:

"Neither in this country nor in Great Britain, at that time, had railroads and steamboats been put into operation. Electricity, the modern Puck, had not yet learned the art of "putting a girdle round about the earth in forty minutes." The telegraph had not been invented. Communication between distant points was slow and uncertain. Instead of a few minutes, as is now the case, weeks were required for the transmission of intelligence from Philadelphia to the Gulf of Mexico. Our city was then two months' distant by sail from Europe, and six from California, instead of being, as at present, within eight or nine days of the former, and but seven days' ride by rail from the latter. The steam-plow, the reaping-machine, and the screw-ship were not in existence. The printing-press and spinning-jenny were worked by hand instead of by steam. The photographic art was not known. The old-fashioned tinder-box and brimstone match had not yet been replaced by the lucifer match, and oil instead of gas, was an universal means of illumination. In short, a thousand mechanical and chemical influences which are incessantly changing the aspect of our present civilization were then utterly unknown.

Come back with me, in imagination, to the period of time just mentioned. It is the evening of the last day of the week, near the close of January, and the nipping air sweeps eagerly up this broad thoroughfare from the icy river below. Let us cross over and take refuge from the wintry blast in yonder quaint-looking house at the northwest corner of Second and High streets. From the imposing array of many-colored bottles, seen through the dimly-lighted window, and the inevitable sign of the pestle and mortar surmounting the doorway, you gather, at a glance, that it is the shop of a druggist. Let us enter, for this is one of the centres of the literary and scientific gossip of the town. Passing through an atmosphere odorous with the emanations of camphor, rhubarb, and musk, we find ourselves in a little room at the rear, and in the presence of a group of men gathered around a table and engaged in earnest conversation. At the further end of the room stands a young man who, with animated countenance and impressive gesticulations, appears to be addressing the others upon a subject of some importance; The lineaments of his face bear the tamp of an earnest, ingenuous and benevolents mind; and now, as he ceases speaking, and his face falls again into its accustomed repose, it assumes an unmistakably reflective character. This is the proprietor of the store—one John Speakman, a native of Buck's County, and a member of the Religious Society of Friends. That young gentleman sitting at the right of the table is Jacob Gilliams, a dentist by profession and an ardent lover of the natural sciences. The individual by his side, bending over the table with his eyes intently fixed upon the speaker, is John Shinn, Jr., a manufacturing chemist from New Jersey. In front of the latter, and upon the opposite side of the table, sits a native of France, Nicholas J. Parmentier by name, who follows the occupation of a distiller and manufacturer of cordials. That man yonder, apparently older than his comrades, and whose broad and massive brow clearly betokens a mind given to profound thought, is Dr. Gerard Troost, a Hollander of Bois le-duc, a man of large attainments in mineralogy and chemistry especially, and at one time a *protege* of the King of Holland. In the gentleman at the near end of the table, who appears to be transcribing the remarks of the chairman, you perceive another physician, Dr. Camillus M. Mann, an Irish refugee, who, having boldly but unsuccessfully struck, in 1798, for the liberty of his native land, has fled from its shores to cast his lot with the dwellers in the New World.

"In this outline picture, thus hastily sketched, behold the men who, with slender pecuniary means, but with admirable prevision and indomitable will, laid broadly and deeply the foundations of the Academy of Natural Sciences on the evening of Saturday, the 25th day of January, 1812."

Dr. H. C. Wood recounted many interesting reminiscences of the past, when, in his boyhood, he was denied admittance to the Academy, to his great grief and disappointment. The youth at length obtains the key to the chamber of mysteries, walks in and gathers the jewels of truth and science.

He forcibly and eloquently advocated the cultivation of the study of nature, both on the ground of the spiritual and material advantage to be gained. The Academy he deemed a valuable auxiliary to our noble University, affording, as it does, aid to self-culture:

The highest culture must be forever *self-culture*. A man may be aided by others up to a certain point; into the unknown he must travel alone. Aye, more than this, before he reaches that unknown he must for himself trace out the obscure, unfrequented paths which mark the outlying regions of uncertainty in knowledge.

It is to afford opportunity for this self-culture that the Academy exists. There are but few men whom destiny has marked for such course. The study halls of the Academy must always be for the few—but the work of the few is the life of the nation. I must assert, then, the pre-eminent claims for such institutions as our Academy. Talk of your Universities—of the large crowds that haunt their doors—of the annual overflow of vigorous trained young talent wherewith they bless surrounding regions. Why, our old Academy is the gymnasium in which men train themselves for professorships in the Universities.

The founding of the great museum of Massachusetts, under the care of Agassiz, was cited by Dr. Wood as an example of enlightened liberality to Philadelphia and to Pennsylvania:

Not long since, there came to a neighboring city a man of years, and said to its citizens: "I have nothing to give but my time and my reputation, but if you will find me the means I will found you a museum that shall far eclipse the famous Academy of Natural Sciences of Philadelphia," and the citizens of that city, scarcely a third the size of ours, gave him $362,000, and the Legislature of a State scarcely as large as a corner of Pennsylvania gave him $190,000, and the museum *is* arising in grand proportions, and the fame of it *is* filling the whole earth. To-day we come before the citizens of Philadelphia not with empty hands. With a library, with a collection that it would take half a million of dollars to gather up; with funds sufficient for future support, this institution only asks a habitation—a house in which it may display its riches. Trustees of the Building Fund of the Academy of Natural Sciences, we labor, it is true, under that strange curse which seems rooted in the very groundwork of human nature. We are no citizens of a foreign land. We are but prophets without honor in our own country. And yet I say, go forward. Only with faith and vigor let us work, and it must be that success will crown our enterprise; that ere long we shall raise our jubilant voices under roofed arch tree, in spacious halls and lighted galleries—jubilant voices for labor past, for good works done, for hopes extinguished in fruition.

## MARRIED.

FOULKE—REEVES.—On the 10th of 10th mo., 1872, by Friends' ceremony, at the rooms of the American Legation in Paris, before U. S. Minister Washburne, Wm. Dudley Foulke, of New York, and Mary T. Reeves, of Richmond, Ind.

THOMAS—HIBBS.—At the residence of the bride's parents, in Newton Township, Bucks County, Pa., on Fifth-day evening the 10th of 10th mo., 1872, by Friends' ceremony, Reuben Thomas, of Topeka, Kansas, and Rose Hibbs, of the former place.

## DIED.

COOK.—At his life-long residence, in Point Pleasant, New Jersey, on the 21st of 10th month, 1872, Thomas Cook, in the 80th year of his age; a worthy member and Elder of Squan Preparative and Shrewsbury Monthly Meetings. His was a life of active usefulness, always cheerful, with a kind word for all. His long and painful illness was borne with Christian patience, although his sufferings at times were most severe, and he gave full evidence that he was prepared to enter into the "rest prepared for the people of God." He leaves a sorrowing companion with whom he had lived for more than fifty years, a large family, and many friends, to mourn their loss.

For Friends' Intelligencer.

## PROGRESS OF THE EDUCATIONAL CAUSE IN PHILADELPHIA MONTHLY MEETING.

(Continued from page 605.)

The next year (First month, 1853,) we find the number reported of boys 23, girls 87; that, owing to the small attendance in the boys school, the new principal, Samuel Conard, had resigned before the end of the term, and being much discouraged the Committee had authorized the opening of a school for smaller children, of a lower grade and less price, under Beulah Carroll as teacher. The decrease in the number of members attending is an evidence that the school is not carrying out the design of its organization, "and as the fund invested in the building and apparatus was for a specified object, some of its members feel that there is an obligation rest-

ing upon them to carry into effect the design of the Monthly Meetings."

"It is not supposed that much can be done without some sacrifice on the part of those Friends who feel concerned to promote the welfare of our religious Society. There appears to be a necessity for united and energetic action.

"Committees should be willing to devote time and attention to the subject; teachers should be qualified to explain our testimonies and the principles upon which they are founded, and parents and guardians should co operate with both in their endeavors, and instil correct views into the minds of their children.

"If it is true that a guarded religious education is of more importance than scientific attainments, we should not hesitate to seek for means adapted to the end, and to labor harmoniously for the promotion of those principles calculated to inspire the mind with a love of Truth, as a correct foundation for all other kinds of knowledge."

The school was considered by the Committee "as one of the best of its kind, and the prices unusually low," but as not likely to be of much benefit to our religious Society as then conducted; and therefore, in order to make it more select, propose raising the price of tuition, "and that by exercising a more watchful care over the admission of those who are not connected with us in religious fellowship, there will be an increase of members, and the result will be more satisfactory to Friends." The total receipts had been $3,611.85; payments, $3,486 94, leaving a balance in favor of the school fund of $124.91.

On the 22d of Ninth month, 1851, the meeting-house at the corner of Pine Street and Lancaster Avenue, West Philadelphia, was opened for meetings for worship, and the subject of education soon claimed the attention of Friends attending there; for we find, under date of Seventh month 20th, 1853, that "this meeting being informed that a school is now in existence in the basement of our meeting-house in West Philadelphia, the Committee (Dillwyn Parrish, John D. Griscom, Samuel Jeanes, Wm. Eyre and Hugh McIlvain) are requested to take this subject into consideration, and to report thereon." They reported Tenth month 19th, that they "have ascertained that the average attendance during the past year has been twenty-two scholars, thirteen of whom are members and the children of members. The receipts for tuition have been sufficient to defray the expenses, and the school might be increased in size if thought desirable." They recommended the appointment of a Committee to have the charge of it. This was united with, and in the Eleventh month the nominating Committee proposed Calvin Philips, Hugh McIlvain, Wm. Eyre, Hannah M. Keen, Martha G. McIlvain and Elizabeth A. Eyre as such a Committee, which was united with. The next year the latter was released, and Deborah Marot appointed. In 1857 J. Humphreys McIlvain was added. The school was continued under care of a separate Committee until 1863, when it was placed in charge of the one having the oversight of the other Monthly Meeting schools. In the Twelfth month, 1854, the Committee reported, "that soon after their appointment they found it necessary to change the teacher; the one selected, although not a member, is a professor with Friends." It had 24 scholars; charge of tuition, 4 and 5 dollars, according to advancement.

In Second month, 1854, the Girls' Central School is highly spoken of, and the belief expressed that "at no period since its commencement has there been greater reason to believe that it embraces the elements designed by Friends" in its establishment. Mary H. Middleton resigned on account of ill-health, and Lydia Gillingham, the first assistant, took her place as principal in the fall of 1853.

As proposed, the price of tuition in the two higher classes had been raised to $20 per term, and more care exercised in the admission of pupils. "More rigid discipline in maintaining our testimonies" was also exacted. The term just ended had 76 scholars, 30 of whom were not in profession with Friends.

The school for small children (in lieu of Boys Central) had averaged 21 scholars, only three not being in profession with us; the school was satisfactory, but the committee "lament the want of more interest in our members to support a school of the kind originally contemplated, so that the children of Friends might be drawn closer together, their early associations strengthened, and they encouraged and protected in greater consistency in the principles and testimonies of our Society." "While this want of patronage exists and no stated provision is made by the Monthly Meetings for the just compensation of such a teacher as is desirable, the Committee believe they will continue to be unable to carry out the wishes of Friends in this department. Considerable effort has been made to procure one but their labors have failed from the causes alluded to."

At the Monthly Meeting held by (second) adjournment Seventh month 5th, 1854, "a communication from the Joint Committee on Friends' Central School, asking from each of the three Monthly Meetings an appropria-

tion in aid of the Boys' Department," "the whole or any portion of which to be used only in case the receipts of the department fall short of its expenses," was approved, and this meeting agreed to contribute the sum of $300 if called for, in whole or in part, to aid in sustaining a school for boys as originally contemplated, with the understanding that the other two Monthly Meetings unite in a proportionate responsibility for one year from the first of Ninth month next."

In Second month, 1855, the Committee state "that it would be with feelings of greater pleasure" had they been able to report that the trust confided to them was more fully carried out, but owing to the proposition of the Committee made in the 4th month preceding, "not having been promptly responded to by one of the Monthly Meetings," they were left so long in doubt as to prevent their securing a teacher for the fall term; and other causes have since transpired which, in measure, hindered their endeavors, but they hope to succeed, and recommend a continuance of the guarantee by the three Monthly Meetings. The school for small children was discontinued, but the girls' school "is increasingly satisfactory" and during the last term the number of children of members has been greater than ever before, 44 out of 78 being of this description.

"It is highly gratifying to the Committee to observe a marked improvement on the part of the pupils in their scholastic attainments, and also in their deportment and attire, which is more in conformity with the rules of the school." "While the Committee cannot but regret that the opportunity thus afforded to members of our religious Society is not more appreciated in the education of their daughters they are not without hope that the influence is felt in forming the minds of those who do embrace it."

Fifth month 30th, 1855, report is made that Aaron B. Ivins has been engaged as Principal for the Boys' Department, and that the school would be opened in the Ninth month following.

The removal of the meeting-house from Cherry below Fifth, and the erection of a building for the better accommodation of the Yearly Meeting having for some time been under consideration, and now decided on, the subject of a removal of the Central Schools had claimed the attention of its Visiting Committee, and in Ninth month, 1855, they asked of the three Monthly Meetings to be empowered to unite with any committee Philadelphia Monthly Meeting might appoint to sell their property in negotiating a sale thereof. This was referred to the Committee on sale of Cherry Street property, viz: James Martin, John Saunders, Richard Price, Thos. Ridgway, Samuel Parry and Wm. D. Parrish, who reported next month that it was probable that both properties could be advantageously sold in connection, and asked to be "authorized to unite with the Committees of the other Monthly Meetings in selling the school property, or arranging with them for the purchase of such parts of the meeting-house property as may be thought proper for their use." This was sanctioned by the Monthly Meeting.

Fourth month 23d, a communication from the Central School Committee asked the judgment of the three Monthly Meetings as to the propriety of selling their property and removing to the neighborhood of the proposed new meeting-house at Fifteenth and Cherry Streets. The Monthly Meeting endorsed it and a sale was effected in Eighth month following for $8,000, possession to be given Eighth month 1st, 1857.

In Second month, 1856, it is reported that the Boys' Central School had opened Ninth month 3d, 1855, under A. B. Ivins, with 25 pupils, which had increased to 56, of whom 31 were children of Friends or professors. Average of girls' school for the year, 66; 56 of whom were children of Friends or professors with them.

(To be continued.)

## SOLILOQUY OF THE MAYOR OF PRAIRIE-DOG CITY

*On the Arrival of the Eastern train.*

BY SUSAN COOLIDGE.

It's all very well for you giddy ones,
  Popping in and popping out,
Somersetting and quite forgetting
  That there is ought to be worried about.
Dance on little dogs, have your day;
But I can't take things in this lightsome way.

Times are changed since I was young,
  I could frisk then as well as you,
Out on the prairie, green and airy,
  Jolly and fat, with nothing to do.
I skipped on the top of my cone, O, ho!
And the owl and the rattlesnake* laughed below.

But, as I say, the times are changed.
  Storms came once in a season then;
Now, for a wonder, regular thunder
  Bellows each morning at half-past ten.
(Of course, I don' carry a watch in my pock,
I tell the time by the four-o'clock.)

The owl, he says, that it isn't a storm.
  He has ears, he says, and he knows what he knows;
And the passing thing is an owl on the wing—
  A monstrous owl, with a hooked nose,
Which shrieks and cries Tu-whoo-whoo-whoo!
Wherever it goes, as an owl should do.

* The owl and the rattlesnake are inhabitants of Prairie-dog City.

My other lodger don't agree.
He has heard it rattle and hiss and spit,
He has seen it writhe like a thing alive.
'Tis a snake, he says, his word on it—
A mile-long snake, with a fiery eye,
And a tail that rattles as it goes by.

But I do not think with the rattlesnake,
And I do not heed the sleepy owl.
Full of distrust, as a mayor must,
Elected by a unanimous howl,
I sit on my house, and I watch the sky
For signs of the tempest passing by.

And I think, if this isn't the worst to come,
If this climate, which once went year by year
Without deranging, should go on changing,
Till the whole of life should become one fear
Of the storm, which every hour or two
Should whirl past, bellowing, "Tu-whoo-whoo-whoo!"

Or, what if it shouldn't go by at all,
But hovered and stooped above the plain,
And, without pity on mayor or city,
Peppered both with a leaden rain?
I suppose some dogs would laugh even then—
Good gracious! I hear the noise again.

The fatal cloud—it comes, it comes!
Down, doggies, down (do you hear me?) straight;
Nip, Tuck, and Wiggle, Pretty and Priggle,
I shall read the Riot Act if you wait.
The last tail vanishes, vanishes, so!
Thus saying, the mayor dived below.

Selected.

## WAIT AND SEE.

When my boy with eager questions,
Asking how, and where, and when,
Taxes all my store of wisdom,
Asking o'er and o'er again,
Questions oft to which the answers
Give to others still the key,
I have said, to teach him patience,
"Wait, my little boy, and see."

And the words I taught my darling
Taught to me a lesson sweet;
Once when all the world seemed darkened
And the storm about me beat,
In the "children's room" I heard him,
With a child's sweet mimicry,
To the baby brother's questions
Saying wisely, "Wait and see."

Like an angel's tender chiding
Came the darling's words to me,
Though my Father's ways were hidden
Bidding me still to wait and see.
What are we but restless children,
Ever asking what shall be?
And the Father, in His wisdom,
Gently bids us "wait and see."

For Friends' Intelligencer

## VISIT OF OUR INDIAN DELEGATION—VIEWS OF PRESIDENT GRANT—EDITORIAL, &C.

A delegation of Indian Chiefs, who were in Washington for some time, arrived in this city and put up at the Girard House. The party was in charge of Capt. H. E. Alford, of Virginia, and the names of the Chiefs were as follows:—

"Lone Wolf, Big Tree, Son of the Sun, Satanta, Sleeping Wolf, Dog Eater and two squaws, Milky Way, Gray Leggins, Gap in Wood, Cheevera, Buffalo Hump, Silver Brooch, Ten Bears, Chewing Elk, Gap in the Salt, Jim, Arrapahoe John and six squaws, Pacer, Captain, Striker, Gray Eagle and two squaws, Big Mouth, White Crow, Left Hand, Black Crow, Heap o' Bears, Yellow Horse, George Washington, Antelope, War-Loh-Pee, Essadua, Esquitzchew, Black Horse, Long Soldier, Knee-War-War, Dave and his son, Black Beaver.

"Accompanying the delegates were the following Indian Agents: Horace P. Jones, Philip McCusker, W. Shirley and J. J. Strum.

"This morning the red skins were engaged in visiting some of our large manufacturing establishments."

I presume it is well known to most Friends residing in the city, that these Indians attended Race Street Meeting, the following account of which appeared in the *North American* next morning, and will doubtless be read with interest:—

"INDIAN VISIT TO RACE STREET FRIENDS' MEETING.

"Last evening the Indian delegation, now visiting the East, 56 members in all, consisting of Kiowas, Comanches, Apaches, Caddoes, Witchitas, Wacoes, Keechies, Towoocaroes and Delawares, with four interpreters, visited Friends' Race Street meeting, by invitation. They were addressed by George Truman, and his remarks were interpreted to them, sentence by sentence. G. Truman noticed the satisfaction experienced in having distant and native Friends present, and their reported sympathy in the loss of Edward Parrish, whose merits and accord with the Government's desire for peace he dwelt upon. And he added: We are glad to have you here, because we believe you have been led to do as he spoke. We are glad that you are with us, because you sympathize with us. And now you are here, we are glad to know that you believe in the Great Spirit whom we call God, and worship and honor Him. One of our great fathers, William Penn, the founder of this great city at which you have been looking, in conversation with the Seneca and other Indians, told them that, as both were believers in the Great Spirit, they could make a lasting treaty, and this treaty to endure as long as the sun and moon, has sustained the unbroken amity of Indians and Friends. Friends feel now toward the Indians as they have always done, and responded readily

when the President asked for men to visit the Indians and cultivate peace. Our brethren have rejoiced to learn that you are preparing to learn to plant, build and live like white citizens. We hope you will remember this visit on your return, and what we have said. One hundred and ninety years have passed since that treaty wasmade of which we have told you, and Friends have been helping the Indians with whom it was made all that time.

"The Seneca tribe, now living in New York, the Governor of that State says, have become fully equal to their white neighbors in all the comforts of life. This experience makes us look to the day when all the Indians in America will have their own homes and enjoy in quietness all the comforts of civilization.

"It seems to me that the Great Spirit has been with us this evening, and has blessed us. In bidding you farewell, I will ask you to keep in remembrance your meeting with us, and tell those you have left that we are greatly concerned for their religious welfare and their submission to the Divine will in all things.

"One word more about the education of your children. What we have done for our own children, and for the children of the Senecas, Onondagas and Cattaraugus tribes, we ask you to seek for. We have taught our children useful knowledge which will lift them up and make their minds full of good thoughts, and able to discharge all the duties of life in an intelligent manner. This has been of great benefit to the tribes in New York, and will be to you the most efficient aid in the advancement you seek.

Turning to the congregation, he spoke with great feeling, urging all to call to mind vividly the fact that the treaty made with the Friends had been kept inviolate by the Indians for nearly two centuries. Those who had thus been proven and found faithful to their engagements should be remembered, and we and our children should rejoice in the opportunity to do them good, and continue our efforts until all tribes are in peaceful relations with all our people in all our borders.

Edith W. Atlee, of Abington, and Rachel C. Rogers also made brief addresses."

The delegation visited next morning one or more of the schools on *Race* Street grounds, but a business engagement preventing the acceptance of our invitation to accompany them, I cannot give any account of it, though I presume the occasion was one of interest. The following account of their reception at *Horticultural Hall* has also been published, during which a letter was read from President Grant, confirmatory (if such confirmation were needed) of his continued faithfulness to his previous declarations in favor of the "peace policy" towards the Indians. The daily *Press* says:

"The Indian delegation had a public reception at Horticultural Hall, last evening. A large audience was present. Dr. Jos. Parrish presided, and speeches were made by Capt. Henry E. Alvord, one of the superintendents, and Mr. Alfred H. Love. Then the braves had their say. Silver Brooch, one of the chiefs of the Southern Comanches, said that he had been an Indian, following an Indian's road; but that he now intended to follow the white man's road, and he hoped that he would be led in a good road. Left Hand, a chief of the Apaches, expressed a desire to have his children educated, and said he hoped that the pale faces would teach his children to read and write. Esquitzchew, a disabled chief of the Witchitas, sat down during his address, and said that a great many years ago he went to Washington and heard good talk, and carried it home with him; but that in this second visit he had heard so much more good talk, that he could hardly get his arm around it, but that he would try to carry it all home. Milky Way, a war chief of the Comanches, appeared in full Indian costume, with paint, feathers and tomahawk, and said that he had been led to the right road by Mr. Parrish and Captain Alvord, and intended to follow in it. Pacer, of the Comanches, was struck by the fact, when he saw the intelligent audience, that his family had been one of fools, and that he had been badly brought up. He asked for an education for his children. Black Beaver, of the Delawares, spoke in English, and also asked for schools for his children. War-Lou-Pee, of the Caddoes, Lone Wolf, of the Kiowas, and others of Indian chiefs also addressed the audience, expressing a desire to follow the good road pointed out to them, and to have their children educated. During the evening the letter referred to from President Grant was read as follows:

EXECUTIVE MANSION,
WASHINGTON, Oct. 26th, 1872.

*Geo. H. Stuart, Esq., Philada. Pa.:*

*My Dear Sir*:—Your favor of the 24th inst., saying that a change in the Indian policy of the Administration is reported to be contemplated, is just received. Such a thing has not been thought of. If the present policy towards the Indian can be improved in any way I will always be ready to receive suggestions on the subject. But if any change

is made it must be on the side of the civilization and Christianization of the Indian. I do not believe our Creator ever placed different races of men on this earth with the view of having the stronger exert all his energies in exterminating the weaker. If any change takes place in the Indian policy of the Government while I hold my present office, it will be on the humanitarian side of the question.

Very truly yours,
U. S. GRANT.

Notwithstanding the great discouragements by which *Friends* and others engaged in this humanitarian work are oft-times surrounded, they have certainly cause for thankfulness for the results thus far attained, with abundant reason to hope, that under Divine guidance, a perseverance in their labors of love will be still further blessed.

J. M. E.

For Friends' Intelligencer.

## REVIEW OF THE WEATHER, ETC.

### TENTH MONTH.

| | 1871. | 1872. |
|---|---|---|
| Rain during some portion of the 24 hours | 4 days. | 10 days. |
| Rain all or nearly all day | 3 " | 3 " |
| Snow, including very light fall | 0 " | 1 " |
| Cloudy, without storms | 13 " | 7 " |
| Clear, as ordinarily accepted | 11 " | 10 " |
| TEMPERATURES, RAIN, DEATHS, ETC. | 31 " | 31 " |
| | 1871. | 1872. |
| Mean temperature of 10th mo., per Penna. Hospital | 57.87 deg. | 55.32 deg. |
| Highest point attained during month | 78.00 " | 80.00 " |
| Lowest do. do. do. | 37.00 " | 37.00 " |
| RAIN during the month, do | 4.86 " | 5.36 in. |
| DEATHS during the month, being for 5 current weeks for 1871 and 4 for 1872 | 1220 | 976 |

| | |
|---|---|
| Average of the mean temperature of 10th month for the past 83 years | 54.71 deg. |
| Highest mean of temp'ture for 10th mo. during the past 83 years, 1793 | 64.00 " |
| Lowest mean of temperature during that entire period, 1827 | 46.00 " |

### COMPARISON OF RAIN.

| | 1871 | 1872 |
|---|---|---|
| Total for the first six months of each year | 21.32 in. | 15.34 in. |
| Seventh month | 6.81 " | 11.22 " |
| Eighth month | 5.97 " | 8.31 " |
| Ninth month | 1.77 " | 3.82 " |
| Tenth month | 4.86 " | 5.36 " |
| Totals for the first ten months of each year | 40.73 in. | 44.05 in. |

It may be well to add that during the night of the 25th 2.11 inches fell.

In making our usual comparison of temperatures with those of bygone days, it may be well to quote "*Peirce*," who is generally recognized as standard authority, who says of the month for the year 1827: "It was the coldest month of October we have on our record. It rained, it snowed, it hailed, and it froze water in shallow parts hard enough to bear a stout man. At the *north* and *east* it was said to be an inch and a half thick. Mariners on the coast reported on their arrival that they rarely ever experienced more severe weather in midwinter." So much for our quotation—contrasting strongly with *our* experience the present season. *Here* we have had little of either frost or ice, with only a few flakes of snow (scarcely visible) on the 13th, while our markets have been plentifully supplied with all the vegetables of midsummer. The extreme heat for this month of 1793 "Pierce" thus defines: On *five* days the mercury run up to 86 degrees, and on *ten* days from 76 to 78 degrees at midday.

On the 23d of the month *last year* the heat was chronicled in Philadelphia as 75, 73 and 76 degrees at 10, 12 and 2 o'clock respectively.

Our *clippings* for the month do not afford much of interest. The first appearance of *snow* in Philadelphia was on the 13th—a very few flakes, scarcely perceptible—while for Baltimore we find the following:

"BALTIMORE, October 16.—Snow fell on Monday night to the depth of three inches, in the Allegheny region for a distance of about thirty-five miles."

A very heavy storm commenced here on the afternoon of the 23d, which continued until during the morning of the 26th. The rain was tremendous through the night of the 25th, the fall amounting to 2.11 inches, accompanied with (for the season) the unusual phenomena of *thunder and lightning*, very heavy and vivid. The papers of next day teemed with accounts of the damage done by the rain, similar in character to the following:

"About one o'clock Saturday morning a policeman discovered a large hole on Germantown avenue, at its intersection with Second street. He covered it with a dry-goods box. An hour after he found that the pavement on Germantown avenue had caved in, causing a chasm nearly eighty feet long, extending from the midst of the edge of the curb. It was filled with water. The cause of the break was the giving way of the old Cohocksink culvert. Saturday the horses of the Second street cars had to be detached in order to pass the cars over the place.

"Saturday morning a culvert at Second and Coates streets caved in, and caused considerable damage. The overflow covered the streets and filled the cellars of adjacent houses.

"At Alder and Thompson streets a new culvert was in process of construction. The water banked up to the lower line. The cellars were filled and a great amount of damage was created.

"At two o'clock on Saturday morning a large water main on Elm street, below Thirty-eighth, West Philadelphia, burst with a loud report and ejected a huge stream into a dwelling, completely flooding it. The street was filled with water.

"The Delaware rose considerably, but no damage was done. The Schuylkill below the dam rose three feet.

"While the storm was at its height the chimney on a house at Second and Master streets was blown down, but no other damage was created."

It was also stated that a volume of *six feet* of water poured over the dam at Fairmount. This storm was not only very heavy, but extended over a large surface of country.

Our brethren of *Chicago* have cause to remember the month under review (*of last year.*) The terrible fire then raging for two or three days commencing on the 7th of the month need not be again delineated. We append the following item as a matter of interest in connection therewith, as some evidence that "brotherly love" has no geographical boundaries. The report is brought down to within a very few days.

"The total receipts of the Chicago Relief and Aid Society since the great fire have been in cash and goods about $5,000,000. The amount now on hand is about $1,000,000, all of which will be needed, it is feared, during the coming winter to prevent great suffering. The total number of persons aided is 14,519."

One more short *clipping* of interest to ourselves and we have done.

"During the month of October 17,511 carriages entered Fairmount Park, being an average of 565 per day. On the 1st instant only 275 carriages reached the Park, and many of the horses drawing them were sick, or becoming so before leaving." *

J. M. Ellis.

*Philadelphia, Eleventh mo., 4th,* 1872.

* Since compiling the above we learn that the driving in the Park has almost totally ceased.

## A CALIFORNIA WHEAT FIELD.

The San Francisco *Bulletin* says there is a wheat field in the San Joaquin valley which covers 36,000 acres! The crop this year is reputed to average 40 bushels per acre, or 1,440,000 bushels in all, which would require over forty ships of medium size to transport it to market. One side of this "lot" is 17 miles long. When plowed, ten four-horse teams were attached to ten gang plows, each gang having four plows. Lunch was served at a midway station, and supper at the terminus, 17 miles from the place of starting. The grain was cut by twenty of the largest reapers. There are two other wheat fields in this valley, one of which contains 23,000 acres, and the other 17,000. But the saddest part of the story is this, in the words of the *Bulletin:* "There are thousands of tons of wheat which cannot be taken out of the valley this season, and must remain over, a dead capital, or what is nearly as undesirable, will only command advances at heavy rates of interest."

The same paper, under date of Sept. 20, says that since June 28, sixty-three vessels have left that port for England loaded with wheat. Of this number, 15 cleared in July, 32 in August, and 15 more in September to date. Before the first one reaches Liverpool, nearly or quite 100 vessels will be on the way with their prows pointing to the same port, and carrying 125,000 tons of wheat. It adds that with sufficient tonnage, such a fleet can be maintained for six months.—*From the Cultivator.*

Unrestrained activity of any kind at last produces bankruptcy.

## NOTICE.

A meeting of the Officers and Teachers of the First-day Schools of Philadelphia, will be held on Fourth-day evening, the 20th inst., in the Monthly Meeting-room, Race St., at 7½ o'clock, for the purpose of making arrangements for the next meeting of the Association.

By order of the teachers of Race St.

First-day School, Anne Caley, *Sec.*

*Philada.*, 11th mo. 12th, 1872.

## FRIENDS' SOCIAL LYCEUM

Will meet on Third-day evening next, Eleventh month 26th, at 8 o'clock, in the Library-room of Race St. meeting-house. Interesting optical and other exercises have been arranged for this evening. All who feel inclined are invited to attend.

Anna B. Carroll, *Secretary.*

## INDIAN COMMITTEE.

The Indian Committee of Philadelphia Yearly Meeting, will meet on Sixth-day afternoon, Twelfth month 13th, at 3 o'clock (same day as Representative Committee), in the Monthly Meeting Room at Race St. Full attendance desirable.

Jacob M Ellis, *Clerk.*

## ITEMS.

Destruction of Forests.—The Maine lumbermen predict that in five years hence, at the present rate of destruction, the forests of that State will be wholly cleared of timber. The lumber crop this year is estimated at 700,000,000 feet. Of this amount, the Penobscot lumbermen cut 225,000,000 and the Kennebec men over 100,000,000.

Dr. Arlidge, one of the pottery inspectors in Staffordshire, has put forth a sensible protest against a very pernicious custom which rarely receives sufficient attention either from the medical profession or from the public. He says that the women of the working classes make tea a principal article of diet instead of an occasional beverage; they drink it several times a day, and the result is a lamentable amount of sickness. This is no doubt the case, and, as Dr. Arlidge remarks, a portion of the reforming zeal against intoxicating drinks might advantageously be diverted to the repression of this very serious evil of tea-tippling among the poorer classes. Tea in anything beyond moderate quantities is as distinctly a narcotic poison as is opium or alcohol. It is capable of ruining the digestion, of enfeebling and disordering the heart's action, and of generally shattering the nerves.—*Scribner's Monthly*

News comes from Valparaiso that Cape Horn is to be practically doubled no more. The difficulties of sailing round the Cape and the dangers of passing through the Straits of Magellan are to be done away with by the establishment of a service of steam-tugs in the Straits, for towing sailing vessels through the narrow channel, thereby insuring safety and shortening the passage to the Pacific by at least a month's time. The Straits of Magellan will, in view of this enterprise, be carefully surveyed anew and its dangerous points will be fully marked.

The Crown Princess, Victoria of Prussia, offers a prize of ten thousand thalers for the best essay on advancing the material prosperity of working women. The essays may be written in German, French, or English.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Barclay and his Assailants ..... 625
Indirect Influence ..... 628
Debt ..... 628
Put the Agreement in Writing ..... 630
Providential Interference ..... 630
Indian Information ..... 630
Santee Indian Agency ..... 631
Scraps from Unpublished Letters ..... 632
EDITORIAL ..... 632
OBITUARIES ..... 632
Progress of the Educational Cause in Philada. Monthly Meeting ..... 633
Sketches of Travel, No. 5 ..... 635
POETRY—There's a Silver Lining to every Cloud ..... 637
The Disciples of Business ..... 638
Dutch Enterprise ..... 639
How to Read ..... 640
Notices ..... 640
ITEMS ..... 640

## BARCLAY AND HIS ASSAILANTS.

(Continued from page 612.)

The same influences are manifest in the documents which have been issued by the Society of late years. Many of them have been long and labored essays on matters touching the conscience, or on religious subjects in general. Our Yearly Meeting epistles, undertaken as matters of course, have partaken of this character, and become much more doctrinal, rather than emanations from the pure life, spontaneous, and overflowing, stirring up and witnessing to the same wherever they might come. In our public appeals there is more setting forth of argument, and we hear much less of our testimony to the Light and to the Truth than formerly. Those who have the opportunity of comparing the new Book of Discipline with the former Book of Extracts will perceive the difference. As a more digested code, or as a literary production, there can be no doubt of the great superiority of the present volume, and as such it commends itself much more to the intelligent inquirer of other denominations as something they can better "understand," though it may not carry conviction of either our principles or our church discipline. This may be taken either way, as an evidence of our own improvement, or as a proof of *our* approximation to *their* ideas of religious truth. There is an evident desire to set out in order and conform, as far as may be, to the current standards of orthodoxy. Anxiety about a written code always indicates a decay in inward life and principle. The passages in the old volume which most faithfully reflected those universal, enlightened, peculiarly inward and spiritual views of Divine Truth, which in their deep, personal, practical application so completely distinguished the teachings of Robert Barclay and the early Friends from all others, were, I believe I may say *advisedly*, omitted in the new one. The principle upon which the present volume was compiled—or at least it was continually urged in the Conference by some who took a leading part in it—was to sink as far as possible those phrases which indicated our special characteristics, and which might not be clearly understood by others,—just those points, in fact, of apprehension or conviction which were peculiarly our own, or in which resided our main differences from the rest of the professing world—in order to concentrate our whole time and strength upon those great principles upon which all Christians are agreed! To say nothing of the futility of any such attempt, and its barrenness of all profit if it could be accomplished,—the neutral result in so far modifying the expression of our proper individuality, repressing what was most advanced in our profession, and bringing us nearer to the ordinary level, is thus readily accounted for. Plausible enough as this

theory or line of argument may at first sight appear, or even amiable and excellent in itself, the sophism is obvious. That which constitutes in nature or among mankind anything definite whatever, which gives to the individual, the society, the profession, the nation, the religious order, or the church, any particular value or life of its own; that confers upon it its only right to a separate and independent existence, is assuredly not that which he or it has or holds in common with others, but that which it possesses distinct from all others, and in which it stands alone.

Our specialties are in all cases our most valuable and our only really intrinsic elements. It is from them we derive all our virtue if we have any, and gain any ability to aid others, or to be of any vital service to our age and generation. Not that they should be thrust forward at any time, or claim any predominance but that which is due to their own inherent worth and vitality. Nor does this view involve confusion and antagonism. The properly regulated combination of differences—not *compromise* be it for ever remembered, in any matters of principle—and even of opposites, is an element in that which is most serviceable in physical nature, as well as in the strongest of human relationships. So far as the Society of Friends is disposed to abandon or compromise its first principles, so far it necessarily sinks in the position it holds in the world, lessens its power and influence for good, forfeits its right to a separate existence, and pronounces its mission to be over.

Perhaps there is no one thing of a practical character more repugnant to the conception of church governments as initiated by George Fox, and carried out by Penn, Barclay and others, than the decision of any of the important matters that come under its deliberation simply by the voice of a majority. The theory upon which the executive in our commonwealth is founded would, I believe, be pronounced impracticable by the outside world. It has, however, worked well upon the whole for upwards of two centuries, and has extensively propagated itself where there have been fewer elements of opposition to contend against. It is an intermingling of the purely conservative and the democratic elements, of which the Hebrew theocracy under Moses presents the antique type. There is in our Yearly and subordinate Meetings, with a largely increased number of speakers, to be observed silently creeping in amongst us an increased disposition to decide by the larger number, while we hear less and less of being guided and governed solely by the Spirit of Truth than formerly. As a move from the inward to the outward, this is naturally accompanied by the gravitation towards Ritualism before noticed, in a tendency to the more definite setting forth of credal tests, at a time when their inadequacy is being acknowledged, and they are falling into disrepute under the spread of knowledge and intelligence with so many throughout the reflecting part of the community. Dogmatic teaching once admitted, and there follows the inevitable hierarchical tendency of all *established* religions, with the introduction—almost imperceptibly at first, and disguised perhaps under the name of precedent—of appeal to the time-honored method of what can only be designated as ecclesiastical authority—a two-edged weapon, always reacting upon itself, and if arbitrarily exercised, perfectly suicidal under the constitution of the Society of Friends. Under any circumstances the healthy human mind instinctively rebels against what it feels to be any arbitrary exercise of power or prerogative, but more especially when this takes either a conventional or a religious form. History and experience alike inform us that differences in ordinary judgment, and emphatically in religious opinions—in the apprehension of the Divine mysteries, and in the deepest inspirations and convictions of the soul—when they do arise, never were, and never can be, settled by dogmatism, nor by the interference and arbitration of church authority. And the more we are devoted to the sincere inquiry after Truth, and are faithful to our individual convictions, the more such differences are sure to arise. From the great councils of old, all through the innumerable schisms that convulsed the early Christian churches and the middle ages, down to the too often sadly embittered strifes and divisions, equally injurious to all parties, which seem sooner or later inevitably to overtake and destroy the peace and harmony of the most popular and flourishing, as well as of the most insignificant and unattractive of our modern religious sects, we have the same eloquent and instructive witness—that all the Sanhedrims, General Councils, Conclaves High Courts, Inquisitions, Star-chambers, Consistories, Synods, Presbyteries, Assemblies, Congresses, Œcumenicals, that were ever held, or any other form of church action or anathema, have never yet succeeded in extirpating a heresy, or in crushing a revival—as often directed against the one as the other—unless aided by the strong arm of the civil power, backed by irresistible physical force. We are still far from a resort to an absolute plurality of votes. The opinion of the greater number, if not led by passion or interest, is, however, always entitled to deference and respect. The power also is usually in its

hands. At the same time scarcely anything is more blinding than the mere possession of power,—to which Truth will never bow. Truth is a matter of individual conviction, and therefore can never be decided by majorities or established by mere authority. It requires nothing conventional to uphold it,nor can it be ultimately repressed by any exertion of arbitrary power. Though usually having to make its way against the opposition of the world, it will propagate itself wherever the ground has been prepared for its reception—scarcely otherwise; and it may be safely asserted that no truth was ever yet established by church authority alone. We often see that the results of such interposition are exactly the contrary to the intention —serving sometimes to spread the truth it would fain smother or destroy, and as frequently to harden and solidify some form of error. Collective wisdom in general is not in high repute for discrimination or judgment, and is normally opposed to change or progress in any direction.

Those who have carefully watched the state of our Society—not brought to light by the answers to the Queries—must have become aware of an increasing disposition to depreciate silent worship. As so fully set forth by Barclay in his 11th proposition, there is not perhaps a more distinctly characteristic feature of our economy. In the decline of individual, inward spiritual life, there can be no doubt that many of our meetings have suffered greatly from the want of a living ministry. But that want cannot be supplied by any appointment or arrangements we can make, nor by the introduction of practices lately adopted in some places, which few years ago would have been thought so highly inconsistent as to have brought their promoters under the care of the discipline. The number of ministers, acknowledged and unacknowledged, especially on the men's side of the house—it may fairly be questioned whether this is altogether a healthy sign—has greatly increased of late. Is it always of the same baptizing power as formerly? While relieved from many defects of style and manner, has not some of our modern ministry lost much of the ancient glow,* and, along with other current tendencies, entering more into the domain of the intellect, partaken more of the nature of didactic religious discourses, and frequently of prolonged illustrations of different points of Christian doctrine? By no means would I be understood to disparage the gift of teaching, believing it has been far too much lost sight of and neglected in our Society; but that is a very different thing to rightly-called and truly anointed ministry. Reiterated doctrinal statements appeal only to the clear, cold intellect, and do not reach the heart, besides being always liable to open up questions of one kind or another. The spiritual life cannot be fed upon intellectual disquisitions, or the elaborate elucidation of formal points of doctrine, however accurate. Human learning, study, and reflection take little or no part in the preparation for true gospel services, and have never been held to do so in our Society. Nor is a familiar acquaintance with the Scriptures themselves alone a qualification. In this field a great facility is attained by many of our admirable schoolteachers; but our culture though above the average in the promotion of good practical common-sense, earnest views, and depth and seriousness of character, does not produce many examples of high attainment and critical acumen. Our whole genius and constitution are against these developments. If the large proportion of our current ministry partakes only of the character of what is to be met with among other denominations, no wonder our young people are often attracted away, and flock, at least once in the week, to sit under some of the many truly zealous and highly gifted ministers of other more popular places of worship, where they may certainly often obtain a better article of the kind than they can now always do with us.

(To be continued.)

*It is related of William Penn, when residing at Worminghurst, in Sussex, and attending the little meeting at Thakeham, then only to be reached by several miles of laborious drive in his family coach, through the muddy lanes with which that part of the country still abounds, that not unfrequently he was so filled with the Spirit as to commence preaching immediately on entering the building, while walking up to the little pulpit-like gallery in the corner of the meeting-house—still to be seen there, —and continued without interruption, before taking his seat.

The meeting-house has regularly been closed for about a century; but occasionally visited by concerned Friends. For the last several years meetings for worship and for Scripture reading, with the inhabitants of the neighborhood, who are mostly of a rural character, have been kept up by Committees of Friends of the district, though all residing at considerable distances.

For Friends' Intelligencer

The many reasons given by T. H. S. for the decline of Friends may all be true.

The truth of their principles will remain the same, whether there be a Society to maintain them or not.

A number of reasons could also be given for the decline of the Jews: and one very prominent one was they did not mind the light which was given them. They thought

the simple teachings of Jesus of Nazareth beneath their church practices, and, therefore, heeded not his sayings.

But these reasons or truths will not build any society up, nor resuscitate departed virtue.

What is wanted, is concentration of the vitality *which is*—not a revival of what has been—union of good which is now existing and acting, independent of creeds and set forms. Those ministers who are listened to most attentively and who have the largest audiences, express religious views in language which is comprehended by their hearers.

Jesus set the example in the use of plain and comprehensive language, fitted to the need of his hearers and his generation.

Present and future good to the human family was his aim, without regard to the continuance of Jewish forms and ceremonies. The time had then come to break the church bonds which bound men's souls. And so it is now. Man must intelligently recognize his own intimate union with a superior and all-wise intelligence, and value it more than an intimate union with his fellow man merely to perpetuate a particular sect.

But why do we mourn?

Let us amend our ways, and seek to make the society congenial to the younger portion of the members, that they may feel they have an interest in the affairs of the Society; and more, let members of other societies feel that we are not so exclusive as they judge us to be. G. A. N.

INDIRECT INFLUENCE.

The amount and value of a man's influence, for good or evil, upon the world, will generally depend upon the character of his indirect and unconscious influence. Personal perfection,—the Christian refinement of feelings and sentiments, faithfulness to all the duties of the more private relations we sustain, are inexorably demanded by the Almighty, and by the spirit of Christ's gospel, and demanded the more rigorously because the effect of such fidelity does not end with ourselves, but goes forth and wins results that are precious in the sight of heaven, and which we may never know. The spirit of a person's life is ever shedding some power, just as a flower is steadily bestowing some fragrance upon the air. Do you think that a pure and earnest prayer, in the sacred privacy of home, does not steal through the walls and vivify the atmosphere beyond? Do you doubt that a word of sympathy and a gift of charity, in a desolate chamber, publish a sweet influence upon the frosty air of human selfishness? Such things reveal and confirm character, and make the power of a person's presence who performs them more intense and beneficial. Influence depends less on our activity than on the qualities that lie behind our activity; as the planet attracts not by its motion, but by its weight. If we had lived as we ought to live, and as we might live, a power would go out from us that would make every day a lyric sermon, that should be seen and felt by an ever enlarging audience.—*T. Starr King.*

From the Christian Register.

DEBT.

Among the wonderful discoveries of means for increasing the production and carrying on the business of the world is our ability of making and accepting promises. It is the doctrine of "justification by faith" made applicable in the counting-room and on the exchange. It is moral character coined into gold and silver. In its true condition it is the just reward of diligence and faithfulness. By means of it the poor often grow rich; the young obtain a sure start to a prosperous career. * * * *

Yet one cannot but look on the "Greenback," as he takes it from his wallet, with some degree of moral disapprobation; with some sense of injustice done him and the community; with some feeling that the representatives of the nation in Congress, and the Cabinet-officers have been remiss, and censurable in their remissness, in the too little interest they have shown in the subject of specie-payments, in omitting to maintain a definite and well-understood plan for that object, and the naming a day when operations should begin that would definitely fix the result. The nation promises to pay; the bank promises to pay; but the bank and the nation do not pay. If any one were so presumptuous as to ask them, they would not pay. And not only they will not pay to-day, but they will not on the following day; and will not set any time when they will begin to redeem their promises, when they will begin to leave off telling falsehoods. And this style of promise is accepted by the whole community. Men of the highest moral character do not hesitate to become bank-directors and presidents, or secretaries of the treasury, and go on affixing their names to promises they cannot fulfill, do not mean to fulfill to-day or to morrow, and have no definite purpose of fulfilling.

The uninitiated cannot doubt that, with sufficient wisdom and integrity on the part of those who issue public promises, some definite plan would be announced, and some security given to the public, to make these promises sure. We shall not, in this connection, go into any various statement of the evils of an irredeemable currency. We shall not pursue

the oft-made statement, that it very ingeniously makes the rich richer and the poor poorer. If any think, perchance, that the promise is only a literal one, not meant to be fulfilled, that the community does not need the fulfillment, and is as prosperous without the keeping of the word as with it, it would be well to test the question, by the attempt on the part of a nation or a bank, to issue bills without the promise, and see if they would be accepted for more than so much blank paper. No; the community wants promises that shall be fulfilled. If it is thought we trust the nation and the bank and believe that, at some indefinite time, all their promises will be redeemed, our trust is only partial after all, and the price of gold at one hundred and thirteen is the same as saying that our confidence is about thirteen per cent under par, or as if thirteen men in a hundred were wholly destitute of confidence.

The readiness of nations, States, counties, towns, villages, corporations, individuals, to run into debt, is something to be inquired into, and is often greatly to be lamented. It leads to immoralities. Sometimes, repudiation is the result, to which the name swindling is given in language of clearer expression. Often the tax-payer, driven into a corner by votes for indebtedness to which he never consented, grumbles at his taxes, hides his property, commits constructive or direct falsehood, and throws the burden off from himself on to the rest of the community. But the example which it offers is perhaps the most immoral influence that the readiness of public indebtedness exerts. Why shall not the individual promise, and secure property through his promises, when everywhere the nation, and each smallest public division of the body corporate, sets him the example of doing so? It is true, the creditor has a hold upon the private man; it is true, the creditor will not lend except upon the belief of the trust-worthiness of the individual as to means and as to character. But the ability to incur debt involves unnecessary expenditures. The family who keep their pass-book buy more than those who pay cash down. It is very easy to order what the eye sees or the mind takes a fancy to, when all the apparent pay is to have the charge written down in a book. Traders often like to get the names of customers on to their ledgers; they sell more goods. They like it, too, because they can charge more profits. If the buyer pays a dollar of ready money, the slow paymaster, for whom the trader is willing to wait six months or a year, is willing to pay a dollar and a quarter; and to keep all appearances, the trader will readily charge the ready-moneyed man as much as he charges the man of slow payment. We have no objection to the wealth of the trader, but do not like to have to pay an added sum for the dilatoriness of other persons.

The young man's debts are oftentimes the beginning of the young man's ruin, and the same is true, too, of people and families in middle life. How people do groan under the debts they owe! How like remorse the sense of owing what they cannot pay haunts them! How year after year they find all their income, all their earnings pledged to the last cent, before they come in, and no good, full, honest pleasure afforded them, of feeling they have money to do with as they please! How the sense of poverty always burdens such people; and, often, the sense of meanness with which some forms of poverty are always connected! How much better it would be to borrow money outright, of some richer neighbor, and give a mortgage on one's horses, cows or land, or even the furniture of one's parlor, pay up all debts, and then never more contract a debt at the grocer's, at the tailor's, shoe-makers, or elsewhere,—so, know exactly the amount of one's indebtedness—and so feel the importance of working it away. A man who owes a thousand dollars on a mortgage, without other debts, is better than one who is in debt here and there, for little sums, and who keeps in debt all the time for his sugar and calico, his tea and coffee, his coat and shoes. The mortgage is a continual reminder; if a man must be in debt, it exerts a healthful influence on his energies and his economies. Such a man holds his head up better before his fellow-men. * * Debt often comes to an end with him by and by; while his neighbor, who will not borrow of the capitalist, but only at the trader's counter, keeps on in the same slip shod way, perhaps all his life long.

And who pays his debts, at last? at last, they must be paid. But his wife and his children pay them after he is gone. The house, or land, horses or cows, which he would not mortgage or sell, in order to pay store-debts, are swept away, all at once, when he is in a condition and a world, where, so far as we know, no store-debts can any more be contracted, One of the great statesmen and financiers of Europe, some hundred of years ago, found out the wonderful conception,—"the nation never dies;" and, so, national debts can, unhappily, be continued from generation to generation. But individuals die. Estates are settled at last by the intervention of the grim executor. No more turnings hither and thither. One short turn and all are paid. But many a man dies poor, through his habit of keeping in debt, and leaves his wife and children penniless, who would have lived handsomely and died well-off, had his

name never been recorded in a trader's account-books.

PUT THE AGREEMENT IN WRITING.

How many misunderstandings arise from the loose way in which business matters are talked over, and then when each party puts his own construction on the conversation, the matter is dismissed by each with the words "all right, all right." Frequently it turns out all wrong, and becomes a question for lawyers and the courts. More than three-fourths of the litigation of the country would be saved if people would put down their agreements in writing, and sign their names to it. Each word in our language has its own peculiar meaning, and memory may, by the change of its position in a sentence, convey an entirely different idea from that intended. When once reduced to writing, ideas are fixed, and expensive law suits avoided.

PROVIDENTIAL INTERFERENCE.

The following account, not long since told to the writer, is believed to be authentic:

A man residing in the vicinity of Boston, at the close of the day was preparing to retire to rest, being engaged in covering the coals on the hearth, when his mind received a surprising intimation that he must go at once into the city. While considering what this language should mean, it was again repeated to his mental ear. Still wondering at the unusual command, the language was again impressed, Go into Boston instantly. No longer hesitating, he took his horse and chair and drove directly to the city; and proceeding for some distance into it, his horse stopped before a house, from an upper story of which there shone a light through the window. Stepping down from his chair, the man rang the door-bell for admission. Soon the lighted window above was raised, and a masculine voice, in impatient accents, inquired, "What is wanted?" "You know, I do not," was the answer. Waiting awhile without further response, the man at the door again rang the bell. Again the window flew up, and the same question was asked, and the same answer returned. Still further waiting a while the man once more rang the bell for admission. Again came the almost angry question, "What is wanted?" when the reply was once more returned, "You know, I do not." Pausing a moment, the man above responded, "Yes, I do know;" then closing the window he immediately descended to the door and gave admission to the stranger. Together the two men retired to the upper room, when an interview of no ordinary kind ensued. It was there disclosed that the man in the chamber, having provided means for the purpose, was engaged in the act of taking his own life, when the sudden ringing of the bell, at so late an hour, startled him, and for a moment arrested the dreadful intention. Returning to another attempt upon his life, again the bell sounded, and again his wicked purpose was turned aside. And thus it was to the third and last time; when by the Providential interruption so remarkably brought about, time was given, and doubtless a little strength afforded to resist the tempter, who else must have hastened the unhappy man to his destruction.

It is related in conclusion that the two men, neither of whom had previously borne a religious character, withdrew from the interview, which lasted for several hours, deeply impressed with the occurrence, and that both of them afterwards lived worthy and circumspect lives.—*The Friend.*

For Friends Intelligencer.

INDIAN INFORMATION.

The following correspondence may be interesting to Friends of New York Yearly Meeting, and will furnish them with information, which may not otherwise readily reach them.

*Howard White, U. S. Indian Agent of the Winnebago Tribe, to Wm. H. Macy, Clerk of the Indian Committee, New York:*

Thy favor of late date is at hand. I agree with thee in thinking that the services of an energetic woman to teach the squaws housekeeping, and how to take care of the children, and the sick, would be of great value, particularly in the spring, when the Indians commence living in their new houses. * * * * * * * "I have succeeded in engaging three competent teachers, viz, Caroline Thomas, who was with us last year; Howard A. Mann, of Illinois, an exemplary young man, and a successful teacher, though not a member of our Society; and Lucy A. Lamb, of New Jersey. The attendance of the three schools has averaged 100 and is increasing. * * * * About twelve of the new dwelling-houses for the Indians have been completed; the fifty are to be finished by the 15th of Fifth month next; they contain five rooms, are made warm and convenient, and are superior to most of the white farmers' in this neighborhood.

The industrial school building has not been commenced, as we have been testing the clay; two kilns of bricks have just been burned near the site that I have selected for the building, and they prove to be of an excellent quality. We expect to have the building completed, so as to open the school the 1st of Ninth month. I have recently purchased for the Indians 50 cooking stoves,

50 box stoves, 40 wagons, and 40 sets double harness. * * * * *

We were favored about two months ago with a very pleasant visit from Samuel and James Stoutenburgh, of N. Y. I hope New York Friends will appoint a committee to visit us next spring. I believe it is right that they should make a personal inspection of our work from time to time. * * *

I am thy sincere friend,

HOWARD WHITE.

In reference to a part of the foregoing, W. H. Macy, in a letter to a member of the Indian Committee says: "The Indians under our care are pretty well provided for, and are making good progress. We want to find an energetic woman Friend next spring to teach the Indian women housekeeping, and how to take care of the sick and the children." Any response to the foregoing may be addressed to Wm. H. Macy, 40 East 21st street, New York. G. F.

*Eleventh month*, 1872.

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SANTEE INDIAN AGENCY.

Our valued friend, George S. Truman, has furnished the writer with information enabling him to make the following comparison of the weather for Tenth month, 1872, there, with that at this place, viz:

| | *Santee Agency.* | *Phila.* |
|---|---|---|
| Mean temperature of the month, | 53 deg. | 55.32 deg. |
| Highest point reached, . . . | 86 " | 80 " |
| Lowest " " . . . . | 24 " | 37 " |
| Number of clear days, . . . | 6 | 10 |
| " cloudy " . . . . | 3 | 7 |
| Rain for the month, . . . . | 1.55 in. | 5.36 in. |

Our correspondent adds: "On the 9th we had a shock of an earthquake at 10.30 A. M., lasting several seconds. On the 27th a violent gale of wind, commencing near midnight, and continuing until near daylight. The force of the wind was so great that it shook the house as well as the bed under us, and separated the roof near the peak. The gale was accompanied at times by distant lightning; the wind quieted somewhat during the day, but resumed its violence in the evening, accompanied by rain, lightning and very heavy thunder; the rain continuing through the next day, part of the time snow falling, and our hills were white for the first time this season. The first ice formed on the 10th, upward of half an inch thick.

Although this is the season for prairie fires, yet this year they commenced earlier than usual, and the ravages from them have been very great. Some idea of the rapidity with which this devastating element moves over the country may be formed from the fact that on my return from a recent trip to the Pawnee Agency, I found the country for upwards of ninety miles one continued prospect of blackness, the most of which but three days previous was covered with good forage for cattle. Like persons living in the immediate vicinity of *volcanoes*, we become so accustomed to these things that we are apt to underrate our danger, and are often only roused to it when too late to prevent its effects.

So with the *fires* this year. They came sweeping down upon us from the hills, and found us short handed. The flames parted within half a mile of us, and took the direction of the two *Missions*, placing them in imminent danger, particularly the *Episcopal*, where the flame *reached the porch of the house*, but they finally succeeded in subduing it. *We* could lend them no aid, as by that time the fire, with the speed of a horse, had approached almost within one hundred yards of our stable and stackyard, and had destroyed our stacks of straw in the stubble field; but a road intervening enabled us to check it in that direction. Next it swept into the timber, and we were obliged to leave it until it spent itself. Several of our Indian families lost their cabins, and others have lost their hay, owing principally to the absence of the owners on visits or hunting."

In our correspondence our friend does not always confine himself to *weather items*, but often shows an abiding interest in the welfare of his distant co-members of Society, as well as our Society at large. In his last he remarks:

"I notice by the "*Intelligencer*" from time to time, that quite a number of the members of Green Street Meeting have been called away, and among them several with whom I had been pleasantly associated in our little Meeting in Brown Street."

"Where so many feel at liberty to absent themselves from our Meetings, the removal of each of the faithful ones leaves a blank sensibly felt by their associates." In some further reference to Green Street Meeting, he adds that "its young off-shoot* seems to give more evidence of vigor than the most sanguine have ever anticipated."

We have made these copious extracts knowing the interest very many of our friends take in the movements and tribulations of these self-sacrificing missionaries.

J. M. E.

*Philadelphia*, 11*th month* 17, 1872.

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AN individual may stand high in the estimation of the community in which he lives—he may even sway the destinies of an empire; yet, this does not of itself entitle him to the

* The meeting at Girard Av. and Seventeenth St.

appellation of great. He only is truly great who is truly good.

## Scraps

FROM UNPUBLISHED LETTERS.

On First-day afternoon, I visited the "Methodist Sunday School," and in the absence of the Minister's wife, was invited to take her class of adult pupils. I replied, "I might not teach as you would wish." The Superintendent answered, "I am sure you will. Teach as you wish." I took the class and commented on the lesson just as I should have done in our own school, and when I apologized to the members of the class for taking it without preparation, they replied they had been "well satisfied and greatly interested." Some of the leading men pressed me to come to their meeting in the evening, saying "we are all one in spirit," but I declined, telling them I felt best satisfied to stay with my invalid friend. I was pleased to feel the entire openness and kind feeling among them. I do not object to going among others, as it seems right, and I think if we Friends would keep our places, we might be of use to them and they to us.

Though absent in body my spirit has been much with thee, and I have felt strengthened by the silent companionship. I often think that we know nor how much spirit influences spirit, nor how much strength comes through others. I never could give form to my ideas on this subject, but I believe not only in communion with our Father in heaven, but also with those whose hearts He has measurably freed from earthly enthralments. Much of this enjoyment may come to us through the channel of memory, but if, by such communion we are lifted for a time out of self, and helped to tread more firmly in the path of duty, shall we not give thanks for such aids in our spiritual journey? I feel that I can, and that my love for some of these is not a selfish love, but will know a full perfection in another state of existence. Here, we see each other as through a glass, darkly; through our temperaments and through our life-contracted peculiarities of vision—there we shall meet face to face and know even as also we are known.

——— has just handed me thy letter, which was penned in the right time. How very precious is the feeling which draws us so close to each other when thus separated, binding spirit with spirit, thus enabling us to dip into the same cup and strengthen each other as we pass over life's journey. Thou hast handed forth the cup of cold water to the refreshing of our spirits, and in return I want to say to thee, "Be of good cheer." Though we may be surrounded by that which is depressing, and we see not the Power that upholds, yet the same kind hand sustains in the shadow of the night season, as well as when the glorious sun shines forth in its brilliancy giving us the certain evidence that we are surrounded by light, and thus remembered by Him who never faileth in his promises to his trusting children.

# FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 30, 1872.

MARRIAGE NOTICES.—We wish to call the attention of our readers to the subject of "Marriage Notices." While we desire that our paper may be the means of spreading information of the marriages of our members, we have always aimed to confine them to those which a *Friend* concerned for the maintenance of our discipline might consistently attend. Marriages accomplished without the care of a Monthly Meeting, when *both parties are members*, are not therefore knowingly inserted. When marriage notices are sent us they must be accompanied with a note (only for the information of the editor) stating whether accomplished under the care of a Monthly Meeting, or, if not, whether either of the parties or both are members. Should any sending these notices find they are not inserted, they may conclude it is because these conditions have not been complied with.

FROM T. Ellwood Zell we have received a very neat map of the "Nile Sources and Lake Region of Central Africa," showing Dr. Livingstone's recent discoveries and Stanley's route. This sketch gives interesting information in the most brief and satisfactory manner possible, and we commend it to those who would know the extent of recent discovery in this obscure part of the earth.

### DIED.

BEANS.—In Harford County, Maryland, on the 21st of 9th mo., 1872, of typhoid fever, Sarah C. Beans, widow of Jacob Beans, and daughter of John Rich, of Horsham, Pa., aged about 47 years.

HALL.—In Philadelphia, on the 3d of 11th mo.

1872, at the residence of his son-in-law, Wm. Seal, Mahlon Hall, of Bucks Co., Pa., in the 80th year of his age; a member of Wrightstown Monthly Meeting.

For Friends' Intelligencer.

## PROGRESS OF THE EDUCATIONAL CAUSE IN PHILADELPHIA MONTHLY MEETING.

(Continued from page 620.)

In Fourth month, 1856, the Committee asked the judgment of the Monthly Meetings in regard to the sale of the old site and the purchase of a new one near the new Meeting-house. This was approved, and in Ninth month the property was sold for $8,000, possession to be given Eighth month 1, 1857. The new site purchased was in Race above Fifteenth street, adjoining the Meeting-house lot.

As the prospect drew near for the removal of the meeting, which occurred Second month 1st, 1857, the subject of best accomodating the schools, in regard to the attendance of mid-week meetings, claimed attention, and was referred, in Twelfth month, 1856, for the consideration of the School Committee, who reported, next month, in favor of indulging a meeting to be held in the lecture-room on Fourth-days at 10 A. M. This being approved, William Dorsey, Richard Price, Abigail Townsend, Sarah Jackson and Sarah S. Biddle were appointed on behalf of Philadelphia Monthly Meeting; John Wilson Moore, John J. White, Rebecca Knight, Deborah F. Wharton and Tabitha Turnpenny on behalf of Spruce Street; Seth Matlack, Jane Johnson, Abigail W. Ellis, Harriet Ogden, Charles Townsend and Joseph Warner on behalf of Green Street; to have the oversight of said meeting, who reported, in Seventh month, that they had been satisfactorily held.

Second month, 1857.—Report was received that during the year both schools had been in a flourishing condition. During the term just ended, in the boys' school were 80 pupils, 44 of whom were children of Friends, and 6 of professors. In the girls' school 75 pupils, 45 of whom were children of Friends and 10 of professors. Another assistant had been employed in the boys' school.

In Third month James Martin, John Saunders, Wm. P. Sharpless, James Mott, John D. Griscom and Hugh McIlvain were appointed to confer with the joint committee in reference to the terms of payment for the lot purchased of the Meeting-house property, viz, 40 feet on Race Street, by 100 feet deep, for which 6,000 dollars was to be paid. Their report was adopted.

In Sixth month, 1857, the Committee on the West Philadelphia School reported that for the year ending Third month 31, the average was 20 pupils; the largest number at one time 25, 13 of whom were Friends' children. The teacher had then left, and the scholars became scattered, so that when the school reopened, a few weeks later, only 9 attended, 3 of whom were Friends' or professors' children. The Committee were of the opinion that when the other schools were removed to the Race Street location this one would be superceded, and recommend its discontinuance. The meeting left it discretionary with the Committee to do so, but they were encouraged to keep it up if practicable.

In Ninth month, 1857, the Central School was reopened in the new building and the Monthly Meeting Schools in the central building of the Meeting-house.

In Seventh month, 1857, the Committee on Primary Schools reported that they had continued to give satisfaction. In M. Beans' school were 40 children, viz.: 20 members, 10 professors and 10 of other parents.

In A. E. Cooks', 35 children, viz: 14 members, 5 professors, 16 of other persuasions.

The salary paid each was 400 dollars, and there was a surplus in the first named of $67.51; in the last, $3 00, making with balance in hands of Committee from previous years a total of $215.00, which would be required for the new furniture and other expenses. The Committee in charge were Chas. Shoemaker, Richard Price, Jonathan Jones, Elizabeth A. Eyre, Lydia Suplee, Margaret Bancroft and Martha Mellor. J. Jones having deceased, Aaron B. Ivins was now substituted, and M. Bancroft, E. A. Eyre and Hannah Lippincott appointed by Women's Meeting.

In Second month, 1858, the Joint Committee on Central School report both schools as having been in a flourishing and satisfactory condition for the term ending Sixth month 30, 1857. The boys' school had 76 pupils, 35 of them members, 6 professors. In the girls', 64 pupils, of whom 30 were members, 10 one parent a member and professors. For the second term, held in the new location, the boys' school had 111 pupils, 45 of them members, 18 professors; and the girls', 101, of whom 50 were members, 19 one parent a member and professors.

"The eminent success, so far as regards numbers, which has attended the removal to its present location seems to leave us nothing on that score to desire, except a more thorough interest among Friends, and a larger attendance of their children. The institution was designed for these, and these are first entitled to the benefits it may confer.

"The position in which the Committee stand, with respect to the Constituent Monthly Meetings, makes it necessary that the

school should be self-supporting. The teachers being, in consequence, directly and exclusively interested in its pecuniary success, a just regard for their rights will require that, consistent with the object of its foundation, no impediment shall be thrown in the way of their interests. But it must be the wish of Friends, as it is the desire of the Committee, that the schools shall be as much as possible composed of their own children. The principles we profess, especially in regard to simplicity, plainness of dress and address and moderation, could then be better inculcated."

"The Committee believe that a mere literary education is of secondary importance; and, so far as this is concerned, our school appears inferior to none around us. But there is something more than this which we are made painfully to feel when we look forward to a succession of standard bearers for the cause of Truth and Righteousness."

"In the sale of the old school-house and the erection of the new a debt will be incurred, which, by the direction recently given the Trustees, is to be secured on the building and lot. The interest on this is expected to be paid from the proceeds of tuition.

"The appropriation made by the Monthly Meetings, at the request of the Committee, to secure the services of a teacher for the boys' department not having been required, the meetings have, therefore, never been pecuniarily involved by the acceptance of the trust.

"This is in accordance with the original stipulation, and we are gratified to be able to state the fact, yet we, nevertheless, feel, in presenting a report of the outward prosperity of the Institution, that the hearty co-operation of Friends, both individually and collectively, will be required in order to make it what it was designed to be by its founders, a finishing school for the children of Friends."

On behalf of the Committee,

M. SAUNDERS,
*Clerk.*

J. Humphreys McIlvain, Hugh McIlvain, Caleb Clothier, Samuel Parry, Joseph B. Hanson, Wm. C. Biddle, Letitia W. Allen, Catharine H. Truman, Sarah S. Biddle, Helen G. Longstreth, Hannah Lippincott and Rachel M. Biddle were appointed to act on behalf of the Monthly Meeting, in the joint committee having charge of the school.

In Seventh month, 1858, the Committee on Primary Schools reported those schools opened in the new Meeting-house Ninth month 1st, 1857.

In M. Beans' school 49 pupils were entered, 16 Friends, 17 professors and 16 others; in A. E. Cook's 48, of whom 20 were Friends' children, 13 professors and 15 others. The average in the first was 36 and 31 in the last. Notwithstanding the purchase of new furniture for both, there was a profit above expenses in the first of $46.08, and $3.25 in the last named, making, with balance previously in hand, $264.33.

The Committee propose the opening of another school under a male teacher, to prepare boys for the Central School. This was approved, and the east room on the first floor appropriated to the purpose, and A. E. Cook's school removed to the west room first floor.

In Second month, 1859, it is stated that the Central Schools were both in a highly flourishing condition, there being an increase in the number of pupils and also in the attendance of Friends' children.

In addition to the usual branches all the children have the benefit of a lecture weekly on Chemistry and Natural Philosophy; also a lecture on Physiology to the boys, and to the girls on Astronomy.

The foreign languages can also be studied if desired.

Total cost of school property was $14,919 19, and is clear of debt except $5,000 secured by mortgage on the premises.

The Committee were continued, excepting that Thomas Ridgway and Margaret A. Griscom were appointed in place of C. Clothier and S. S. Biddle.

On Seventh month 20th, 1859, the Committee on Monthly Meeting Schools reported that the Boys' Grammar School opened as proposed in Ninth month, and that all were successful. Besides increasing the salary of the principal in the Secondary School to $500, and the employment of an assistant in each, there was a surplus of $146 37 in the one, and $84.71 in the other.

The new school, after paying expenses, had a profit of $36.36, but the furniture purchased for it exhausted the surplus of all three and part of the previous balance. 42 children attended this last school, 22 of them Friends or professors.

The price of tuition, $12 per term of five months, in the boys' Preparatory; $10 in the Secondary and $8 in the Primary School.

The condition of the schools was so encouraging that, in Sixth month, 1860, the Committee asked the advice of the Monthly Meeting in regard to opening a Preparatory or Grammar School for girls. This was approved, and the school was opened in Ninth month, 1860, in the west room, third story, under the care of Rachel W. Allen; the number of pupils was 50, of whom 9 were Friends.

For the benefit of the last-named school, and with the consent of the Representative Committee, a stairway was erected, and the

space over the Yearly Meeting-house fitted up for a gymnasium.

In Twelfth month, 1859, the Committee on West Philadelphia School reported that way had not opened to obtain a well qualified teacher in membership with Friends, and in consideration of the few Friends' children in the neighborhood, excepting those in attendance at our schools on Race Street, the Committee asked to be released, and the scoool-room left under charge of the Committee on property. This Committee reported, Second month, 1861, that since the room was placed under their care, they have established a school therein under the charge of Hannah Antrim. 18 scholars attend, 4 members and one the child of a Friend. The same books and course of studies were adopted as in the Central Schools.

In Third month, Hugh McIlvain, Geo. W. Robins, Martha G. McIlvain and Deborah Marot were appointed to have charge of the school. In Fourth month, 1862, the attendance had increased to 26, and in Ninth month, 1863, to 44 pupils, 14 of whom were members or children of members. At this date the school was placed in charge of the same committee having the oversight of the other Monthly Meeting Schools. New furniture was purchased in 1866, improvements were made to the basement of the Meeting-house, better adapting it for school purposes.

The attendance of the other Monthly Meeting Schools having increased, additional class rooms were provided in the space over the Race Street Meeting-room.

In Ninth month, 1865, the Committee add: "In closing this report, the Committee believe it right to allude to the loss sustained by the schools in the death of our beloved Friend Richard Price. He was closely identified with them from their commencement in 1835, was gratified to witness their prosperity, and always manifested a deep interest in them. When we realize that our faithful standard-bearers are being removed one by one, may we not inquire, Where shall we look for those to fill their places? The Committee now appointed were John Saunders, Hugh McIlvain, Aaron B. Ivins, Lukens Webster, Sarah R. Parrish, Martha G. McIlvain, Harriet E. Stockly and Hannah Lippincott.

(To be continued.)

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I THINK that to have known one good old man—one man who, through the chances and mischances of a long life, has carried his heart in his hand, like a palm branch, waving all discords into peace—helps our faith in God, in ourselves, and in each other more than many sermons.—*G. W. Curtis.*

## SKETCHES OF TRAVEL.

BY A. C. M.

NO. 5.

Continued from page 607.

On the 12th we took a train for Geneva. The country through which we passed was somewhat uneven and not quite as productive as most parts of Bavaria. As we approach Lake Geneva the land is more hilly, and, as in many other places which we have passed through lately, the grape culture abounds, the vineyards looking at a distance like fields of corn. Towards evening our course led us to the lake, and we ran along side of it for many miles, having at times not only a beautiful view of the lake, but also the many towns and villages on its borders. We arrived at Geneva about 9 o'clock in the evening, and in going through the place to our hotel we crossed the lake and found the whole town, and especially the streets bordering upon the lake, very prettily lighted up, and in examining the place more fully the next morning, my impressions of the night before in favor of it were fully confirmed. The lake and its outlet adds greatly to its beauty. Before I proceed further, I will say what I ought to have said before, that on our way to this place we stopped for a short time at Berne, took a cab and drove to the principal points, one of which is the old clock upon the church, which, in its day, was considered such a triumph in mechanism. When it strikes, a man turns an hour glass over; a rooster flaps his wings and crows as many times as the hour indicates; a man in the belfry strikes the hour with a hammer upon the bell, and there are several other parts carried out that I do not now recollect. Considering the time in which it was made it was a great triumph of art, though I suppose it could be outdone now. We waited for it to strike, and saw and heard the rooster, and also saw the old man turn the hour glass, but missed some of the others. Berne is an old settled town, but has many streets of good substantial buildings, one or two of which are built in a way to protect shoppers or pedestrians from storms or sunshine, being covered the whole length of the streets by the projection of the roof of the buildings. I have seen the same thing in other cities. Another feature of this old city is a beautiful stream of water of small size running rapidly in a confined channel through some of the principal streets. We had but little time to devote here, and soon left for Geneva.

The next day, after devoting the forenoon to Geneva, we took a boat on its lake to go up to the mountains of *Chamounix*, leaving about 2 o'clock in the afternoon. We rejoice to get upon the water, that we may es-

cape the heat of the city, and being a pleasant day, we enjoy our sail exceedingly. The shores on both sides, far up from the water, are covered with grape-vines, and its banks are dotted with cities and villages all the way, and where these are, there are large public houses for the accommodation of travellers and boarders; for the border of this lake is very popular as a place of summer resort. Near the farther end we passed Chillon and its old castle, made famous by Byron. The castle stands by the lake side, so that we had a fair view of it. Getting to the end of the lake we take a train and pass along under the overhanging cliff, and through tunnels, among some of the loftiest mountains of Switzerland; and as we had nearly a full moon, our enjoyment of the scene was unbounded. At length we left the train and put up for the night at a public house in Martigny, among the mountains, with the view of taking mules in the morning from that point across to *Chamounix*, one of the most noted points for mountain scenery in Switzerland. In the morning, while making my toilet, I heard the pleasing tinkling of the herdsman's bell, and looking out I saw a flock of goats, about thirty-five in number, going forth under the care of the young herdsman to mountain pastures, having already been milked. It is a pleasant sight, and the sound of the distant bell upon the mountain sides is always musical. We saw many such scenes and always enjoyed them. Near our public house there is upon the hill-side one of the most striking towns that we have seen, said to have been built in the 13th century, and once inhabited by a king. Although it was very near, we had not time to examine it. After breakfast we were fitted with a mule each, and a mountaineer as a guide for us through the mountains, about 22 miles distant. It was a stirring time at and about the hotel, there are so many tourists to be fitted out with mules and attendants. The array is amusing, and many of the tourists, like myself, have been so entirely unused to the saddle—on a mules back especially—that we cut an unenviable figure in the presence of these hardy mountaineers. There are many ladies to fit out, and such of them as take mules, generally have a guide, who takes it upon him to keep very near his charge, and to lead the mules through all the difficult passes. These guides keep up without difficulty, as mules never go faster than a walk, and it is incredible what burdens some of these mountaineers will carry over these mountains upon their backs. I saw them carrying trunks of great size. There are two routes to the point we wished to go to, one is the old mule path used for ages, and the other made so that carriages may pass over it. Some of our party chose one route and some the other, the majority I think took the road. We chose the old mule path, and were not disappointed, for it was one of the most thrilling and astonishing experiences that man is capable of enjoying. The ascending and descending scale through some of the loftiest mountain ranges of Switzerland upon a mule's back, is a thing not easily comprehended, and not always *fully admired* when it is comprehended. We passed many points in the elevated ranges of the mountain path, that were so near the brink of a precipice that one misstep of our mule might have sent us from 500 to 1,000 feet down the hill-side. It was often fearful to look below us at these points. I passed some of them with a tolerable degree of (assumed) composure, but somehow I got the impression that the beast I rode was all the time striving to see how *near he could walk* to the *edge* of a precipice and *not* go off, and this experiment not being at all in harmony with my feelings, I abandoned him to the guide in future. At all such turns they prate a great deal about the discrimination of the mule in choosing his footsteps. I don't think that the charge that I have brought against him (if true, which I think it is,) shows him to possess much wisdom, unless it was to get me off his back, if so, we will accord to him that also; but apart from all this it was a delightful tour. We frequently came upon the shepherd boy tending his flock far up the mountain, and frequently saw where he had reared his mimic house out of the mountain stones, in order to while away the time when his flock was feeding, and perhaps to shelter himself from the wind. About two o'clock we gained our highest point, and here upon the mountain brow, or rather the highest elevation of the path between two lofty mountains, we came to a house of entertainment, fed the mules and took dinner. From this point we could look down upon the valley of Chamounix, and upon the lofty range of snow-covered mountains on which are the glaciers, one of which we intended to visit. They appeared in all their sublimity of beauty from this point, the afternoon sun lighting them up. Our path the rest of the way led us mostly down the declivity to the vale below, but we had yet a much longer journey than we anticipated, but by perseverance we made our way down into the valley, where we found it teeming with life and vegetation. There were beautiful crops of wheat, rye, hemp and flax, as well as garden products, matured and maturing with last winter's snow, and the glaciers right before them on the mountain sides. Here our ears are assailed with the

noise of rushing waters from the hill-tops cen-
ering here in the valley, making a formida-
ble stream. These waters in ages long since
past, have rolled down from the mountains
mmense boulders, and piled them up in
nountainous heaps in the vales below, and
no one thing can give us an idea of the il-
imitable period of time which must have
lapsed since these formations—so fully as to
ontemplate the change which has been
rought by simple attrition—huge boulders
nce of all diversity of shapes, now rounded
nto smoothness—it is a wonderful study.
Early in the evening we arrived at the hotel,
nd having before telegraphed for rooms, we
ot them. Here we find, as everywhere else,
large number of tourists. We settle with
ur faithful muliteer, and in the morning he
ill retrace his course and be ready for an-
ther party. We are tired enough to sleep
ell. Next morning we take breakfast, and
ke many others, male and female, we make
eady for our ascent of the montanvert to
isit the glacier. Most take their mules; we
refer to go without them, and start; we
ommence leisurely, which I think the true
ay, and advance slowly up, up, up. The
aths on these mountains run obliquely up
ut a short distance, then turn a sharp corner
nd go up again in the opposite direction;
ut the distance gained in any one direction
epends, of course, upon the make of the
round. At times, during the ascent, when
e looked at the heights to be gained above
s, it seemed almost incredible that a way
ould be found, but as we pressed forward in
e path before us—when we got to the end
that we found another. After rising about
e-fourth of the distance, we came to a small
use of entertainment in the mountain side,
pt by a pleasant looking lady. She had
any things adapted to the wants of the
eary traveller, such as cooling drinks, cakes
d fruits, among which were strawberries
nd I may remark here that we have seen
e latter in every city of any note, from the
ne we first came to the country, down to
r late visit to Paris). The proprietor of
e little shop urged my purchase of a moun-
in staff, used by the mountaineers and tour-
s likewise, and as we had a long walk be-
re us, I yielded. She gave us some of the
olest and best lemonade from her rock cel-
r that we saw in the country. We then
rneyed onward. Tourists were passing
d repassing us all the way up, and strings
empty saddled mules were making their
y down. Few tourists like to ride down
ese steep mountain passes. At times we
uld come to an open space, and selecting
good seat, we rest our weary limbs, and at
e same time look back upon the vale far
below us, and also across the vale upon the opposite mountain, which appeared to be equal in height to the one we were ascending. Working our way upward, we fell in with a young English tourist and his sister, both on foot, staff in hand. They were very intelligent and social, and the conversation ensuing caused us to forget the toil in part. We arrived at another stopping place, or house of entertainment, but not wanting anything, we passed on. About 1 o'clock we gained the point we were in pursuit of, being a gorge very high up between two lofty mountains, between which the snow has been piling in for ages, and the upper surfaces melting and freezing, forming the present glacier. We were about a hundred feet above the glacier, where there is a house of entertainment. Parties coming here generally feel the want of something, in addition to the refreshments furnished; they also have prints and canes, and a great collection of curiosities to offer visitors. The glacier, of course, is the great attraction here. The snow piled up at different points in these mountain gorges around us is also interesting; but I confess that there is another point standing out before us and towering up far above the glacier in its firm majesty, that has more attractions for my eye than all that lies at its feet. This lofty peak has been breasting the storms and winds of ages unnumbered, boulder after boulder has been severed from it by the war of the elements, and been mixed with the debris in the plain below, and yet it still stands forth solitary and alone, stripped of all verdure far down its sides, but still defiant, still awfully grand in its solitude, it is running a tilt against time itself, but *time* will be the victor.

Some of our party went down upon the glacier, but I was satisfied with resting and looking upon it. After awhile we commenced the descent of the mountain, and found it less laborious. We arrived at our hotel well pleased with our day's experience, and slept soundly.

(To be continued.)

## "THERE'S A SILVER LINING TO EVERY CLOUD."

The poet or priest who told us this
  Served mankind in the holiest way;
For it lit up the earth with the star of bliss
  That beacons the soul with cheerful ray.
Too often we wander despairing and blind,
  Breathing our useless murmurs aloud;
But 'tis kinder to bid us seek and find
  "A silver lining to every cloud."

Let us not walk in the dingle ground
  Where nothing but Autumn's dead leaves are seen;
But search beneath them, and peeping around
  Are the young spring tufts of blue and green

'Tis a beautiful eye that ever perceives
The presence of God in Mortality's crowd,
'Tis a saving creed that thinks and believes
"There's a silver lining to every cloud."

Let us look closely before we condemn
Bushes that bear nor bloom nor fruit,
There may not be beauty in leaves or stem,
But virtue may dwell far down at the root;
And let us beware how we utterly spurn
Brothers that seem all cold and proud,
If their bosoms were opened, perchance we might learn
"There's a silver lining to every cloud."

Let us not cast out Mercy and Truth,
When guilt is before us in chains and shame,
When passion and vice have cankered youth,
And Age lives on with a branded name;
Something of good may still be there,
Though its voice may never be heard aloud,
For, while black with the vapors of pestilent air,
"There's a silver lining to every cloud."

Sad are the sorrows that oftentimes come,
Heavy and dull and blighting and chill,
Shutting the light from our heart and our home,
Marring our hopes and defying our will;
But let us not sink beneath the woe,
'Tis well perchance we are tried and bowed,
For be sure, though we may not oft see it below,
"There's a silver lining to every cloud."

And when stern Death, with skeleton hand,
Has snatched the flower that grew in our breast,
Do we not think of a fairer land,
Where the lost are found, and the weary at rest?
Oh the hope of the unknown Future springs,
In its purest strength o'er the coffin and shroud,
The shadow is dense, but Faith's spirit-voice sings,
"There's a silver lining to every cloud."

ELIZA COOK.

## THE DISCIPLINE OF BUSINESS.

Everything in the Universe has a higher end than its own existence, and one of the chief objects of a worthy life is to discover those ends, and to contribute its share towards their furtherance. The seed evidently exists for the plant, the plant for the fruit, the fruit for the sustenance of life. So in humanity, the body, with its wonderful mechanism, exists not for itself, but to develop and strengthen the powers within, and those powers subsist, not for their own sake but for the results they are capable of producing. Life itself is given to us, not that we may live alone, but that we may progress, and every advancing step we take is valuable, not chiefly for itself, but for the new possibility it opens to us. Much of the misery in the world comes from mistaking these ends, and misdirecting our energies, thus producing poor and inferior fruit from the soil which is meant to yield rich and noble harvests. Thus the final end of all business is commonly supposed to be simply the acquisition of property. Wealth is made not only the immediate, but the ultimate result of all traffic; if that is gained, business is thought to have accomplished its legitimate work; if not, it is pronounced a failure. With this sole end in view, the mean will be arranged in consonance. Whateve promises the most rapid increase of propert will be seized upon with avidity, and othe interests, whether domestic, social or mora will be made subservient. Even where cor science interferes to prevent actual wrong doing in the pursuit, it is sometimes regarde as a sacrifice of the real purpose of busines —to higher ends, it is true, but still a sacri fice.

A deeper insight into life's meanings wil however, reveal a fuller and nobler signifi cance in business than the mere acquisitio of property. It has an end beyond that c supply, an object above that of pecuniar success. It has a great moral purpose, th establishment of a lofty and unbending recti tude in the hearts and lives of men. No dis cipline can be found more perfectly adapte to this noble work than that of business. Fo it involves a continual adjustment of variou claims, self being one of the claimants. It i a competition of rights and interests tha presses more urgently and perpetually tha in any other scene of life. Commerce, wit its "thousand wheels," is not a mere vehicl for transmitting to those engaged in it thei share of this world's goods, it is rather a grea moral machinery, whose purpose is the pr motion of intelligent fidelity and justice amon men. This is true, both as regards commun ties and individuals. Commerce promote national wealth, but this is not its only, no its highest mission to nations. It is a civi izer of the human race; it accompanies th desire for liberty and culture, giving them new impulse, while it provides the means fo their satisfaction. Its increase keeps pac with that of freedom, and wherever it flou ishes most extensively and unrestrictedly, w find the most widely diffused intelligence an prosperity. If its influence in promoting vi tue is less apparent, it is only because men d not recognize this to be its purpose, or pursu it for this end. The passion for rapid accu mulation, the eagerness for wealth, the am bition for display, crowd out the thoughts higher interests, and business is degraded b being used only for low and selfish ends. I trinsically, however, it is worthy of bette aims, and capable of higher results. Bus ness, honestly and conscientiously pursue where persevering diligence and faithful a tention are exercised, where the rights of a are upheld, and justice firmly adhered t brings with it a discipline of character th can hardly be secured in any other occup tion. It brings into exercise all the powe of the mind, not only in judging of matte of prudence, but also those of *right*. Perple ing questions which involve conflicting inte

ests must be decided, thus exercising and strengthening the judgment; the limits of self-love are to be assigned; not only honesty, but integrity, candor, discretion and patience must be cultivated, and the entire mental and moral nature undergo continual development, if business is truly and conscientiously followed.

No such results will be reaped, however, by him who substitutes the immediate end of business, acquisition, for its ultimate end, *character*. To him the perils of trade are countless. Temptation to gain by artifice, concealment and deceit will surround him on every hand, opportunities for enriching himself at the expense of another's rights, enticements to amass money by speculation and chance rather than by earnest striving, will continually occur to tempt and perchance to overwhelm him. If he acquire his coveted riches, he yet sighs, for he lacks the sterling virtue that is needful to extract the real blessings of wealth; if he fail, he is wretched, for he has based all his hopes upon a dream, and the awakening is terrible.

On the other hand, the business man who regards his pursuit as a school of virtue rather than a sphere of selfish interests, who is daily studying its lessons of fidelity, integrity and honor, will ever win its loftiest moral prizes. He may acquire a fortune or he may lose one, but in either case he will gain that which no wealth can bestow and no poverty take away, an unblemished name, an unsullied character, a fidelity to truth and a conscious rectitude of purpose. These are the real treasures, pure and incorruptible, which the conscientious pursuit of business can bestow, and these are the great ends which its discipline is capable of achieving.—*Public Ledger*.

## DUTCH ENTERPRISE—THE NEW SHIP CANAL OF HOLLAND.

The worthy and wealthy burghers of Amsterdam are in a flutter of pleased excitement. Everybody knows that "the Dutch have taken Holland," but perhaps the world at large does not give them deserved credit for making it, and by sleepless vigilance, keeping it from the constant aggressions of the stormy North Sea. Undaunted by frequent failure they have diked out their fertile meadows from the domain of the ocean, fencing out its waves with walls of clay and sand, held in place by the thick interlacing roots of the sea grass, which they call "helm." Aided by this most modest vegetable coadjutor, by dint of unremitting watchfulness, the beaver-like Hollanders maintain their standing on the map, and keep fully abreast of their neighbors in progress and prosperity. They have taken Holland from the sea by sagacity and hard work. No other nation can truly boast the creation of their land. The same people have just achieved another victory over the forces of nature. Their great city of Amsterdam was built in a marsh near the back waters of the Zuyder Zee, about twenty miles east from the North Sea. To reach the ocean it was necessary to thread the narrow channel between the islands in the Zuyder Zee and pass to the northward of the Helder, heavy vessels finding it necessary to be lightened over the flats by floats, called camels, the process being slow and risky. Fifty years ago the enterprising and dauntless Dutchmen built a ship canal fifty miles long, costing $5,000,000, from Amsterdam to the Helder. Through this artificial sluce their commerce passed with less risk. But this canal, of which in its day they were justly proud, had its defects. Its course north and south is at right angles with the usual heavy west winds of the coast, which sweep in from the broad Atlantic. Vessels while being towed dragged against the lee bank, to their annoyance and injury. Besides this the winds and waves brought into the channel so much sand that, in spite of dredging, its depth has been reduced to nineteen feet, instead of its original twenty-three. In the best of weather it uses up a long day to reach the ocean from Amsterdam through the canal, and storms may prolong the voyage indefinitely. This delay was of small consequence in the slow old days, but now "time is money," and the Amsterdamers foresaw the doom of their city if they could not provide her a quicker road to the Atlantic. So they, eight years ago, begun a new canal running nearly east from the Zuyder Zee at Schellingwonde across the narrowest part of the peninsula to the North Sea at Velzen. This new canal, which was to cost about $15,000,000, has an immense lock at each end by which to effectually bar out the sea, which the Dutch dread above all dangers. These locks are just completed, and are described as prodigies of engineering skill. The canal between the two points will not be finished within two years. It will be large enough in its narrowest parts for two ships of the first class to pass. Its construction has been a work which only a nation born to fight the water would have undertaken, and its prosecution has developed wonderful mechanical adaptation. When open for traffic it is expected to bring Amsterdam within two hours of the ocean and rescue her commerce from its threatened decline.—*N. Y. Herald*.

Good nature, like the bee, collects sweetness from every herb. Ill nature, like the spider, sucks poison from honeyed flowers.

### HOW TO READ.

Thomas Wentworth Higginson says, in a recent number of the Woman's *Journal*.

I was once called upon to prescribe intellectually for a young girl of fair abilities, who showed no want of brains in conversation, but had a perfect indifference to books. She read dutifully and torpidly whatever was set before her—novels, travels, history, all were the same; each page drove out the previous page, and her memory was a blank. Her parents asked me to teach her to read; she joined in the request, and I consented to the experiment, on condition that she would faithfully read a single book in the way I should direct. She consented.

It was the time of Kossuth's visit, when every body was talking about the Hungarian revolution. The book I chose was "Hungary in 1848," by Bruce, of far more interest than now. I prescribed it in daily doses of one chapter. If possible she was to read that—the chapters being short—but under no conceivable circumstances was she to read more. After each chapter she was to put down, in a blank book I gave her, some remarks suggested by it. She must mention something that had interested her, or seek the explanation of some word, or anything else she pleased. Her comments were only to say that Gorgey was a traitor, or inquire how his name should be pronouced; but at least there must be one sentence of remark per chapter. From time to time I was to see what she had written, and answer her questions, if any. This was the prescription, and she took it courageously.

I knew in advance what would be the greatest difficulty. It was to keep her to one chapter. It seemed to her such a mistake, such a waste of opportunity, when she could so easily manage five or six chapters in a day. Had she done so, all would have been lost, so I was inexorable. The consequence was that she never failed to read her chapter; and when she got to the end of it, for want of any thing better to do, she read it over again, or went to work with her note-book. It was a very nice note-book, and she wrote a beautiful hand. When I came to look over the pages, every few days, I was astonished at the copiousness and variety of her notes. On some days, to be sure, there would be but a single sentence, and that visibly written with effort: but almost always there were questions, doubts and criticisms, all of which I met as I could. I found my own mind taxed by hers, and finally re-read every chapter carefully that I might be ready for her. And at the end she told me with delight that for the first time in her life she had read a book. Where was the magic of the process? I suppose mainly in the restraint, the moderate pace and the necessity of writing something. "Reading," says my Lord Bacon, "maketh a full man, writing an exact man." To clearly define and systematize what you know, write.

### CIRCULAR MEETINGS.

12th mo. 1st. Reading, Pa., 3 P.M.
Stroudsburg, Pa., 3 P.M.
Newtown Square, Pa., 3 P.M.
Medford, N. J., 3 P.M.
Mt. Washington, Md., 11 A.M.
15th. Schuylkill, Pa., 3 P.M.
Upper Dublin, Pa., 3 P.M.
Kelso's School House, Balto., 3 P.M.
Washington, D. C., 11 A.M.
Buffalo, N. Y., 2½ P.M.

### MUTUAL AID ASSOCIATION.

Stated Meeting on Second-day evening next, 12th mo. 2d, at 7½ o'clock, at Race Street Monthly Meeting Room. ALFRED MOORE, *Secretary*.

### INDIAN COMMITTEE.

The Indian Committee of Philadelphia Yearly Meeting, will meet on Sixth-day afternoon, Twelfth month 13th, at 3 o'clock (same day as Representative Committee), in the Monthly Meeting Room at Race St. Full attendance desirable.

JACOB M. ELLIS, *Clerk*.

## ITEMS.

NEARLY three million letters were sent to the Dead-letter Office during the year. Sixty-eight thousand of these letters could not be forwarded owing to the carelessness of the writers in omitting to give the county or State; four hundred thousand failed to be sent because the writers forgot to put on stamps, and over three thousand letters were put in the post-office without any addresses whatever. In the letters above named were found over $92,000 in cash, and drafts, checks, etc., etc., to the value of $3,000,000. There were over thirty-nine thousand photographs contained in the above letters. Of course nearly all the money and valuables were returned to the owners, but much needless delay, many charges of dishonesty, etc., might have been saved if the writers of the letters could have been a little more careful, and taken the precaution to see that their letters were in mailable condition before depositing them in the post-office. It is more than probable that nine-tenths of all the complaints, losses and delays which are laid to the Post-office Department, are in reality due to the carelessness of their writers.—*Postal Record.*

EVERY individual found in the streets of the cities of Russia in a state of intoxication, is compelled to work at sweeping the streets during the whole of the following day. The rigor and impartiality as to nation, sex, or condition, with which this rule is carried out, is worthy of imitation by many more civilized nations.

LUTHER MEMORIALS.—The Augustine Monastery at Erfurt in which Martin Luther lived is now an orphan asylum. A fire recently destroyed the most interesting part of the building, in which was Luther's cell, and also the room where he first gave shape to his great scheme. In these rooms, which have been up to the latest time shown to strangers as curiosities, Luther's Bible was kept with marginal notes in the reformer's own hand-writing, together with Beck's painting of "The Dance of Death," and other valuable relics.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXIX. PHILADELPHIA, TWELFTH MONTH 7, 1872. No. 41.

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SINGLE NOS. 6 CENTS.

It is desirable that *all* subscriptions should *commence at the beginning of the volume.*

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Barclay and his Assailants ..... 641
Lydia Thorne ..... 644
Local Information ..... 644
Santee Agency ..... 645
Prohibition ..... 645
The Little Herbs ..... 645
Scraps from Unpublished Letters ..... 647
EDITORIAL ..... 648
MARRIAGES ..... 650
OBITUARIES ..... 650
Progress of the Educational Cause in Philada. Monthly Meeting ..... 650
POETRY—Our Own—The Boys ..... 653
Sketches of Travel, No. 6 ..... 654
First Book made in America ..... 656
Notices ..... 656
ITEMS ..... 656

## BARCLAY AND HIS ASSAILANTS.

(Continued from page 627.)

"The Faith can receive no real injury except from its defenders."—*A. P. Stanley.*

With this remarkable passage from the writings of Dean Stanley before me, the truth of which is constantly being verified around us, I hope not to proceed beyond what is due in endeavoring to set in their proper light the inevitable drift and tendency of the attacks that have lately been made on some of the salient principles of Robert Barclay.

It has not been my intention from the first to enter into any detailed defence of the several propositions of the "*Apology for the True Christian Divinity, as the same is held forth and preached by the People in scorn called Quakers;*" nor of those points in particular which have lately been called in question. That would occupy far too much space in the pages of this periodical, and would probably only lead to unprofitable controversy. But believing those principles to form one intelligible and consistent whole, perfectly homogeneous, and perfectly Scriptural, and that the very life of our religious Society lies therein, yea, in those very points which have been more especially assailed of late, I have felt the burden laid upon me to point out, as far as I may be enabled, the symptoms which appear to me to indicate a gradual decadence in the full recognition and distinct enunciation of some points of our pristine faith, along with the growth of views more consonant with those from the thraldom of which our forefathers in the truth—under an amount of obloquy and suffering we are now wholly unable to realize—were delivered, and whose living testimony has been handed down to us as a precious inheritance. That our early Friends were more highly gifted, more enlightened, and saw farther than the rest of the professing world into the entire spirituality of the Gospel dispensation—upon which we must advance, not retrograde, if we would maintain our position—is the only ground we can claim for a separate existence, or that can form a bond of union amongst us sufficiently strong to resist extraneous influences, and so to cement us together as to check the dissolution which, others at least inform us, has evidently for some time past been steadily setting in.

I am aware there is what is thought to be a revival amongst us, in the greatly increased amount of religious activity of late years in some directions, as in the institution of First-day schools and various other agencies for the promotion of the social and religious welfare of our fellow-men. These movements have doubtless exerted both a direct and a reflex influence for good in no small degree on the minds of those who have been engaged in them, as well as on the objects or their solicitude and exertion. It is not quite so clear that these efforts and associations

have had altogether an attractive and deepening influence on those who have taken the most prominent part in their promotion, *towards* our Society and its primary principles —whether the result has been an increase of loyalty and attachment on the whole, or whether there has not been an obviously scattering effect, and even in some cases a degree of estrangement. If it be so, I would be far from drawing any arbitrary conclusion, beyond the notice of the fact, for the inference may be made use of either way. But there has not always been a perfect freedom from an appeal to popular elements and motives of action, of all influences one of the most stealthy and insidious.

Our statistical tables likewise exhibit a slight annual increase in the number of our members for the last few years, but not nearly in proportion to the general increase of the population. Like all other statistics, they are necessarily very deceptive as to the right conclusions to be drawn from them, and perhaps nothing can be imagined more barren and unprofitable as to any moral or religious results than the mere counting of numbers. They do not tell us how many of those returned are only nominal members, as must naturally be the case where birthright is the principal avenue into the Society, and occasionally attending a First day morning meeting the main test of a claim to the retention of membership. There is no means of ascertaining the proportion between our sincerely attached and our lukewarm or more or less disaffected members—the only thing worth knowing at the expense of the time and trouble incurred. Many of those enumerated would scarcely recognize their membership if challenged, or hold it as binding to any particular walk or practice. This loose state of things is mainly attributable to an increased laxity in the discipline of late years; and how much of this is due to, and has been promoted by, the statistical tables, they must be left to answer for themselves. I am no advocate for a penal discipline, love being the only authority, and restoration the sole object of discipline in a Christian church. But we have a right to look for some sort of consistency, and I think there can be no doubt of our statistical tables being out of harmony with the theory and constitution of our Society, in their inevitable tendency to direct the attention, along with other prevalent influences, to outward considerations. This is not alone my own solitary view. One of the most experienced voices, now removed from amongst us, pleaded against them to the last. Notwithstanding anything they may seem to cover, we can scarcely cast our eyes over the length and breadth of the land without becoming painfully sensible of a general deca going on in the attendance of our meeting both for worship and discipline, in towns a well as in the country, but more especially i some of the rural districts, which were onc the strongholds of our Society. There ar a few cases of exception, where unusual zea and exertion have been devoted, or wher the neighboring meetings have been fed b the surplusage of the large towns; but th general complaint is of old standing in th Answers to our Queries, as to the continuou falling off in the attendance of First-day a ternoon and week-day meetings. It has gon on steadily increasing for some time past, an is now affecting our First-day morning mee ings in many places. It has gone on increa ing with much greater rapidity during th present and immediately preceding gener tions, so that we hear more and more of th extreme difficulty with which meetings i some places are kept up at all, of others b ing discontinued, and of junctions takin place between Monthly and Quarterly Mee ings, one after another, in consequence of th diminished numbers attending them, no withstanding the greatly increased facilitie of travelling; which process, as far as r gards present appearances, seems not likel to be counteracted. In endeavoring to trac the causes, we have no records exactly t show when this decline first began to set i Emigration for the sake of greater freedo of conscience, and from under the hand bitter persecution, was one main cause i earlier times, but that has long ceased to o erate in anything like the same proportio We do not know our numbers at the com mencement of the present or during the pr ceding century, but it is stated that there we 10,000 Friends in London alone, comprisi at that time little more than the city prope within the first generation of the rise of th Society. We know that there were 1,1( Friends imprisoned in the various Londo jails at one and the same time for the fait ful maintenance of our several testimoni and upwards of 4,000 so incarcerated in th prisons throughout the country*—about o in four of our present total census, and pe haps equal to the actual whole number our able-bodied men! Although some our general principles, and several of o testimonies, are undoubtedly meeting wi increased recognition and acceptance amo the community at large, those who have

It is exceedingly difficult to arrive at any authe tic statement as to these numbers, but we belie they are not exaggerated. The total number of i prisonments during the various persecutions Friends has been estimated from reliable sources 15,489. Some of the periods extended from 10 15 years; and 353 Friends *died in prison.*

extensive experience, and the best welfare of the Society most truly at heart, must be conscious of a wide-spread alienation from our practices, if not defection from our principles, within our own borders, and that by no means confined to the young and rising generation, but affecting many of those occupying prominent positions in the Society, and to whom we are accustomed to look up as examples, if not as our leaders and our guides. If the cause should be found to lie in a general lukewarmness having crept over us, or, still more, in any shifting of our ancient ground, in the gradual yielding up or less distinct apprehension of those deep, inward, and spiritually experienced convictions which first gathered our early Friends, and of which Robert Barclay is the able and hitherto acknowledged exponent, it is well we should be thoroughly awakened to it before our admirable organization is all that is left to us.

There can be no doubt, I think, that the source of the difficulties which arose in the Society in this country rather more than thirty years ago, lay really in a covert—not open at that time, I believe—attack upon some of the principles of Barclay and the early Friends. The views which were then being disseminated occasioned so much uneasiness when brought to the Yearly Meeting as to cause the appointment of a committee in the year 1835. That committee was composed of some of the ablest and most qualified men we had amongst us, whose equals in weight of character and religious experience, I apprehend, without disparagement, it may fairly be said we should now have difficulty in finding. They labored long and faithfully; and the Society had strength enough at that time to cast out from it the views which had occasioned the difficulty. But it resulted in the separation of so large a number of influential Friends, many of them of the highest reputation and standing, as to shake the Society in some quarters to its very centre. The result was greatly to be deplored. And I doubt whether there are any Friends now living, who can remember and impartially review the whole of the circumstances attending what is known as the "Beacon Controversy," and who are not now of the judgment that the lasting interests of the Society were not best promoted by the course then taken—ever since so far regretting the action both of the Yearly Meeting and of its committee. Whether arising from the well-known law of reaction or otherwise, I believe it to be no mistake to say that those very views are now the most prominently held in many leading quarters, if not in the Society at large. Whatever may be our private opinions on some points, surely our platform is broad enough for all who can conscientiously claim the name of "Friends," and whose walk in life is in accordance therewith, without setting one phase of religious thought against another;—if we could but each be patient and tolerant enough, and not insist upon our own particular, and perhaps partial views of divine truth being the only sound and consistent ones. Those who have strong convictions have the greater need to guard against the encroachment of their spirits upon others. If honest and true, and bathed in the atmosphere of love, our diversities may be greatly helpful to each other. The Church may have need enough of each variety or phase of thought to fill different places, and for mutual correction and strengthening. There were great and wide differences even in the days of the Apostles. The student of ecclesiastical history well knows that there have been two distinct tendencies or schools of thought which will ever probably continue to divide mankind in reference to religious subjects, as well as in other departments of the human mind. There are, among all classes, those whose minds constitutionally, one may say, tend to the outward and *objective*, who rest upon the symbolic as the real substantial representative of the true; and those who constitutionally tend to the inward and *subjective*, as the only absolute and ultimate reality. It is very difficult for either to understand or realize the truths of the other. But it *must* be done in the promotion of true harmony, and perhaps in the preservation of enduring and fruitful vitality. There are many minds who cannot do without some outward and tangible supports to lean upon. These feed the ranks of the Ritualists, more or less pronounced, among all classes and professions, the adherents to form and ceremony, to rule and order, to precedent and authority. Whilst there are many others who would throw off these restraints as useless and burdensome, merely shackles to the free action of the spirit, regarding the unseen and the inward as the only sources of life, growth and power. Both elements may be mutually needful to qualify and correct each other—both may be equally essential to the strength and efficiency of the whole body. By the uncalled-for repression of either we cannot tell what may be the loss, or what may follow under the law of reaction. It is a striking and significant circumstance, that a difficulty has arisen of *precisely the opposite* character, in the very same quarter which was the centre of the former one.

(To be continued.)

INTRODUCE changes in your reading and studies. Who reads but little at a time, retains that little the better.

LYDIA A. THORNE.

On the 16th of 11th mo., 1872, we paid the last tribute of respect to our dear Friend Lydia Ann, wife of Jonathan Thorne. She had been spending several months in Europe, and when about to return to her home, she was taken sick in London, and after three weeks' illness, which she patiently endured, peacefully passed to that rest prepared for the righteous, leaving a void in the hearts of husband and children and numerous friends that will long be felt. Having been privileged to mingle in close friendship with her from childhood, I can testify of her pure Christian character. She ever instilled into the minds of her children the beauty of holiness, both by precept and example. Kind and benevolent to the poor, she did not let her left hand know what the right hand did. She was ever ready to sympathize with the afflicted, considering no sacrifice too great in order to benefit others or contribute to their comfort and happiness. It appeared to be her meat and her drink to do the will of her Heavenly Father, and to live, day by day, up to the highest convictions of right and duty. She was a diligent attender of meeting, a member of New York Monthly Meeting, and during the last years of her life an Overseer. We find consolation in the assurance that she has heard the language, "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over more, enter thou into the joy of the Lord." C. E. H.

*Poughkeepsie*, 11th mo. 19th, 1872.

THE world has come to the comprehension of the fact that, after all that may be said of dogmatic Christianity, character is the final result at which its author aimed. The aim and end of Christianity is to make men better, and in making them better to secure their safety and happiness in this world and in the world to come. The Christianity which narrows the sympathies of a man, and binds him to his sect, which makes the Christian name of smaller significance to him than the name of his party, which thinks more of soundness of belief than soundness of character, is the meanest kind of Christianity, and belongs to the old and out grown time. It savors of schools and books and traditions. The human element in it predominates over the Divine.

LOCAL INFORMATION.

In Sixth month last, Prairie Grove Quarterly Meeting appointed a Committee to hold Circular Meetings in the State of Iowa, to look after the scattered sheep and visit some families as way opened. In accordance with this appointment, satisfactory meetings were held in the southern part of the State, of which report was made to our Quarterly Meeting in the Ninth month. The Committee was continued with some additions. Under their care, meetings have been held at Tama, Marshall, Poweshiek and Mashaska counties to good satisfaction, and they have had some precious opportunities in private families. Among these may be mentioned the visits to two aged widows in Tama Co. These two Friends had been holding meetings together for more than four years. At first the two sat alone, then some of their children met with them, and subsequently some of their neighbors, who were not members. These meetings were, at first, held in silence, but after a time, one of the Friends felt it her duty to communicate a few words for the encouragement of those present, and she has so increased in her gift that she is now an interesting speaker. When they had met together for religious worship about two years, they discovered that one of them was a member with us, and the other belonged to the Orthodox. This did not change their feelings towards each other, and they continued to meet under the same covering of Heavenly love which had previously been extended over them. The Committee also visited a family of consistent Friends in Poweshiek Co., who had lived there eleven years without being aware that there was an established meeting within a hundred miles of them. In all that time they had been debarred the privilege of meeting with those of kindred faith, and they gladly received the information that they were within 30 miles of Marietta Monthly Meeting.

A large meeting was held in the Court House at Toledo, in which the audience were much tendered, and went away well satisfied. At this place (New Sharon) there is a little settlement of our Friends, some of whom have not brought certificates of removal to any meeting in Iowa. B. S.

*New Sharon, Iowa*, 11th mo. 14th, 1872.

I AM disposed to think, that it is with man's minds as it is with many bodies amongst human beings; and, that just as some of them are, by their physical nature, so liable to inflammatory disorders, that the least excess in diet throws them into fever, or exposure to the weather into a hazard of catching cold, so, in some minds, there is such a tendency to inflammatory action on the emotional side of their being, that they are only safe, as the physically feeble people only are safe, by guarding themselves on every side against such things as disturb the low, simple, and uniform method by which they are obliged

manage themselves in order to maintain their health.

SANTEE AGENCY, NEBRASKA, 12th mo. 13th, 1872.

*Eli and Elma Garretson—Dear Friends :*—The goods which Salem Quarter of Ohio Yearly Meeting have forwarded to us, arrived last week, and in good condition, except one bale of cotton, which took fire on the boat, but it was soon discovered and did but little damage.

I feel now like taking fresh courage, and can go on in the good work with renewed strength, feeling that Friends sympathize with us in our endeavors to do something for these poor people.

The things you have sent are satisfactory, and I can but express to you my thanks that you have so quickly responded to our call for help. Many can be made comfortable, who must otherwise have suffered severely for the want of proper clothing, and as soon as I can make arrangements, I shall proceed to the preparing of bedding, &c., for the Indians. The dried fruit, I shall keep for the sick, preparing it myself, and dealing it out as I know it to be needed.

I wrote some time since, to some members of Genesee Yearly Meeting, and they write me that they will respond to the call. Though the goods have not yet arrived, which I much regret, as I fear they will not get to Sioux city in time for the boats, as this cold weather we are now having promises to close navigation, thus much increasing freights.

Your Friend,
MARY V. FREEMAN.

SAY well is good, but do well is better,
Do well is the spirit, say well is the letter;
Say well is godly, and helps to please;
But do well lives godly, and gives the world ease.
Say well to silence sometimes is bound;
But do well is free on every ground.
Say well has friends—some here, some there;
But do well is welcome everywhere.
Ay say well many to God's word cleaves;
ut for lack of do well it often leaves.
say well and do well were bound in one frame,
hen all were done, all were won, and gotten were gain." —*Old Poetry.*

For Friends Intelligencer.

## PROHIBITION.

The increasing interest manifested in the bject of Temperance is cheering to every riend of humanity, since it is to be hoped no andid, disinterested person who examines he subject thoroughly can help admitting he necessity of legislation in aid of this reorm.

Under our *present* system of law we license he sale of intoxicating drink with one hand, nd punish crime committed under its influence with the other, thus making the Government largely responsible for offences thus committed.

I trust when a majority of the people become sufficiently enlightened, a *Prohibitory Law* will be demanded, thus closing one of the legal avenues to temptation, and giving protection to the weak and unwary. When this is the case it will cease to be an arbitrary law, since it is the genius of a Republican form of Government to rule by majorities.

May we as a Society see our responsibility and use our influence to hasten the day when no encouragement shall be given to this unrighteous traffic, and the law which upheld it be remembered only as a relic of the past.

R. H.

*Salem, N. J., 11th month 23d,* 1872.

WHEN men come to understand religion rightly they will learn to reverence the body as the instrument of the soul for the accomplishment of whatever work we are appointed to do in this world. There are many men and women who would make far greater attainments in religion and have far more religious enjoyment if they would but consider that the body is God's gift, too; and that injury to health through carelessness or frivolity is a sin.

From the Christian Banner.

## THE LITTLE HERBS.

BY KIRKLAND.

The Hebrews were in the habit of dividing vegetation into trees and herbs; almost everything that was not a tree or shrub, was an herb, from the common grass under foot, to the superb lilies of the field.

The word had no special meaning; and far less had it the meaning which it has with us. By general usage, we have come to designate a certain class of little bushy aromatic plants as "herbs," and the word always suggests such kitchen-garden productions as thyme and sage and the mint tribe.

Our Saviour, however, specifies several of these very plants known to us; "mint, and rue, and all manner of herbs," according to Luke; "mint and anise and cummin," as Matthew has it. This is the only time that rue is ever mentioned, although it is very likely to have been one of the "bitter herbs" which the people were to eat with the flesh and unleavened bread, in observance of the Passover, and supposed to typify the sufferings of the Israelites. Cresses, wild lettuce, endives, chiccory, nettles, and thistles have been named, many of which cannot so properly be called bitter, as rue, some species of which, especially that known in England as "herb of grace," are most disagreeably so.

Many of the above-named were often eaten by the people as relishes for their bread and meat. The "dinner of herbs" was by no means a merely figurative expression: such must frequently have been the only resource of some of the poor, to vary the monotony of their coarse barley loaves. The diet of both Hebrews and Arabs was very simple; many of them seldom tasted meat.

The name "rue" comes from a word meaning "to preserve," and it was supposed to preserve health, which accounts in part for its having a place in the garden. It is a native of the Mediterranean coast, and grows wild in some parts of palestine, on Mount Tabor, for instance; but the fact of its being "tithed" proves that it was cultivated. The law was that all the increase of the soil should be tithed, and the Pharisees carried it so far that they exacted tribute even for the small garden plants, whose leaves or seeds served the people for flavoring for their bread.

It is worth remembering that our Lord, who knew all the customs of the country, how the husbandman sowed and gathered and threshed, all the habits of the fisherman, and took notes of the labors of the mistress of the house, as she ground the corn and leavened the meal and mended the garments and swept the room, and the ways of the birds, and the beauty of the flowers, did not overlook this one humble bush with its finely cut leaves, or the anise and the cummin and the mint.

The anise and the cummin were useful for their seeds. The former, in its small capsule, held two, oval in shape and seamed in stripes, brittle to the touch, and of a strong smell and taste usually considered agreeable. Everything of this kind was acceptable to the Orientals. They were especially fond of condiments, and seasoned their bread with all kinds of biting and highly-flavored seeds, sprinkling them over it as they ate, and mixing the pungent herbs with salt for sauces.

Many such are common on the hill-tops, whose warm soil they are best adapted to. Some of the mountain pastures are covered with fennel, whose spreading roots take hold of the earth by every little fibre. There are places where it abounds beside the narrow roads, upon the high ground throughout Palestine. And on the Peninsula of Sinai, it is one of the few plants that thrive; the air is fragrant with it; and so abundant is it on the highest peak of all the group of mountains, the one which forms the back ground and overtops the rest, that the very name is derived from it,—Um Shaumer, "the mother of fennel."

Fennel, cummin, and coriander belong to the same family, where the flower-stems branch off like the sticks of an umbrella, receiving their family name from this circumstance; they are all aromatic, and all prefer warm, dry, high places, like the sunny, open hill-country of Syria. And this latter fact is true of the sage and thyme and hyssop, which are abundant throughout that region; and of mints, similar in kinds to those which we are familiar with.

Some of these were of importance enough to be cultivated, as above stated; especially the cummin, concerning which there is such an interesting passage in Isaiah: "Doth the ploughman plough all day to sow? doth he not cast abroad the fitches, and scatter the *cummin*, and cast in the principal wheat, and the appointed barley, and the rye, in their place? For his God doth instruct him to discretion, and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod;" from which it appears that the fragrant, peppery seeds of the cummin were of so much value to the people, that they are ranked in here with the breadstuffs—the principal, wheat and rye and barley and fitches, for food, and the seeds of the little narrow-leaved, blue-flowered plant for flavoring, to make the bread more palatable, as the highly spiced and piquant sauces are used with us.

Hyssop was for a different purpose. There has been some question as to what plant it was, some affirming that it was the caper and others that it was like our marjoram. But there seems to be no need of much doubt about it, for there are herbs all about the mountains of the Peninsula, which have the distinctive qualities of hyssop. They grow on the slopes of Horeb, and climb out from the fissures of the rocks, just as we see a tuft of little bushes like the low blueberry clinging to the sides of ledges, where their tiny rootlets find nourishment in the handful of soil that has lodged there. This very habit of its life is indicated in Kings, where the botanical acquirements of the great Solomon are comprehended in this paragraph of one verse: "And he spake of trees, from the cedar tree that is in Lebanon even unto *the hyssop that springeth* out of the wall."

Nothing could be more suitable for the service for which the hyssop of Scripture is set apart, than our herb of the same name; and why may not that have been similar? A dwarf bush which grows almost in the shape of a little broom, fine leaved and compact, on a woody stem. Nothing could be better adapted for the purpose of sprinkling, than a bunch of hyssop; and its pun

gent qualities and penetrating powerful smell, suit it for its other use, that of purifying. And it is significant that it grows profusely, not only where the law was given, but about the holy city; the mountains round about Jerusalem are covered with it.

Its searching properties justify its important office in the cleansing of leprosy, and in that remarkable process of purification where it is employed with cedar-wood and scarlet and the ashes of a red heifer, unblemished and without spot, and upon which never came yoke.

And finally, in the deepest symbolical sense it is referred to, in that prayer out of the depths of a heart convicted of guilt of such enormity, that it finds utterance only in such agonizing appeals, as "Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin." "Purge me with hyssop, and I shall be clean."

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We should not allow ourselves for once to look in the face of a present and an acknowledged duty, and delay to meet its demand. It darkens the mind, it perverts the judgment, it hardens the heart, it wastes precious opportunities, it weakens all good purposes, to hold ourselves back from doing anything which, to us now, is clearly and unquestionably right.—*D. March.*

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## Scraps

### FROM UNPUBLISHED LETTERS.

* * * Thou and I have frequent *reminders* that we are far past the middle period of life and on the borders of old age. Oh, how often of late years has that touching prayer of David's been mentally uttered, "Cast me not off in the time of old age; forsake me not when my strength faileth." How truly does this express that earnest longing for Divine support and comfort known to those who feel that their natural powers are weakening year by year. It seems to me that *sense* of this need is greatest in old age. In youth we need Divine aid in restraint, direction, guidance (though how often in the consciousness of strength and in the buoyancy of hope we fail to recognize our need of it;) but old age needs the staff and the assurance of care and protection. Ah, my dear friend, can we who, in looking back all the way by which we have been led and upheld, notwithstanding our faltering and imperfect obedience, ever doubt of the continued loving care of our Heavenly Father? * * * *

Thou and I have known and now know many instances of beautiful old age. Excitability, positiveness and over-zeal have passed away, and that toning down is observable which has been aptly compared to the soft haziness of an Indian summer day. Though age, as contrasted with active youth, is peculiarly the season of tranquility and repose, yet care and watchfulness are needed that the failing powers may not be hastened in their decay by want of use; and those whose temperament inclines them to quietude are in danger on this point. On the other hand, those to whom activity is delightful sometimes neglect the gentle "warnings" which nature gives when the powers of mind or body are becoming weaker than the will, and in the effort to be still active become restless; or, failing to accomplish what they once did, sink into despondency or irritability. Were these content cheerfully to do the little they can do, leaving the rest to younger and stronger hands, they might find in employments suited to the decline of life, not only pleasure, but a means of preserving the mental and bodily powers to their utmost limit. At no period of our life, it seems to me, is a cheerful acceptance of our lot and a determination to make the best of it more necessary than in its decline. Happily the failure of sight and hearing is mostly so gradual that almost before we are aware we have learned to forego some of the pleasures which enter in at the eye and the ear; yet this failure need not cut off the aged from social intercourse, were they careful always to cultivate and to evince an amiable interest in what is passing around them—a feeling equally removed from a restless desire to know all that is said, or an apathetic indifference. In the "art," as it is sometimes called, of "growing old gracefully," that is, of avoiding everything that would make this stage of life repulsive, neatness of attire and the absence of all unrefined personal habits are essential. This proper regard to personal appearance, which implies respect to those around us, I would by no means confound with the foolish desire to *look young*; this is at variance with the "fitness of things," and therefore with good taste. Let us rather look what we are, and however plain, or even antiquated our attire, neatness and propriety will give it a charm, and a pleasant individuality. I think we shall find if we look carefully, that while Divine support and comfort in old age can only be as the result of continued obedience to the law written in the heart, yet that the *little things* must not be neglected at this or any

period of life. "These ought ye to have done and not have left the other undone."

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 7, 1872.

BALTIMORE YEARLY MEETING. — The printed extracts from this Yearly Meeting have just reached us. We propose to publish the Minute of Exercises and the report of the Committee on Indian Concerns in our next number. The general proceedings were furnished by a Friend in attendance and published several weeks since.

INDIAN DELEGATION.—The Agent of the Iowa tribe, Thomas Lightfoot, recently visited our city with four of the chiefs of the Sac and Fox Indians. An interesting conference was held with them in Friends meeting-house, Fifteenth and Race Sts., on the 26th ult., on which occasion they were feelingly addressed by members of the Indian Committee, and they replied through an interpreter.

The Sacs and Foxes live six miles from the Iowa settlement, and, being a small tribe, the appropriation allowed them by Government affords a greater individual annuity than the members of larger tribes receive. On this account less has been done for them than for those tribes that were not as well provided for.

In the conference above alluded to, it was gratifying to witness even the little progress they appear to have made toward civilization, and to hear their expressed desire for the education of their children. For this purpose they have agreed to sell a section of their land. On their route East, they stopped at the Iowa Reservation, and were so favorably impressed with the improvement in the condition of the Indian children, that it is to be hoped they may be influenced to exert themselves to bestow upon their own, similar advantages. The chiefs expressed themselves highly gratified with the kindness and sympathy manifested towards them, and said that on their return they would endeavor to promote the comfort of their wives and children, and try to live like white men. In the evening, through the kindness of Dr. J. G. Hunt, they were entertained by an exhibition of the Stereopticon. We trust they will carry home with them an increase of confidence in the children of Penn.

TYNDALL ON LIGHT.—Philadelphia has just enjoyed a rare treat in the lectures on Light by Professor Tyndall, of England. Large, attentive and thoughtful audiences listened to every lecture, giving evidence of their high appreciation of this eloquent and clear unfolding of the sublime mysteries of nature. The well known laws of Refraction and Reflection were admirably illustrated by the beam from an electric lamp—and suitable additional means—after which, the varied phenomena attending the dispersion of light were displayed and clearly explained.

Newton's theory of emission was compared with the more recently announced wave theory—and

"Professor Tyndall proceeded to explain the undulatory theory of light as shown by analogous phenomena in waves of water and waves of sound. The first difficulty in understanding these waves was the difficulty in distinguishing between the motion of the wave and the motion of the particles composing it. The particles simply oscillate, in waves of water, up and down; it is not the substance but the form of the wave that moves. The action of several waves on each other is called the interference of waves, and in water produces a dead calm; in waves of sound, silence; in waves of light darkness."

Newton's beautiful experiments with the soap-bubble were reproduced and shown on the screens, illustrating the phenomena of interference and furnishing evidence of the truth of the generally accepted theory of undulation. The enthusiasm and delight of the great scientist were shared by his audience as these beautiful and varied experiments were successfully performed.

Professor Tyndall also introduced the theory of an etherial medium for the transmission of light waves, stating that

"The conception of a medium for light grew out of a knowledge that there was a medium for sound. The difference between the waves of light and the waves of sound, one being transversal, the other horizontal, and the enormous difference in the velocity with which they move, hindered the conception.

The largest tuning fork shown by the lecturer sent forth waves of sound between four and five feet in length. Waves of light were measured by Thomas Young, and it only took 39,000 waves of a red ray to make an inch! But the waves of light and sound move with very varying degrees of velocity. Thus, a ray of light travels 190,000 miles in a second, and there would be four hundred and sixty-eight millions of millions of waves in this distance—all traveled over in one second of time! They all impinge upon the retina of the eye, every wave produces a shock, and the effect being conveyed to the brain, we say that we see a red light. Waves of red light are the largest in the spectrum. Of violet, the smallest, seven hundred and eighty-nine millions of waves enter the eye in a second of time. Every luminous body is surrounded by these waves of light, like so many spherical shells. The number of these shells between the earth and the sun is two hundred and twenty-five thousand millions of millions, and they all enter the eye in eight minutes of time. Every star is similarly surrounded, and we have to look at space as thrilling with waves of light intersecting each other like the waves of water.

The lecturer explained that in preceding lectures he had shown how colors were produced in one case by absorption, and in the other by the interference of waves of light, portions of the qualities of white light being removed. Thus light being reflected from the upper and under surface of a film, two series of waves are produced which sometimes support and sometimes extinguish each other, by interference, and produce the phenomena of color. Color may be produced in other ways. A ray of red light was thrown upon the screen through a piece of ruled glass, and the light diverging to the right and left, at a certain obliquity, the waves alternately supported and interfered with each other and made alternate lines of light and darkness."

The mysterious polarity existing in the molecules of matter was demonstrated on the screen by means of magnets and iron filings, and chloride of ammonium.

"A beautiful experiment was made with metal lead in solution, through which an electric current was sent. Instantly fern-like trees were built up upon one of the platinum points, and upon a reversal of the current the trees fell away and grouped themselves on the opposite point in spider-like threads. According to the theory of Newton, light moved more rapidly through glass and water than through air. According to the undulatory theory, ether, which is all-pervading, is more sluggish in glass and water than in air or pure space, and therefore light moves more rapidly through air. A wave of light far away from its source, impinging upon an object at one point, is retarded and must wheel around, and this is refraction."

Profuse experiments illustrated, by means of Iceland spar and the green tourmaline the curious phenomenon of the polarization of light by refraction.

The fifth lecture explained the recent investigations in fluorescent light.

"The theory of undulation was supported by a series of experiments showing that the eye was incapable of receiving all the rays emitted by the sun, and that for all the effects of waves of light we have parallel effects of heat. Beyond the violet of the visible spectrum there are rays that yield a larger spectrum than the visible one, and by their chemical effects these ultra-violet rays were shown. These invisible rays follow the laws of interference already shown in their effects upon the visible spectrum.

The ultra-violet rays were shown by allowing the invisible spectrum to fall upon a sheet of paper saturated with sulphate of quinine. This is called fluorescence, and the crystalline lens of the eye is highly fluorescent. A wire of platinum was heated so that it gave forth the red waves, and as it grew hotter and hotter the shorter the waves were produced and the complete spectrum made white light. The visible spectrum was obliterated by iodine and yet heat rays were sent through the iodine sufficient to burn paper, wood, platinum and a diamond immersed in oxygen."

These experiments demonstrated that for all the phenomena of light there are parallel effects of heat—refraction, reflection, polarization.

The concluding lecture treated of the wondrous theme of spectrum analysis. The lines of Fraunhofer were shown and the logical deductions of science, which point out undeniably the facts of the visible universe, were clearly unfolded. The physical constitution of the sun; the existence of a solid body enveloped by a fiery vapor which contains the very same materials that enter into the composition of the earth was clearly demonstrated. It is really known to the scientist that iron, calcium, magnesium, chromium, and other metals exist in the luminous photosphere of the sun absorbing the rays emitted by the same substances from the solid nucleus of the sun, thus producing the dark lines of Fraunhofer.

Tyndall closed his brilliant course of experimental lectures with a brief history of the growth of our present stock of knowledge concering this most marvelous and most divine of all the material forces.

Words of friendly counsel to the people of this country followed, exhorting us to give greater attention to fostering the spirit of scientific discovery, both for the spiritual and for the material benefits to be derived from the investigation of natural things.

"He said that to keep society in healthy play three classes were needed—the investigator, the teacher of natural truths and the applier of natural truths—and that if the original man of science, the man who pursues his studies for the love of truth, were not encouraged in his work, the springs would be dried up from which flow streams of "practical" value to mankind."

MARRIED.

SATTERTHWAIT—ABBOTT.—On the 25th of 9th mo., 1872, at the residence of Joseph G. Abbott, with the approbation of Chesterfield Monthly Meeting, Burlington Co., N. J., David Satterthwait and Annie R. Abbott. All members of the said Monthly Meeting.

BIRDSALL—QUIMBY.—On the 20th of 11th mo., 1872, with the approbation of Chappaqua Monthly Meeting, at the residence of John Quimby, Newcastle, Henry Birdsall, of Somers, Westchester Co., N. Y., to Mary Jane Quimby, of the former place.

DIED.

ABBOTT.—On Fourth-day, 10th mo. 23d, 1872, at the residence of her father, Joseph G. Abbott, near Walnford, Monmouth Co., N. J., Maria H. Abbott, in her 25th year; a member of Chesterfield Monthly Meeting. She bore her last illness with exemplary patience, and appeared tranquil on the near approach of death, giving evidence to those around her of a willingness to depart, and a preparation for the change.

FROST.—In New York City, on the 9th of 10th mo., 1872, after a short illness, Jane L., wife of Horton Frost, aged 64 years.

LIPPINCOTT.—On the 30th of 11th mo., 1872, at the residence of her son, Asa R. Lippincott, near Moorestown, N. J., Hannah, widow of Levi Lippincott, in her 81st year. This beloved friend, an Elder of Moorestown Meeting, was a diligent attender of all our meetings through all her life till very near the close, and she was ever careful to train her children to this reasonable service. The responsibilities and labors of life never interfered with her performance of this duty. Her last illness, though short, was severe and borne with Christian patience and resignation. Her heart seemed continually to overflow with love as she expressed with tender gratitude "that she had many favors." We had comforting evidence that she was prepared to depart in peace, full of love to God and man.

HUGHES.—At Yonge Street, on the 15th of 7th mo., 1872, Joel Hughes, in his 81st year. He, with his parents, removed from Pennsylvania to Canada in 1805, and settled within the verge of Yonge Street Monthly Meeting, where he spent the remainder of his life, which, it may be truly said, was adorned with many Christian virtues, those of patience, temperance, meekness, brotherly kindness and charity. These traits endeared him to his family and a large circle of Friends, qualifying him for a useful member of our Society, in which he took a lively interest, filling many important stations, being an Elder for many years. He manifested much interest in First-day schools, in the management of which he took an active part. His kind and sympathetic heart endeared him much to the youth and children, who appeared to be the special objects of his care and love. His last illness was lingering, attended with severe pain, which he endured with Christian patience, his spirit being buoyed up with the bright prospect before him. At one time he said, "When I look forward to the future all is peace." As his end drew near he appeared to be in supplication, and his last words were, "Now Lord, come quickly, quickly," after which he passed quietly away, as one falling asleep.

THOMAS.—In Carunna, Michigan, on the 25th of 5th mo., 1872, at the residence of his son, William J. Thomas, aged 71 years. He removed from England when a young man, and settled within the verge of West Lake Monthly Meeting, of which he was a useful member for many years. The latter part of his life was spent with his children in Michigan, and there being no Friends near him, he keenly felt being thus separated from the bosom of society, yet his love for the principles and testimonies of Friends remained unshaken. He held a meeting for worship in his own room on First-days, where he realized at times the fulfillment of the promise, "Where two or three are gathered in my name there am I in the midst of them," and being favored with a lively gift in the ministry he was enabled at times to proclaim the way of life and salvation unto others. His last illness was lingering, throughout which he was blessed with a peaceful state of mind. Towards the close, after giving directions about his funeral and some other matters, he calmly said, "Now I am ready to die."

For Friends' Intelligencer.

## PROGRESS OF THE EDUCATIONAL CAUSE IN PHILADELPHIA MONTHLY MEETING.

Continued from page 635.

Second month, 1860.—The Committee on the Central School report that it had been perhaps more flourishing than at any former period of its history. In the boys' department there were 114 pupils, 54 being children of members, and 12 of professors with us. In the girls' 115 attended, 50 children of members and 15 of professors. About forty applications for admission to the latter had to be refused on account of want of room. "In view of the crowded state of the girls' department and the manifest need of a modified arrangement to make it complete, the Committee have concluded it best to establish (if way should open) in connection with and as a part of the school a preparatory class, in which those not yet sufficiently advanced for the ordinary studies of the Institution may be fitted to enter it. In this manner, they believe it possible, without interfering with any other school, to accommodate all suitable applicants, and, at the same time, more fully carry out the original design of making it a finishing seminary for the children of Friends."

With this view the Committee proposed to obtain one or more rooms near the meeting-house (so that the children could attend mid-

week meeting), and also the employment of teachers.

The further consideration of the report was deferred till next Monthly Meeting, when "way did not open to adopt the proposition contained therein in regard to the preparatory class."

As has been already stated, a preparatory school for girls was opened in the fall by the Committee on Monthly Meeting schools.

In Second month, 1861, it is stated: "During the last term the amount of home study has been curtailed in both departments (Central School), and instead thereof time is afforded in school for familiar lectures on many subjects, as well as opportunity in the lower classes to prepare a portion of their recitations in the school-room." Appended to the report is the following: "To secure the preference in entry, applications for the children of Friends must be made one month previous to the commencement of each term."

The reports continued to be satisfactory, and in Second month, 1866, it is stated: "We are also gratified to observe the quiet and orderly deportment of the pupils when assembled with us at our Fourth-day morning meetings. Their presence is cheering and refreshing to many, and we believe the hour thus passed is a profitable season to them."

It may not be amiss to state that the rule is, that *all* the children attending these schools should attend the mid-week meetings with their teachers; and there seems in the minds of those of other professions no objection thereto, as several, whose parents are clergymen, or prominent members of "orthodox churches" (so called) have been, and are in regular attendance at these schools.

This fact is stated, as the practice does not obtain in some schools among Friends.

A lot of ground on Race Street adjoining the Central School property (34 feet by 74 deep), being about to pass into the hands of those who proposed the erection of a stable thereon, control of it was secured by Joseph B. Conrow and several other Friends, and it being thought by many that the Central School should have it, the matter was brought to the notice of the joint Committee, who reported the fact Eleventh month 21st, 1866, to the Monthly Meetings, asking their adoption of a minute prepared to cover the case. This minute stated that the property could be bought for four thousand dollars, clear of incumbrances, and that sufficient funds were in hand to purchase it; and directing the Trustees representing the Monthly Meeting to unite in the purchase of the lot, "to be held by them upon the same trusts and subject to the same conditions, limitations and provisions as are particularly set forth in a certain deed of trust, &c."

It being thought that these conditions might prevent the use of the property for library, lyceum, &c., the Monthly Meeting amended it to read, "to be held by them for the purposes of the said school, and for such other purposes as the Monthly Meetings may by minute direct."

To prevent any inconvenience from the delay, George Taber and Hugh McIlvain were appointed to secure the said property until a satisfactory deed of trust shall be adopted, and also to attend the other Monthly Meetings with a copy of the minute.

They reported next month "that on consultation with Friends of those meetings, no settled conclusion was arrived at," but the lot had been secured as directed. To confer with committees of the other meetings on the subject, Hugh McIlvain, Charles Evans, John Saunders, Edward Parrish and Joseph B. Conrow were appointed. They reported in First month, 1867, "that after a free conference and the reading of the deed of trust under which the property of Friends' Central School is held, it was the judgment of those assembled that nothing contained in the deed would prohibit the three Monthly Meetings from appropriating the lot and the building which may be erected on it to any useful purpose connected with education and calculated to promote the interests of the Society; and as it appears that the Committee of Management of the school have looked toward such an improvement as would accommodate the library belonging to this Monthly Meeting, the Meetings of Friend's Social Lyceum, scientific lectures, &c., in addition to the purposes directly connected with the school;" they were united in recommending the adoption of the minute already approved by the other meetings. This was endorsed by the Monthly Meeting.

In Second month, 1867, the number of pupils in the boys' school for the term just closed was 132; girls, 120. Of the former, 91, and in the latter, 56 were neither members or professors. The report says, "It is to be regretted that a school established for the instruction of our children should number so small a proportion upon its lists."

The reports of 1869 and 1870 speak of the same fact with regret.

This absence of the children of Friends from these schools had claimed the attention of many Friends. The number of children reported as belonging to the Monthly Meeting at the beginning of the year 1863 was as follows: between 5 and 15 years of age, 77 males, 89 females; and minors of all ages, 342; children having one parent a member,

372, of whom 91 males and 100 females were between the ages of 5 and 15 years. One hundred and thirty-seven members are reported as attending the Central and Monthly Meeting schools during the year 1862, from which number those belonging to the other Monthly Meetings should be deducted.

The public schools, offering inducements for Friends to send their children without cost, was thought to be one reason of their non-attendance at ours; and accordingly the report of the Monthly Meeting schools, in Seventh month, 1862, after stating their surplus funds as $598.01, remarks, "A favorite measure with some Friends has been to establish a fund for the free education of the members of the Monthly Meeting. If so concluded, its treasurer could invest $250 as a nucleus for legacies, donations and other funds."

The consideration of this was deferred, and at the adjourned Monthly Meeting, a month later, Richard Price, Wm. P. Sharpless, Dillwyn Parrish, John Saunders and Hugh McIlvain were appointed to consider and mature the proposition of the committee. They reported the following month in favor of establishing such a fund, the income from which, when sufficient, to be applied to the free education of its members. They had prepared a minute which was adopted, and at their recommendation, $300 of the surplus from the schools was appropriated as the commencement of the fund. Samuel Parry, Charles Shoemaker, James Martin and Richard Price were appointed to nominate three trustees to have charge of the same. In Tenth month they reported the names of John Saunders, Hugh McIlvain and Wm. C. Biddle, who were approved.

At the same meeting, a communication was received from our valued friend, Jesse Ogden, proposing to transfer 20 shares of the stock of the Pennsylvania Railroad to the trustees of the Free Education Fund on condition that during his lifetime the income therefrom should be paid to him.

His offer was accepted, subject to such modifications as the trustees and donor may conclude to make, and report at the next meeting.

In Twelfth month, 1862, they report the transfer made, and the conditions complied with.

Jesse Ogden, although making the appearance of a Friend, and generally supposed to be a member, did not become so until 1857. He was much interested in the Society and its testimonies and serviceable in our Monthly Meeting. He died First mo. 3d, 1864, in his 78th year.

The accounts of the trustees are annually examined by the auditors of the treasurer's account.

In Second month, 1863, the statement showed the 20 shares of Pennsylvania Railroad at par $1000; city 6's (costing $319.50) interest and contributions, $28.50; total received, $1328.50.

The auditing committee proposed that $500 additional to the amount required for other Monthly Meeting purposes be raised for the educational fund. On consideration, the meeting increased the sum to be collected for Monthly Meeting use by this amount, "and the subject of the education of the children of those Friends who cannot conveniently pay the charge at Friends' schools, is referred to our next Monthly Meeting."

Third month 18th, 1863.—The subject being brought up by the reading of the minutes, Edward Hoopes, George W. Robbins, John J. Kersey, Homer Eachus, Ezekiel Tyson, John T. Walton, Samuel Parry, Wm. P. Sharpless, Richard Price, Wm. C. Biddle, J. Humphreys McIlvain, and James T. Lukens were appointed to collect $1,500 for the use of the Monthly Meeting. "The subject of appropriating a portion of the funds of the Monthly Meeting and of the surplus funds from the Monthly Meeting schools to the purposes of education, was referred to the same committee for consideration."

In Fourth month they reported: "That in their opinion, an advantage would arise from appointing a separate committee from that upon Friends in necessitous circumstances, to attend to the subject of the children of our members being educated in our schools."

"We would therefore recommend the appointment of a Committee on Education, to consist of five members, who shall encourage *all* our members to send their children to our schools. They shall have authority to draw upon the Treasurer for such amounts as they may consider expedient to expend, to promote the object."

The report was postponed for further consideration in Fifth month, when the "meeting being united in appointing a committee on Education as recommended, Richard Price, James Mott, John T. Walton, and Dillwyn Parrish were appointed to nominate five Friends to the service."

Next month they proposed for the Committee on Education, John Saunders, William C. Biddle, Wm. P. Sharpless, Hugh McIlvain and Joseph M. Truman, Jr., who, being united with, were appointed to the service.

This Committee endeavored to fulfill the duties thus imposed by inviting our members as way opened, to send to our own schools and where the obstruction seemed to be pe

cuniary, the offer was made to furnish the funds, either wholly or in part; said funds being paid to the parents or guardians, so that the matter should not be known to the teachers or others, the minutes and memoranda being such that in future years the recipients would not become known.

In First month, 1865, they reported that they had expended for the tuition of 19 children, attending one or more terms at our schools during the past 18 months, $482.04, of which $385.48 has been during the past year. It is believed that there is a growing disposition on the part of Friends to send their children to our own schools, and a willingness to embrace the offer of the Monthly Meeting to assist in the payment of their tuition.

First month, 1864. The Free Education fund had only been increased by the interest on the city loan held, but the trustees inform that, "in consequence of the decease of our friend, Jesse Ogden, on the 3d instant, the fund will from that date receive the income of the Pennsylvania Railroad stock given by him to its use, and the trustees submit to the Monthly Meeting the propriety of adopting such means as they may see fit to increase the fund."

This being further considered at the Monthly Meeting in the Second month, the Treasurer of the Monthly Meeting was directed to pay to the Trustees $300 received by him from the Treasurer of the Monthly Meeting Schools.

In Seventh month, the Annual Report shows, that in the five Monthly Meeting schools, viz: A. E. Cook's, M. Bean's, Rachel W. Allen's, Wm. G. Foulke's and Hannah Antrim's, 326 children attended—107 of whom were children of Friends and professors; and a surplus over expenses of $448.34, making with previous balance, $721.96, out of which $300 had been paid to the Monthly Meeting Treasurer, which was now directed to be handed to the Trustees of the Education Fund.

The Report of the Trustees, First month, 1865, informs of a stock dividend of the Pennsylvania Railroad, which with interest and appropriations from the surplus of the Monthly Meeting schools, made the value of the fund at that time (less amount due Wm. C. Biddle, Treasurer of the Trustees,) $2,-194.35.

This year (1865) $500 was appropriated from the surplus of the five Monthly Meeting schools. The total surplus from these schools was $1,146.40, viz: Ann Eliza Cook's, assisted by Rebecca Shreve, $265.17; Mary Bean's, assisted by Lucretia M. Clothier and Henrietta R. Mott, $671.97; Annie Hillborn's, assisted by Anna S. Blakey, $194.84; Wm. G. Foulke's, James M. Good, assistant, $6.42; Hannah Antrim's, aided by Anna Bradway, $8—total pupils 339; Friends 66, professors 30.

First month, 1866. The Trustees of the Education Fund reported investments $2,900, and Second month, 1867, $3,200 (par value of stock.)

First month, 1866. The Committee on Education report having in part or entirely paid the tuition equivalent to 38 children for one term—total expended $588.85.

Third month, 1866, one of the women overseers, in visiting among our members, found cases of concerned Friends whose children were not members and whose circumstances did not warrant their payment for tuition in our schools. The concern being opened in Women's Meeting, and by it introduced to the attention of men Friends, a committee was appointed to consider how far there should be a recognition of the rights of children, where one parent is a member, to the advantages of education which are now extended to members," viz: Harriet E. Stockley, Helen G. Longstreth, Rachel T. Jackson, Margaret Bancroft, Catharine H. Truman, Sarah S. Biddle, Susan Carroll, Rachel C. Rogers, Wm. Dorsey, Hugh McIlvain, John Saunders, Wm. C. Biddle, Joseph M. Truman, Jr., Samuel Parry, Dillwyn Parrish, Wm. P. Sharpless, and Wm. Hawkins. This committee recommended to the adjourned Monthly Meeting, Fourth month 25, 1866, that the Committee on Education "shall not be restricted in extending aid at their discretion to children who have not a right of membership, but one of whose parents is a member." This was united with.

To be continued.

## OUR OWN.

If I had known in the morning
How wearily all the day
The words unkind would trouble my mind
That I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex our own with look and tone
We may never take back again.

For though in the quiet evening
You may give me the kiss of peace,
Yet it well might be that never for me
The pain of the heart should cease!
How many go forth at morning
Who never come home at night!
And hearts have broken for harsh words spoken
That sorrow can ne'er set right.

We have careful thoughts for the stranger,
And smiles for the sometime guest;
But oft for our own the bitter tone,
Though we love our own the best.
Ah! lips with the curve impatient,
Ah! brow with the shade of scorn,

'Twere a cruel fate were the night too late
To undo the work of morn.

—*Harper's Bazar.*

THE BOYS.

There come the boys! Oh dear the noise,
The whole house feels the racket;
Behold the knee of Harry's pants,
And weep o'er Bertie's jacket.

But never mind, if eyes keep bright,
And limbs grow straight and limber;
We'd rather lose the tree's whole bark
Than find unsound the timber!

Now hear the tops and marbles roll!
The floors—oh woe betide them!
And I must watch the banisters,
For I know boys who ride them!

Look well as you descend the stairs,
I often find them haunted
By ghostly toys that make no noise
Just when their noise is wanted.

The very chairs are tied in pairs,
And made to prance and caper;
What swords are whittled out of sticks!
What brave hats made of paper!

The dinner bell peels loud and well,
To tell the milkman's coming;
And then the rush of "steam-car trains"
Sets all our ears a-humming.

How oft I say, "What shall I do
To keep these children quiet?"
If I could find a good receipt
I certainly should try it.

But what to do with these wild boys
And all their din and clatter,
Is really quite a grave affair—
No laughing, trifling matter.

"Boys will be boys"—but not for long;
Ah, could we bear about us
This thought—how very soon our boys
Will learn to do without us!

How soon but tall and deep-voiced men
Will gravely call us "Mother;"
Or we be stretching empty hands
From this world to the other.

More gently we should chide the noise,
And when night quells the racket,
Stitch in but loving thoughts and prayers
While mending pants and jacket!

—*The Christian Union.*

SKETCHES OF TRAVEL.

BY A. C. M.

Continued from page 637.

The next morning we took a diligence across the country for Geneva, where we left the most of our baggage. There are so many tourists crossing that one must book a day or two in advance to secure a seat. These diligences are curious things in their way; they are two stories high and wide in proportion, and we had on board twenty-four persons, four wheel horses and three leaders, seven in all—and when twenty-four tourists are seated with all their baggage, including the mountain staff, it is not much wonder that all the idlers of a country town (as in our case) turn out to see them off; but of all this retinue, the driver is by far the most important personage, He is generally armed with a very long whip which he spent hours upon probably, the crowning feature of which is the perfection of its cracker; that, to be right, must (with the flourish which he alone can give the whip) crack and reverberate among the mountains like the report of a pistol. When he is about to start from his village home, with all the lookers-on around, with one flourish of his arm, he makes the vale ring. If his horses are forgetful of their duties, with a flourish of his arm and the report of this formidable weapon, they are thereby reminded that there is a whip, and the hint is sufficient, but above all he seems to enjoy the sound most when he is approaching a village; whether he is to stop or not, it seems to make but little difference if it is done apparently simply to herald his appearance, in other words "to show off," as much as to say, "look here, see what a load I have got, and what a team I drive, and how capable I am of driving it, and what a whip I have got, and how well I understand the use of it." The above I take it is the language of the cracker on the whip.

The road from Chamounix to Geneva is the very best that could be made. This district belongs to France; it was ceded to Napoleon the Third, and afterwards in visiting these mountain districts he saw very clearly the need of such a road, and promised the inhabitants that they should have a road. He kept his promise and built it through these mountain passes at great cost. It is the best road to be found, and I shall always respect him for it. It is engineered around through the mountains and over mountain torrents at an expense almost equal to a railroad; in one instance there is a tunnel through the mountain rock, at another place they had to cut down the side of a rocky mountain a long distance near a stream to get width enough for the road. The bridges over the streams are excellent, built with great regard to durability; in short, the whole thing does Napoleon great credit, and is of immense advantage to the country. The district passed through most of the way is of the character heretofore visited in this district; the mountain scenery is clothed with the same grandeur with ever varying features, and for this reason we never tire of them. There is some new phase presented continually as we pass, and although we had just come from the mountains in the snow region, and had seen all that we could see of them while there, yet now, when look

ing back upon them, as we often did during this ride, we were sure that we had never seen them look so lovely; they seemed at this distance, with the sun shining upon them, to stand forth clothed in all their beauty as well as their majesty. We found the vales between the mountains, as in most other places, covered with crops, and the peasant men and women busily engaged securing them; the grape was also seen, more or less, most of the way. A little past 1 o'clock our driver's whip cracked repeatedly and unusually, and this time it foreboded our approach to Geneva, which ended our journey by diligence.

In the afternoon of our arrival at Geneva, the last time, we took cars for Paris. I did not quite like to go through in the night, but we could go a long way before dark and then we were to have a clear moonlight night, which helped us somewhat, and saved a day's travel beside. We found the country northwest of Geneva more hilly than some other points. Not long after getting under way we passed through one of the longest tunnels that we have met with on the continent. As we get into the borders of France we find the houses of the peasantry mostly small, but one story in height, and built with stones. The same system prevails here as in Germany and Bavaria—that of clustering together in cities and villages. About sundown we changed our course materially, going more to the north, and we soon ran into a beautiful level country, under a very high state of cultivation, and when morning light came we found the same aspect, only a still higher state of cultivation, as we were fast nearing Paris.—I think that I never saw finer crops of grain anywhere than for the last ten miles of our approach to the city. When near the forest, a few miles out, our train stopped several minutes, and we found an old lady ready with a long array of wash bowls and fresh water with clean towels. She had learned by experience that travelers who had come a long distance by the night train, find it very refreshing to wash in the morning. Many of us thankfully availed ourselves of the chance and left her a demi-franc each, which was what she wanted. We then went on, and soon found ourselves in that city of cities—Paris. I know not why it is so, unless I had derived my ideas of Geneva and Paris from much reading, but be the cause what it may, I do not know that I could have altered either in any particular. Both, as I entered them, were spread out before me precisely as I had anticipated, with one exception, the buildings and general aspect of Paris exceeded my prospect; the traces of the damage by war not being quite as prominent as I expected, but much has been done to obliterate the sad marks, and much more yet remains to be done to repair the breach, and most especially is this applicable to the public buildings; but apart from all this, Paris as a city, must be pronounced the "Queen City" of the world. Napoleon the Third did much to ennoble and beautify the city. We ascended the Arc De Triomph, and from that point we get as good a view of Paris as you can of London from St. Paul's. From there we could see the great avenues which Napoleon opened, radiating from the great central point in the city to its outer limits, and we also saw two which he began and extended a considerable distance, when his labors were stopped, and as we stand contemplating the unfinished work, and consider the improvement that would have resulted from its continuance, are ready to wish that they had let him alone a while longer, or that they will yet recall him and let him finish it. One great feature in the beauty of Paris is its wide streets with its correspondingly wide sidewalks and its numerous parks and avenues. So long as the love they now have for out of door life lasts, so long will they be likely to preserve their beautiful parks and avenues. Passing through many of their principal streets during our stay, we at times saw thousands seated in the open air taking their coffee, and also their meals, under the shade of an awning, or the shadow of the building, or under a tree, and we observed this practice obtained more or less wherever we have been upon the continent, and most particularly at Antwerp, Brussels, Cologne, and in many other places. We visited while here many places of great interest; of these, such portions of the public buildings as are preserved, and saw the beautiful paintings and statuary, but when we go without and see the ruin which has been wrought by the hand of war, see the tuileries mostly in ruin, and forsaken, and no longer see the sparkling fountains gushing forth, and the statuary broken upon the pedestals, we turn away sorrowfully from the scene, wishing that man might no longer be an enemy to his fellow man.

We devoted a part of a day in going out to Versailles, the present seat of Government of France. The Assembly was not convened when we were there This place suffered but little, apparently, during the war. We saw a large collection of beautiful paintings here. The Government buildings are very extensive, and the grounds around, with the lakes, gardens and forests, makes it outwardly, and in appearance, one of the most attractive spots in France, and yet, for some cause which I cannot well explain, it had a lonely and forsaken look to me, and that is all that I can say of it

(To be continued.)

FIRST BOOK MADE IN AMERICA.

Bibliopolists seem to be pretty generally agreed that the first book printed on the American continent was done by Combeyer, 1544, in the city of Mexico. See page 227 of the Record. Perhaps the earliest original composition that appeared in book form, made in North America, was a poem entitled "The Golden Fleece," written by Sir William Vaughan, LL.D., who was educated at Oxford, and in 1615 purchased a part of the Island of Newfoundland, and founded a settlement there. He resided there several years, and for the purpose of drawing emigrants to his settlement, he there wrote "The Golden Fleece," about the year 1623. It was published in London in quarto form in 1626. Its title was "The Golden Fleece," divided into three parts," &c.," by Orpheus, Jr."

Dr. Vaughan was quite a voluminous prose and poetic writer. He was born at Golden Grove, in Caermarthenshire, in 1577, and was brother of the first Earl of Carberry. He named his settlement in Newfoundland Cambrial. He wrote a book entitled, "The Goldon Grove, moralized in three books." It throws much light upon the manners and diversions of his age.

Dr. Vaughan's "Golden Fleece" is one of the most singular of the literary productions of that time, It is a compound of truth and fiction, told in prose and in verse, both more noted for quaintness than beauty or strength of diction. In a few rare instances, a map of the country, by Capt. John Mason, who resided there seven years, may be found in a copy of the book.

TRUE progress consists not in the accumulation of knowledge, but in the faithful use of that which we have.

CIRCULAR MEETINGS.

| | | |
|---|---|---|
| 12th mo. | 15th | Schuylkill, Pa., 3 P.M. |
| " | | Upper Dublin, Pa., 3 P.M. |
| " | | Buffalo, N. Y., 2½ P.M. |
| " | | Washington, D. C., 11 A.M. |
| " | | Kelso School-house, Balt., 3 P.M. |
| " | 22d | Centredale, Iowa, 3 P.M. |
| " | 29th | West Nottingham, Md., 3 P.M. |

A Stated Meeting of Friends' Charity Fuel Association will be held on Seventh-day evening, the 7th inst., at 8 o'clock, in the Monthly Meeting Room of Friends' Meeting House, at Fifteenth and Race St.

WM. HEACOCK, *Clerk.*

CIRCULAR MEETINGS.

The Committee of Philadelphia Quarterly Meeting will meet on Sixth-day afternoon next, at 4 o'clock, in the school room, 1st floor. WM. EYRE, *Clerk.*

INDIAN COMMITTEE.

The Indian Committee of Philadelphia Yearly Meeting, will meet on Sixth-day afternoon, Twelfth month 13th, at 3 o'clock (same day as Representative Committee), in the Monthly Meeting Room at Race St. Full attendance desirable.

JACOB M. ELLIS, *Clerk.*

## ITEMS.

UNDER the returns made by the census it appears that, in addition to the 63,314,627 gallons of home-made spirits, and 7,159,740 barrals of fermented liquors on which taxes were paid in 1871, were imported of wine, 9,788,983 gallons and 431,462 dozen bottles; of spirits, 2,629,326 gallons and 123,667 dozen bottles, and of malt liquors, 832,431 gallons. It appears, furthermore, that the consumers put about $500,000,000 every year into the pockets of the dealers. The proportion of those licensed to sell liquors is about one in every 250 of the population, and those who have figured very closely claim that every eighty drinkers support a drinking establishment, and consume 400 gallons of wine and 2,000 gallons of beer annually. The State of New York has 23,746 licensed sellers, or one for every 180 of its population, while 1 in 60 to 1 in 90 of its people are engaged in these liquor stores. The city of New York has 7,181 licensed sellers of drink, or one for 140 of the population, while 1 in 50 to 1 in 70 are engaged in drink selling. Massachusetts, in 1871 had 8,622 of its people lieensed to sell, and one in 85 engaged in selling drink. Pennsylvania has 14,431 licensed, or one to every 210. Maine has 1,063 or one in 600. As to the other States, the range is between 100 to 200, and one in 600.

THE Department of the Interior at Washington is in receipt of the following statement in reference to Indian Affairs from Hon. Thomas K. Cree, Secretary of the Board of Indian Commissioners. In company with Felix R. Brunot, Chairman of the Board, he has just concluded an extended tour of four months' duration among the Indian tribes of Montana, Idaho, Wyoming, and Colorado. They report the prospects in regard to the whole Indian question as very hopeful. "The Crows, who next to the Sioux, are the most powerful tribe in the Northwest, under the new system, are not only willing that the North Pacific Railroad should skirt the whole northern border of their reservation, but offered in large numbers to accompany the surveying party as a protection against the Sioux. The Piegans, Bloods, and Blackfeet are, it is said, so thoroughly subdued by the new policy of justice and kindness that it is perfectly safe for whites to travel unarmed in any part of their Territory. The Shoshone and Bannock Indians of Idaho and Wyoming are beginning to farm, and rapid progress is looked for. By a treaty made by the Commissioners with the Shoshone of Wyoming, they agree to cede to the United States 800,000 acres of their reservation, which, when the treaty is ratified by Congress, will be thrown open to settlement. On the land ceded, Hamilton City, Sweet Water, Gold Belt, and a large extent of valuable mining territory are situated, as well as extensive farming and grazing lands. The Commission was careful to see that sufficient land was left the Indians to provide each with a good farm. The so-called Indian war in Utah, and the reports of Indian outrages committed there, are mostly fabrications. The Utes in Colorado and Mexico, a large tribe, are desirous of a continuation of peace, and hopes are entertained of their early progress in civilization. Most of the late reports of Indian disturbances on our frontier have been originated by promoters of private interests, either to secure the presence of troops to consume their superabundant crops, or for the accomplishment of political purposes.—*The Independent.*

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Barclay and his Assailants ..... 657
Brief Notes, No. 11 ..... 660
Social Religious Meetings ..... 662
A Selfish Life ..... 662
Horace Greeley ..... 662
Thoughts for the Thoughtful ..... 663
Scraps from Unpublished Letters ..... 663
EDITORIAL ..... 664
MARRIAGE ..... 665
OBITUARIES ..... 665
Minutes of the Exercises of Baltimore Yearly Meeting 665
POETRY—"Leave me not Alone"—My Brother ..... 667
Report of the Indian Committee of Baltimore Yearly Meeting ..... 668
Review of the Weather, etc ..... 671
Notices ..... 672
ITEMS ..... 672

## BARCLAY AND HIS ASSAILANTS.

(Continued from page 643.)

We cannot shut our eyes to the fact that hings which were looked upon as important y Robert Barclay, William Penn, and thers, as the fruits of the Spirit, and therefore held as living testimonies, and some that re considered to belong to our minor views nd practices,—now that they are acknowldged to be making their way in the world nore generally, perhaps than at any former eriod, under an increasing sense of the inonsistency with the Christian walk and call-g of what they are opposed to,—are fast osing their hold upon us, or are being treated uch more lightly, if not altogether lowered r falling into decay. The adoption of the xternals or "mourning" is rapidly increasg with us, while a society has lately been rmed wholly to discountenance these pracces among rich and poor alike. As to the eneral subject, a "Woman's Dress Associaon" has recently been instituted altogether ithout our borders. Again, the right and ualification of women to preach the gospel becoming much more extensively acknowlged, while on this vital question a tone of epreciation is sometimes to be heard in our idst. Some forms of speech—not those hich many deem technical, but others that volve a clear and decided principle—are eely used, and have crept into our official semi-official documents at our meeting-houses, and on other public occasions. Many of our members are satisfied to contribute to the maintenance of officially paid ministers, and in some matters acccept of their official services, without any serious recognition of our discipline. Conscientious persons throughout the country are allowing themselves to be distrained upon, rather than support certain appropriations they disapprove of; while our testimony against ecclesiastical demands, once so consistently held, and for the faithful maintenance of which our predecessors suffered so largely, has become a mark for controversy, until it has almost disappeared.

We know that these things held as mere matters of rule,—as well as our testimonies against war, and against oaths, which are still preserved almost intact,—are comparatively lifeless, and cannot take rank above plain moral precepts, unless they spring from deep inward conviction, as always so based by Robert Barclay and his friends. Separated from their living root, our practices become as the dry and withered branches of a sapless and decaying stem; and in our very denial of formality, we sink into the worst of forms. With so little outward to attract, if we once yield up the true spiritual ground of every one of our testimonies, or dilute them down to mere conformity, our profession will become, in the face of our protests to the contrary, the most dry and

formal of all the formalities out of which we sprang. Speaking of his friends collectively, William Penn says, in one of his most mature works, written after the experiences of his return from his first visit to America,—"Their fundamental principle, which is as the corner-stone of their fabric; and indeed, to speak eminently and properly, their characteristic or main distinguishing point or principle, namely, the Light of Christ within, as God's gift for man's salvation; this, I say, is as the root of the goodly tree of doctrines that grew and branched out from it." (*Rise and Progress* 4th ed.)

Doubtless it may be said the complaint is no new one; that it is the old, old story of the decline of the Society, and departure from its first principles, almost from its rise, or at least the second generation; and equally affecting nearly every other religious movement, even Christianity itself, according to the well-known course of events, or law of human nature. I have a scarce old volume (1703), written by an "enemy" of course, which contains the picture of an elderly man, with his hat on, in a bending, decrepid attitude, supporting himself on crutches, with the legend, "Quakerism drooping, and its Cause sinking!" The difference, however, is this. Defections then came from the margin, and were partial, leaving the heart or responsible portion sound; now they are general, and may be said to have reached the head in some cases, that is, in the attacks upon our central principles, as far as regards the opposition to Barclay. The universality of the principles of the early Friends is one of the most certain tests of their truthfulness. Whatever would narrow them down or limit their expansiveness in any way, is inimical to their true spirit, and equally to Christianity itself. The Society of Friends, upon the principles of George Fox, Robert Barclay, William Penn, and their coadjutors, is invulnerable from without. Its vitality can only be impaired, its influence dissipated, its mission diverted, and its dissolution brought within the visible horizon, by desertion or betrayal from within. The divorce of morality from religion is one of the lapses, along with the current theology of the higher professors of the present day, into which many of our modern teachers have fallen, and which did not belong to our early Friends. Great as are the moral principles of our Society, it can never stand upon them alone. If once the cementing bond of their true spiritual basis is lost or depreciated, we have nothing left to hold us together worth contending for; or that other bodies do not posses, in some respects, in a superior degree. There can be no doubt about disintegration having set in to a large extent in the body; and what ought still more to alarm those who have the prosperity of the Society, and not partial views or partizanship, truly at heart, is, that some of the finest minds amongst us, and some of the most conscientious, are being alienated, on one side or the other, from our small numbers.

The education of the world has not so far advanced,—although its progress can be distinctly traced, as far as we have authentic history, from the antediluvian and patriarchal periods, all through the Hebrew annals, down to the advent of the still more glorious Christian dispensation, and with various stages of retrogression since, to the breaking out of the Reformation, and the great enlargement of modern thought,—but that the large proportion of human minds, the majority perhaps among all classes, even of those who are awakened to a vital sense of true religion, are unable to do without some external support, an outward frame-work of some or of several kinds. In times of prosperity and quietude there is always a tendency, in the religious, as in the political world, to repose upon the past; to be very jealous of any forward or expansive movement; to any exercise of freedom that might unsettle or endanger, although the life may freely have outgrown the old boundaries. With this class of mind the scaffolding is part of the building, which cannot be swept away without endangering the foundation, however sure it may be laid. They often assume the side of law and order, though really abnormal in any but a very limited sense. But it is neither kind nor wise to seek to deprive them of that upon which they lean, before they are able to bear it, by undue or needless antagonism, unless such action is forced upon the subjects of a higher law by the necessity of self-defence. The early Friends were an outburst on the side of spiritual truth and freedom, towards which that which is most prosperous and established in the world is always the most intolerant. An unceasing supply from the same living well-springs was required, to the very utmost, by them; and is equally so by their successors. A close study of the idea of church government, as first initiated in the mind of George Fox and carried out by Barclay, Penn, and others has brought me to the conclusion, that, like as in the primitive church, it was instituted along with its officers, mainly for the purposes of piety and charity; for the charge of the poor; for mutual comfort and strengthening; and to incite to love and good works. With the necessities of the times among Friends it may be added, for the record of sufferings; for the passing of marriages;

watch over the discharge of civil duties in general; to counsel and aid one another in the outward affairs and perplexities of life, so as to throw, as it were, over everything secular a religious atmosphere; to promote the advancement of Truth upon every occasion; and finally, to repress disorderly conduct, and where persisted in by a walk and practices *contrary to their own professed principles in those who so acted,*—whereby the profession of Truth was likely to be brought into dishonor,—to testify against it; and not for the erection of ecclesiastical tribunals, in any proper sense. There is no doubt an appearance of the kind in one of Robert Barclay's works on church discipline, written for a special purpose, under the pressure of the exigencies of the times, when the adversaries of the early Friends invidiously sought to confound them with the "Ranters," and other abnormal sects of the day; some of whom were shamefully licentious. But the function is so associated; is placed so completely as the dernier resort of the church; is so carefully guarded; and the judgment based so exclusively upon the "mind of the Spirit," —without which Barclay denied all authority to any assemblies whatever,—that I cannot believe he meant it to be applied to speculative opinions, or differences in the complexion of belief, where the walk was orderly. Even if so, it is a point upon which in these days, with the expansion of thought and intelligence, we may surely advance, on the grounds and in perfect accordance with the principles laid down by Barclay himself.

Scattered throughout the country, and of almost every position and occupation in life, though mostly of the humbler and middle classes, Friends were of one heart and one mind; and those who ceased to unite with them, in the one source and fountain whence all true doctrine flows, went out from them. The modern exercise of our discipline has, in some respects, fallen into a condition almost the reverse of its original theory. Written and printed codes can scarcely fail to have an effect of their own, when once inaugurated. They were quite an after-growth in the primitive Christian churches, when the fresh fervor of the first animating power and virtue began to decline. If not the actual causes, they have been the main instruments of the fierce strifes, the bitter dissensions, and the ultimate and inveterate schisms among the innumerable sects, from the earliest ages down to the present times. The Friends were not a sect, properly speaking, and were never designed to lapse into one, according to Geo. Fox's original inception and sense of spiritual order and obligation. It is carefully recorded of him, that he assumed no personal authority. He and many of his first followers were far too universal for anything short of the full restoration of pure and simple, of "broad, unfettered, spiritual Christianity" itself. Being the freest from all human accretions, and the least clogged by the various interventions and scholastic systems of men, by learned subtleties of words, and by the assumptions of the finite intellect, the Society of Friends, when its principles are properly and intelligently understood, stands out as by far the most catholic of all the churches; and therefore the nearest to the original type. Limitations have since crept over us, as well as over others; and it seems as if such were the normal tendency. Those who are conversant with the extreme virulence with which the views so fearlessly put forth by our early Friends were met by their opponents,—some of the bitterest of whom were of those who had gone out from them,—will make allowance for their occasional utterances, as far as they could cooscientiously adopt them, when driven by their adversaries into what might seem to be an approach to the more popular and orthodox language. In almost all controversy, the mode of dealing is, to select out what is considered the most objectionable in the thought or writing of our opponent,—or rather the meaning *we* choose to put upon it, —and insist upon *that* being the criterion or standard of the whole. We have not charity or comprehensiveness enough of mind to conceive that the same words may stand in a very different connection, or be susceptible of a very different application in the apprehension of others, than in our own,—especially on points that are abstruse,—or we require *our* meaning to be accepted as the only right and just one. And because in our code or system one form of thought or series of expressions is held to be incompatible with others *we* deem vital, we are apt to pronounce upon their incompatibility in any other code or system; and therefore that in no case can they be consistently held together. Assumptions of this nature are the sources of numberless misunderstandings, and of many harsh judgments. If, according to the rule so commonly adopted, those which may be described as the "worst passages" were culled out of the writings of George Fox, Edward Burrough, Robert Barclay, William Penn, the great and good Isaac Pennington, George Whitehead, Stephen Crisp, and a multitude of others,—*and judged of alone,*— they would, every one of them, there is little or no doubt, be disowned by some, at least, of our present subordinate meetings; and except for the deference due to traditional respect and consistency, perhaps, even on appeal, by the Yearly Meeting itself!

The truth is, that in all that relates to the association of ideas, or to educational bias, to habits of thought or matters of opinion,—if imbued with a proper sense of humility and with Christian charity,—*no man is a judge of another man's consistency*,—simply because we do not each occupy the same points of view, and cannot get into those of one another, except by the enlargement of our mutual knowledge and our breadth of vision, and by each being drawn nearer to the true centre.

Only the One all-seeing Eye,—
The Merciful,—the Just,—
Can ever in full measure try
Us, creatures of the dust.

(To be continued.)

## BRIEF NOTES—NO. 11.

### THE CHRISTIAN WARRIOR.

The reader may well be startled at the unnatural association of characters in this caption, and perhaps will accept it as a poor attempt at irony. It is not so, but is a theme for solemn inquiry.

*Christian Warrior!* To many the idea is altogether irreconcilable. "It hath been said, thou shalt love thy neighbour, and hate thine enemy; but I say unto you, *love* your enemies; *bless* them that curse you; do *good* to them that hate you; and *pray* for them which despitefully use you."—(Matt. v. 43-4.)

Here is the *key* to the problem the *punctum saliens* of the argument. Let the warrior come forward and assume the badge of discipleship with Christ, which is LOVE. Let him gird himself with this Love and march forth to the angelic music, Glory to God in the highest; on earth, peace, and good-will to men; to bless, to do good unto, and to pray for his enemies; and he will soon find the *warrior* swallowed up in the *Christian*. Then, but not until then, can he claim to be called a *Christian Warrior*.

But, "*Great is Diana of the Ephesians.*" So long as the military profession is made the royal road to civil and political promotion to self-aggrandizement—so long as a subservient priesthood shall find the sword an effective herald of the bloody cross which they bore, with the inscription "*By this conquer*"—so long will we hear the cry—Great is Diana of the Ephesians.

Those whose business it is to *manufacture* and *mould* religion for their own and the public accommodation—dealers in the "*silver shrines* for Diana,"—find no difficulty in reconciling the character of the warrior with that of the Christian, and it remains to be true—like priests, like people. Thus they continue to "crucify to themselves, the Son of God, afresh; and to put him to an open shame." Does not the severe reprehension of Jesus apply to these? "Let them alone, they be blind leaders of the blind; and if the blind lead the blind, they both shall fall into the ditch."

If this is a true representation of the popular religion of the day, we need not marvel to hear *Bishop Whipple*, of Minnesota, on a recent occasion, in Philadelphia, thus express himself,

"There is a feeling abroad in the land, that the profession of a soldier is not favorable to Christian character." immediately adding: "Not so do I read the gospel of Jesus."

No; I suppose not. The learned Bishop knew that the gospel of Jesus did not afford reading for his purpose, and adroitly selected that which was *extraneous* to the gospel. Let us see.

"When God's herald came to tell of the coming of the Messiah, the first men who went to meet him were Roman (?) soldiers." Those Roman soldiers could not have been Christian soldiers, for Christ had not yet manifested himself to the people. The Christian Formula had not been announced. We also read of a "generation of vipers," who went out on the same occasion, and we have the same authority to apply the term *Christian* to them—Christian vipers—as to the soldiers.

"When our Lord began his ministry, it was to the Roman centurian that he said,—'I have not found such faith; no, not in Israel.'"

But the centurian, as if conscious of the great disparity between his calling and the Christian standard, answered, "Lord, I am not worthy that thou shouldst come under my roof, for I am a man under authority, having soldiers under me."

"When he hung in torture on the cross the one that bowed his head and heart, and said, 'this was the Son of God,' was the captain of the guard." And probably continued to be a *Roman* soldier still.

"And when that Gospel was preached to the Gentile world, the first man received into the Christian Church was one of the bravest soldiers of Rome who had been permitted to call his legion, 'The Italian Band;' and his captain had the name of Cæsar."

Now, what has this flourish of eloquence and learning—this pretended reading from the Gospel of Jesus, to do with the question at issue? All those men were born and lived under the Gentile regime which recognized might as the standard of right; with conquest and plunder as its legitimate employment.

It undoubtedly was the mission of Jesus to call the people away from the tradition of the Fathers to repentance, and amend

ment of life. To lead them out of the shadows and carnal observances of the law into the more glorious light and liberty of the Gospel Day. There is a vast space to be travelled over between Romanism and Christianity, and if the men referred to had renounced heathenism and submitted themselves to the transforming power of the Christ upon their spiritual nature, we may safely conclude that a corresponding change would be manifested in their lives and conduct.

It remains for Bishop Whipple to interrogate his witnesses further, or to seek other readings that he may furnish a clear, affirmative answer to the following questions:

1. Did the witnesses which he has brought upon the stand become true converts to Christianity at the times referred to?

2. Did they, after being so converted, continue to maintain the profession of a soldier?

Until these questions are satisfactorily answered, nothing can be predicated upon his *readings*. They are but dust in the balance, and perhaps a little in the eyes of his audience. It is useless either to affirm or deny; but it is a reasonable presumption that the brave Cornelius—the captain of the Italian Band—as many others have felt constrained to do, would doff the Roman sword and buckler, and put on "The helmet of salvation, and the sword of the Spirit, which is the word of God."

It may not be irrelevant to confront our good Bishop Whipple with the late Bishop of Landaff. In his Life of Bishop Watson, he says:

"I am persuaded that when the spirit of Christianity shall exert its proper influence, war will cease throughout the whole Christian world." "War has practices and principles peculiar to itself, which but illy quadrate with the rule of moral rectitude, and are quite abhorent from the benignity of Christianity.

Who shall decide when Bishops disagree? Christian soldiers! Christian warfare!

The profession of a soldier favorable to Christian character!!! Impossible!! The Christian and the warrior are antipodes to each other in principles and in practice. They stand in direct antagonism. They are represented by the adverse brothers, Cain and Abel.

Cain, the cruel, vindictive, blood-thirsty Cain, was the first warrior, and a fit representative of his class. "From whence come wars, and fightings? Come they not hence, even of your lusts?"

Abel, the meek, loving, non-resisting Abel, was a befitting antitype of the coming Christian. The characters of the brothers are completely antipodal.

The nature and spirit of war is not necessarily affected by the numbers engaged in it, though the extent of the wrong may be greatly intensified thereby. The single *fisticuff*, the murderous *duel* on the field of dishonor, and the *conflict of nations*, are essentially similar. They originate from similar causes; they are instigated by similar brutalizing passions, and a thirst for blood; and they tend to, if they do not always, end in similar results, the wanton destruction of life and property. They cause man to become the prey and victim of his fellow-man.

There may be *significance* and a *purpose* in Bishop Whipple journeying from his distant home in Minnesota to the land of Penn, and the city of Brotherly Love, there to assert the claims of the soldier, whose proper emblems are the *Eagle* and the *Tiger*, to the character of the Christian, whose emblems are the *Dove* and the *Lamb*. Should he again visit us for this purpose, it is to be hoped that he will show readings *in*, not *outside* of the gospel of Jesus, and adduce some other than *Roman soldiers* as witnesses to prove the fraternization of the Christian with the professional warrior.

Let me not be thought uncharitable. While I *would* have charity I *must* be truthful to the convictions of my own mind. And my convictions are that *Christianity* has gone down into Egypt and is there held in *bondage* and sorely *oppressed*. It is required by its cruel *Task-masters* to knead the *plastic* clay; to mix in the *stubble*; and to *mould* and fashion it to whatever *pattern* their selfishness, their caprice, or their interest may require.

When the day shall come for its deliverance out of this bondage, it will have a long journey to make through the wilderness of apostasy, before it can enter the Promised Land, where "Glory to God in the highest; on earth, Peace, and Good-will to men," reigns supreme.

Yet, I do charitably hope and believe that as we endeavor faithfully to follow and obey the manifestation of Light which is afforded us, that, although we may not be permitted to cross over the Jordan, we may, nevertheless, be favored to lay down our heads in peace as we journey on through the wilderness Zionward.

E. MICHENER.

*Toughkenamon, Pa., 11th mo. 24th, 1872.*

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THE mind never puts forth greater power over itself than when, in great trials, it yields up calmly its desires, affections and interests to God. There are seasons when to be still demands immeasurably higher strength than to act.—*Channing.*

### SOCIAL RELIGIOUS MEETINGS.

A writer in the *Christian Register*, commenting on the subject of social meetings for conversation and prayer, has these judicious remarks:

There is a demand, in some of our societies, for meetings for conversation and prayer. In some societies the demand is acceded to. In some, it is thought it would be well to try the experiment. Some persons feel that it is somewhat derogatory to their reputation for piety, if the society to which they belong does not make use of them. But they are often attended by difficulties of various kinds. And those difficulties are no charge against the piety of the people, or against the doctrines of the denomination. * * *

It is not easy to talk upon the subject of one's own religious experience. And, truly, when that experience is the best, when it is most healthful, most natural, in accordance most with God's influences upon the soul, then often it affords the least materials for talk. The history of prosperous nations, it is generally thought, may be for years summed up in a sentence or two, how each man sat under his own vine or fig-tree, doing what was right in his own eyes, with none to molest or make him afraid, while a quarrel or a battle may take pages or volumes for its recital. It is so with the heart.

Nothing is more difficult, often, than for people to understand the movements of their own minds. People are as much in the dark, often, concerning their own consciousness as they are about the digestion of their food. They know they are well, but how they became so, what digestion is, how food is changed into their own living systems, they never inquire, and inquiry would not improve their health. They love and labor and pray; and are at peace.

But religion, its hopes and fears as we personally entertain them, its determinations and its aspirations, are, often not for others' minds to know. Others have no right to know them. They cannot profit by the knowledge of them. We fail of profit, if we undertake to reveal them. Anatomy of the human subject is undertaken after death; and death is sure to ensue, if we dissect our own frames to look in at the sources of life. Of all sentiments which we may entertain, religion is most characterized by its chasteness. It is between ourselves and our God. It is our relation to Him. We cannot go into the market-place, to tell there our love for a wife, a husband, a friend. There to dilate, to tell when first we met the one we love the most; with what events the love was first connected, how it dawned upon us, and how it first came in fullness to our consciousness; with what fears it was attended, and with how much conviction of our own ill-desert; what life it might be to us, and yet how unworthy we might be to entertain it. Will a man or woman tell this to the crowd? Such profanation is uncommon. Reverence forbids. We do not even tell about our business affairs to the multitude, our bargains, our projects, our losses, our gains; but only to some confidential friend or two. We, surely, in our sincerity are much more reticent about the gains and losses of the soul.

But shall we have no religious conversation? Yes; whenever, wherever,—not the formal and appointed hour calls, not the appointed plan offers opportunity or makes demand,—but whenever, wherever the soul prompts, and in whatever way. But, as in the blessed family circle, the members do not sit around the room, with speeches in order, to tell how much they love one another, but only in the midst of their work reveal their affection by the light of the eye and the smile that irradiates the face; and as all this love shines out the more, the more their common labors are pursued for others' good, for the poor, the discouraged, the forlorn, so in all our assemblies where the old and the young assemble to employ themselves about good works, to consider suffering and provide means for its relief, the spirit of religion, not talked of, grows. People then get to be Christ's and to help him, and yet say afterwards they never saw him hungry and athirst, never visited him sick and in prison. Thus they learn to love God, though afterward, in the imperfectness of their thought, they only say, "We have loved men whom we have seen; we fear we never loved God whom we have not seen."

### A SELFISH LIFE.

'Tis a vile life that, like a garden pool,
Lies stagnant in the round of personal loves;
That has no ear save for the tinkling lute
Set to small measures; deaf to all that beats
Of that large music rolling o'er the world.
A miserable, petty, low-roofed life,
That knows the mighty orbit of the skies
Through nought save light and dark in its own cabin

From the Boston Transcript.

### HORACE GREELEY.

In many ways this able and distinguished man had made himself known by word and deed at home and abroad, and revealed with singular openness and emphasis his mental powers, his diversified opinions, the traits of his character, the quality of his temperament, the extent of his acquisitions, and even the peculiarities of his daily walk and habits.

Prëeminent as a journalist, he was in many ways a distinguished American, and one who as a thinker and writer exerted no small o

narrow influence on his generation. His weakness wherein he was weak, and his strength wherein he was strong, were alike patent; and the recollections of his busy life, almost every hour of which was autobiographical, either in present activities or recorded reminiscences, are nearly as vivid to the public as they were to himself. * *

His sudden decease is something very sad, and suggests of itself comments no words are needed to express. He died of overwork, severely tried in many respects, and from a prodigal expenditure of vital force, the fatal effects of which could not be avoided even by the greatest simplicity and temperance in caring for the body so constantly taxed by the toiling brain and nervous excitement.

* * His countrymen, of all sections and parties, will join in recalling the numerous bright, instructive, beneficent and efficient portions of his years of faithful enforcement of what he believed to be for the good of his kind, and unite in sincere regret for the loss of one whose large claims to esteem and affection are beyond all cavil.

### THOUGHTS FOR THE THOUGHTFUL.

Many of the ancient Greek and Roman philosophers, as has often been shown by quotations from their writings, admitted not only the possibility but the necessity and reality of Divine influences on the mind for the attainment and practice of virtue. Seneca declares, "It is God that comes to men, yea more, he enters into them, for no mind becomes truly good but by his assistance." Plato has remarked, "that virtue is not to be taught but by the assistance of God." And he introduces Socrates as declaring, "that wheresoever virtue comes, it seems to be the fruit of a Divine dispensation." These considerations show, not only that the exercise of a Divine influence on the mind is possible, but that the want of it has been felt, and the reality of it admitted, by the greatest men living under the glimmering light of nature. This augurs something in favor of its reasonableness and accordance with sound philosophy.—*Thomas Pearson.*

## Scraps

### FROM UNPUBLISHED LETTERS.

Before rising this morning, as is my custom, I passed many of my fellow beings in mental review, and I could think of no one to whom I could not cordially extend the hand of friendship, or to whom I would not gladly do a kindness or from whom I could not receive an act of kindness, while there were *very many* to whom my heart flowed out in feelings of near affection. This seemed a favorable preparation to begin the duties of the day. What a comfort it is to find so much to love and appreciate as the circle of our acquaintance widens; it makes us realize in a degree how much there is that is good and lovely in the world of which we know nothing. But we may confidently believe these qualities are not hidden, but shine to gladden the hearts of surrounding friends, and the waves of their cheerful influence may unknowingly reach us, distant though we be.

If friends would invite attention simply to watchful obedience to the manifestations of God in the individual soul as the "one thing needful" and the only means of becoming acquainted with the doctrines and principles of Friends, how it would gather and retain the young friends of our fold.

I am favored to feel a greater trust than I once did, in the superintending care of the good father and under the influence, I believe, of His love, I can say farewell.

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I feel, dear —— to call thy attention to the text so often quoted, "the meek will he guide in judgment, and the meek will he teach his way." Not long since this was brought to my notice, with the enquiry immediately following in my mind, who are these meek ones? Are they not those who are simply recognizing their dependence for all that can nourish the spiritual life upon that revealed will of the Supreme which discovers to them their respective duties? And are not these meek and humble ones often found to be the boldest in *declaring* that which is given them, or doing what is required? Is not this state of mind often ascribed to the retiring and diffident? When could we see as the searcher of all hearts sees, those whom the world calls humble, whom even professors of the Christian name call meek, would be found to be the opposite, because they exercise their own wills in opposition to the will of God, and refuse to do much that is required at their hands. It matters not for what reason their obedience is withheld, whether it be from a lack of confidence in their own powers, a shrinking from the fear of man, or whatever else, when we disregard the Divine call or neglect to obey His command, we cannot claim to be the truly meek and humble, no matter what our deportment among men may be.

But when we cheerfully acquiesce in all that is opened to us, we then manifest that meekness under which the Lord will teach

us, and that humility under which we shall be led in the path of true judgment.

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 14, 1872.

THE printed Extracts from the minutes of Indiana Yearly Meeting have been received. As there is not room for them in this week's paper, they are unavoidably laid over, as are also several other articles.

"UNITY OF ACTION."—We refer the friend who writes to us on this subject to our editorial in No. 51 of the 28th volume, and to several interesting communications published in our paper about that time, when the subject of which he writes was fully agitated.

While equally concerned members of our Society feel conscientiously called to dissimilarity of action when a friend is publicly exercised in prayer, we see no alternative but to leave each one to exercise his individual conscience, (which our correspondent advocates), so far as it does not interfere with the rights of others. We know no Scripture authority citing us to unity of action, and we are less concerned for the appearance of uniformity before the world, than that we should endeavor to keep the "unity of the spirit in the bond of peace," "until we all come into the unity of the faith"—"unto a measure of the stature of the fullness of Christ."

THE GROWTH OF COMMON SENSE.—Dr. Carpenter, in a valuable essay on "Epidemic Delusions," in a late number of the *Popular Science Monthly*, speaks encouragingly of the common sense of the present age, in comparison with that of the past. He enumerates, among other delusions, the self mortification of the early Christians, the strange tortures inflicted upon themselves by the Flagellants of the thirteenth century; the "Dancing Mania," which followed the great plague in the fourteenth century; the religious frenzy of the Convulsionaries of St. Medard, and the epidemic belief in witchcraft, which formerly infected the most philosophical minds.

To these aberations he finds a modern parallel in the table-turning, tipping and rapping delusion, which has attracted so much attention in this country. He points out the unreliable and utterly absurd character of many of the so-called phenomena, which were examined, tested, and exposed by Faraday and other scientists. The careful observation and philosophical investigation of the visible phenomena of nature is, he believes, putting an end to all absurd superstitions.

"It is the growth of common-sense, which is the most remarkable feature in the progress of thought during the last century. The discoveries of science; the greater tendency to take rational and sober views of religion; the general habit of referring things to principles; and a number of influences which I cannot stop particularly to describe, have so operated on the public mind, that every generation is raised, I believe, not merely by its own culture, but by the acquired result of the experience of past ages; for I believe that every generation is born, I will not say wiser, but with a greater tendency to wisdom. I feel perfectly satisfied of this, that the child of an educated stock has a much greater power of acquiring knowledge than the child of an uneducated stock; that the child that is the descendant of a race in which high moral ideas have been always kept before the mind, has a much greater tendency to act uprightly than the child that has grown up from a breed that has been living in the gutter for generations past. I do not say that these activities are born with us, but the tendency to them—that is, the aptitude of mind for the acquirement of knowledge, the facility of learning, the disposition to act upon right principles—I believe is, to a very great degree, hereditary. Of course we have lamentable examples to the contrary, but I am speaking of the general average. I am old enough now to look back with some capacity of observation for forty years, and I can see in the progress of society a most marked evidence of the higher general intelligence, the greater aptitude for looking at things as they are, and for not allowing strange, absurd notions to take possession of the mind; while again, I can trace, even within the last ten years, in a most remarkable manner, the prevalence of a desire to do right things for the

right's sake, and not merely because they were politic."

MARRIED.

MIDDLETON—BARBER.—On Fifth-day, Eleventh month 21st, 1872, under the care of Philadelphia Monthly Meeting, Alfred H. Middleton to Elizabeth M., daughter of Henry A. Barber, both of this city.

DIED.

ARMITAGE.—On Tenth month 31st, 1872, Lizzie W., daughter of Jacob and Hannah W. Armitage, in the 28th year of her age; an esteemed member of Abington Monthly Meeting.

EVES.—On the 22d of Eleventh month, 1872, Anna, wife of John P. Eves, in the 75th year of her age; an esteemed member, and for many years an Elder of Fishing Creek Monthly Meeting, held at Milleville, Columbia County, Pa.

ENGLE.—Near Mullica Hill, Gloucester County, N. J., on the 29th of Eleventh month, 1872, Beulah L., wife of Asa Engle, aged 42 years.

WILSON.—At Gallipolis, Ohio, suddenly, on the 8th of Ninth month, of whooping cough, Mary Maud, infant daughter of J. S. and R. D. Wilson, aged 13 months.

WILSON.—Near Easton, Talbot County, Maryland, on the 28th of Eleventh month, 1872, Sarah A. Wilson, in the 73 l year of her age; a consistent member of Third Haven Monthly Meeting.

## MINUTES OF THE EXERCISES OF BALTIMORE YEARLY MEETING.

The condition of our Religious Society within the Yearly Meeting, as reported from the constituent Quarterly Meetings, being about to claim attention, the meeting was gathered into great solemnity—the pervading feeling seeming to be, that we were not engaging in our own labors, but that it was the Lord's work that had called us together. The overshadowing presence of that Holy Spirit which had gathered our fathers in the infancy of our Church, was felt to be near, with the evidence sealed upon many minds that we are still the objects of His gracious regard; and that our endeavors thus to advance the glorious cause of Truth and Righteousness in the Earth, was owned by the Great Head of the Militant Church, which wars not with flesh and blood, but with "principalities and powers, and spiritual wickednesses in high places."

Under this precious covering, we were enabled to enter upon the consideration of the state of Society within our borders, with quietness of spirit, and a feeling of brotherly condescension, giving occasion for a living expression of thankfulness to our Heavenly Father, that we could consider the various concerns of Society in such beautiful order, without the aid of any visible presiding head.

We still have to mourn that so many of our members fail to avail themselves of the privilege of attending our mid-week meetings, and gaining the spiritual strength to be derived from mingling with their fellow-members in social worship. The chief cause of this was believed to be a lack of religious life. Those members who are found attending our large meetings, and neglecting the small ones at home, were tenderly and affectionately exhorted to greater faithfulness to this duty, and more dedication of heart to the service of our Heavenly Father, that thus those little meetings may be held in the life and power of God.

It was clearly shown, that if we would deepen in the Divine life, we must draw nearer the Fountain in our own souls, looking not to man, or to the wisdom of men; for it remains to be a truth that "Paul may plant, and Apollos water, but God alone can give the increase."

A living concern was also expressed for the tender Lambs, the precious children committed to our care—that they might be taken to meeting, and not left with those whose influences and examples may be hurtful to their tender minds. They were instructively likened to the flowers and plants in the garden and the field; and we were reminded of how much time and care was thoughtfully devoted to the nurture and training of these, in order to produce beautiful specimens and good crops, and with what general success. And this was regarded as strong ground for the belief that a corresponding care and devotion directed to the training of the dear children, in gentleness, love, patience, truth, simplicity, moderation, and all the virtues, would be equally blessed, and alike successful. They would then, as a part of this culture, be taken with their parents to our religious meetings, where their pure spirits might be partakers of the "Fountain of Living Waters;" and mingle with us in our silent meditations; lending their inspiring presence to animate our hearts, and kindle anew the flame of devotion.

Our neglect of this important duty was shown to be a prolific cause of the non-attendance of our meetings; but we were comforted in the belief that a brighter day is dawning upon us, in the movements of the younger members of our beloved Society, giving promise of a more hopeful condition of things in the early future.

The subject of Gospel Ministry considered as a Divine gift, was feelingly adverted to as one of the means ordained by infinite wisdom to build up the Church of Christ, and advance to cause of righteousness in the earth. A truly baptized minister—one who is humbly brought into harmony with the Divine mind—becomes as mouth for the Lord. This is called in the New Testament the Gift of Prophecy; for he that ministers under this influ-

ence, speaketh to edification, exhortation, comfort, and to a renewing of spiritual strength. The view was expressed, that if all were faithful to their impressions of duty, very few meetings, if any, would be left without some of its members being called to the ministry and qualified to hand forth the bread which Christ hath blessed, to nourish those present that they faint not on the way. Yet it should be remembered that the primary object of meeting for Divine Worship, is not to hear what a brother or a sister may have to declare of their experience in the way of Truth, but rather to wait upon God in the silence of all flesh, and to be taught of him through the operation of the Holy Spirit. Those who have passed through deep spiritual baptism, and believe themselves called to express in the assemblies of the people—even a few words, under an humbling sense of the Divine presence—should not hold back, and thus experience that poverty that attends the withholding of more than is meet; not yet move forward further than the Power accompanies them, and the *Guide shows the way.* It should be borne in mind, too, that when a clear spiritual Truth is presented to us, accompanied by an impression that it should be uttered, by withholding it, we keep from others that which is not our own, but belongs to them, and we are therefore unfaithful Stewards of the Lord's goods.

An ardent desire was felt that the Lord of the harvest would qualify and send forth more laborers into His field, for he that laboreth receiveth wages and layeth up fruit unto eternal life. There is a diversity of gifts dispensed to His obedient servants by the Head of the Church, and each one should endeavor to occupy his talent in promoting the good of mankind, thus serving and glorifying God, who dispenses His various blessings—in teaching the childre , in visiting the sick and ministering to their necessities, in comforting the afflicted, in supplying the wants of the poor, and in helping the widow and the orphan—only *through His obedient children*, whose hearts are brought into *harmony with His attributes* by *the influence of His Spirit*, so that they are as hands and feet for Him. These are the true Disciples of the Blessed Jesus, who went about doing good, and declared that inasmuch as ye have done these acts of kindness, charity, and love "to one of the least of my brethren, ye have done them unto me." Whenever we extend kindness and blessings to our fellow-creatures, we serve and glorify God. We then become instruments of good, or ministering angels, co operating with Deity in diminishing the sorrows and advancing the interests of humanity.

In connection with the education and train ing of young people, a concern was felt tha the fact should be continually recognized that they are three-fold beings—having bod ies and souls, as well as minds—and thei true education requires the harmonious an simultaneous development, cultivation an training of all these. The excess of the cu tivation of either one, while the others ar neglected, produces a deformity. In to many instances, at this day, the effort is to edu cate the *mind* too exclusively. There is a vas amount of *unwritten* knowledge of grea value, which can be acquired only throug the various industrial pursuits. It is believe that a great loss is sustained by so few our children learning trades; and an earn est concern was felt, that the attention of pa rents may be affectionately invited to th subject. In the acquisition of any trad much valuable unwritten knowledge is ac quired; the muscles, besides being strengt ened, become educated and trained, so tha each movement in many operations suggest the succeeding one, and the process is con ducted almost without thought. The posse sor of these muscles has a fund of wealth i them, upon which he can draw in any eme gency of life.

Our testimony against War, and in favo of Peace, continues to claim our earnest a tention. Too much care individually canno be exercised in keeping free from all influ ences and manifestations of the spirit of wa and in cultivating the sublime principles peace. We are made to rejoice in the belie that a great advance in this direction is a present existing, giving reasonable groun for hope that the day is rapidly approachin when nation will no longer lift up swor against nation, but "recognize the Golde Rule of doing unto others as we would hav them to do unto us, as being as applicabl between Nations, whether strong or weak, a between individuals," thus removing th cause of war.

A wide-spread concern exists throughou our Yearly Meeting to advance our testimon against intemperance. This insiduous evi although we ourselves are measurably clea of its hurtful influences, seems to be worming i way into the very vitals of civil society aroun us; and we were encouraged to make an needed individual sacrifice that may be r quired, even to total abstinence if necessar in order to lend our example and aid to r move the evil—manifesting a willingness t do everything in our power in that direction which does not conflict with individual fre dom.

Favored with the crowning Presence of th Master of all rightly gathered assemblies, w

have been enabled to transact the important business which has claimed our deliberations, in harmonious and brotherly feeling together. Humbly grateful to the Author of all Good, we acknowledge the favor with deep feelings of love and affection; and desiring each others welfare, we now separate, to meet again at the usual time next year, if so permitted.

WILLIAM WOOD, *Clerk.*

WOMEN'S MEETING.

The following Minute of Exercises was read and approved:

We have to acknowledge that our meeting has been blessed, and that harmony and love have pervaded our several gatherings. The review of the state of Society has presented the usual condition as regards the attendance of meetings. On First-days they are generally well attended; at other times mostly small. The cares and allurements of the world tend, in very many minds, to keep them from public worship on week-days. There must be an individual desire of communing with the Father of Spirits, before we shall feel in full measure the high privilege of withdrawing from the world, and sitting in quiet places with our friends in social worship. Many true laborers have been earnest in proclaiming the comfort and consolation there is in dedication to the Master's service. Much interest has been expressed in the isolated little meetings, where but few assemble, who long for the sympathy and companionship of Friends. Those who have not the same outward discouragements, have been called to examine whether there has not been in such places work for them which has been unheeded. Encouragement has been given to attend to little openings for service; for at times, even the very little spark may kindle the dormant fire, and a simple word of encouragement may cause to gush forth feelings that only wanted such cheering warmth. In such cases a blessing may rest as much with visitors as visited. Our testimony to silent spiritual worship is an important one—"the fields are already white unto harvest," and we want not to call to a formal working, but that we may be awake to our duties and see to it, that we neglect not right opportunities for labor. We are comforted in finding from reports that love prevails among Friends; and as it abounds more and more, a growth in higher things may be experienced.

We see many departures from that simplicity which has ever been encouraged among us, as keeping us from much that is ensnaring, and as an important aid in forming the christian character. Yet we are not discouraged—we think there has been a growth among the young, and prayerful desires have been felt that, having a purpose in life, they may be true to their convictions and become humble followers of the Divine Master.

Mothers have been tenderly called to feel the responsible position they hold. They are the formers of character; the future welfare of their children depends upon their present faithfulness, and earnestly we would entreat them to seek, by prayer, for aid in their work of love.

An increased concern has arisen among us upon the spread of Intemperance in the land; and we have felt it is time for us to make an advanced step in our testimonies against the increasing evil; and we trust that the concern may be a living one among Friends. The use of intoxicating liquors, either handing them for drink or using them for culinary purposes, has been earnestly pressed upon the attention of Friends, so that we may avoid putting any temptation in the way of those who are endeavoring to overcome a taste for such things, and which might be awakened through our thoughtlessness.

Some dear friends have been drawn among us by an interest in First-day Schools, which are doing a good work, and their company and sympathy in our several sittings have been felt to be precious.

Our meetings have been characterized by harmony and love; and we greatly desire that the concerns, which have so deeply impressed us while together, may continue with us; and that we may return to our homes with renewed resolutions to dedicate ourselves to our Master's work.

With reverent thankfulness for the many favors received, concluded to meet again next year, if so permitted.

Signed on behalf of the meeting.

MARY G. MOORE, *Clerk.*

For Friends Intelligencer.

## "LEAVE US NOT ALONE."

"God left him to try him, that he might know all that was in his heart."—2 CHRONICLES, xxxii, 31.

Thou knowest my heart, O Father, Lord!
Omniscient One, wilt thou afford
Help, when the tempter draweth near,
And keep me in thy holy fear?
Without thee, refuge have I none,
O Father! leave me not alone!

When favored as the Jewish king,
To know thee as the fountain spring
Of every good, O keep me low,
And show me where I ought to go,
What I should do, what leave undone;
O Saviour! leave me not alone!

If joy on earth should be my lot,
I ask, O Lord, forsake me not;
Draw near, preserve me from each snare;
My burdens, help me, Lord, to bear,
For these to Thee are fully known—
Then, Father, leave me not alone.

And O Thou Holy One above,
Wilt Thou be near to those I love?
Anoint their eyes, give them to see
Their peace consists in serving Thee.
Flesh of my flesh, bone of my bone,
O Father! leave not these alone!

Father, incline thine ear once more,
Be with the Church the wide world o'er;
Open the doors of mercy, wide,
In heaven or earth we've none beside;
Draw those who yet no cross have borne,
O Father! leave them not alone!

"God left him;" cease we not to pray,
Life of our life, that Thou wilt stay
With us forever. What are we
In life or death, Lord, without Thee?
Ah! when Thy Presence is withdrawn,
Dark is the night and dark the morn,
Dim is the noontide—Thou hast known
It all; O leave us not alone! H.

*Waynesville, Ohio.*

## MY BROTHER.

I will not ask my neighbor of his creed;
Nor what he deems of doctrine old or new;
Nor what the rites his honest soul may need
To worship God—the only wise and true;
Nor what he thinks of the anointed Christ;
Nor with what baptism he has been baptised.

I ask not what temptations have beset
His human heart, now self-debased and sore;
Nor by what way-side well the Lord he met;
Nor where was uttered, "Go and sin no more!"
Between his soul, and God, that business lies;
Not mine to cavil, question or despise.

I ask not by which name among the rest
That Christians go by, he is named or known;
Whether his faith hath ever been "professed,"
Or whether proven by his deeds alone;
So there be *Christhood* in him, all is well;
He is my brother, and in peace we dwell.

If grace and patience in his actions speak,
Or fall in words of kindness from his tongue,
Which raise the fallen, fortify the weak,
And heal the heart by sorrow rent and wrung;
If he give good for ill, and love for hate—
Friend of the friendless, poor and desolate—

I find in him discipleship so true,
So full, that nothing further I demand,
He may be bondman, freeman, Gentile, Jew,
But we are *brethren*—walk we hand in hand
In his white life let me the *Christhood* see;
It is enough for him, enough for me!

—*Scribner's.*

## REPORT OF THE INDIAN COMMITTEE OF BALTIMORE YEARLY MEETING.

The Standing Committee on the Indian Concern of Baltimore Yearly Meeting of Friends, report:

That they have endeavored through the past year to give unremitted attention and care to the Pawnee Indians whose interests are more immediately entrusted to this Yearly Meeting, and, in conjunction with committees of the other Yearly Meetings with which we co-operate in this interesting concern, to do all in our power to protect and promote the interests of all the tribes in the Northe superintendency, and to advance those I dians in civilization and enlightenment.

In the Sixth Month last, a sub-committe consisting of two men and two women Friend visited on behalf of the general committee this Yearly Meeting, the Pawnee Reservatio in accordance with the understanding wi the President, previous to our entering upo this important and responsible engagemer for the purpose of making a careful examin tion of the affairs at the Agency, and repo whether in their judgment they were co ducted in a way as favorable to the interes of the Indians and of the United States Go ernment, or as worthy of the Society of Friend as they were capable of being administered

They were accompanied to the Reservatio from the City of Omaha by Superintende White.

The Committee report:

That there have been erected on the Rese vation since last year, a commodious far house, school-house that will accommoda fifty scholars, and two houses for the accor modation of two Indian families each. The are about fifteen acres of land attached to th Industrial School, worked as a garden by th Indian boys, under the direction of Stac Matlack. The rest of the farming is beir done by Henry Troth. He has some six acres in oats, and has planted about one hu dred and twenty-five acres of corn, and quantity of potatoes. No wheat was sow this year. The agency was unfortunate in i farming operations last year, having had b little corn, and the wheat and oats were n considered of sufficient value to thresh, b they had a good crop of potatoes. The cro cultivated by the Indians, were about as goo as usual. The Indians are farming more th year than heretofore. There were 53 childre attending the Industrial School, and twent eight at the day school. The children atten ing the day school have made rapid progre under the care of Phebe S. Howell, many them being able to read and write, and son of them to cypher, all of which has been a tained within the past nine months. The pupils are all clothed by the Indian Aid A sociations of Baltimore Yearly Meeting, ar although there is a pretty ample supply goods on hand, there are not sufficient wint garments to commence with this fall.

Phebe S. Howell is untiring in her exertion in teaching and otherwise aiding, on beha of the Pawnee children, and it is very desir ble that she and they should be made as com fortable as possible in their interesting po tions.

The delegation that visited the Reservatio appear to have performed their duty faithfu

', and their report, from which the preced-
g information is taken, was very satisfactory
the Committee.

About the 1st of Ninth month last, Cosme-
a Janney, daughter of Asa M. Janney, who,
uring her father's acting as Agent for the
antee Sioux, spent over two years with that
ribe, and acquired valuable knowledge of
e Indian character, entered upon her duties
s Principal of the Industrial School at the
awnee Agency. A letter recently received
om reliable authority at the Agency, says:
Cosmelia is earnestly at work to better the
ndition of those under her immediate care,
id endeavoring as far as she can to aid those
the villages. She feels, as we also have
lt, that the best way to keep the children
t of mischief is to have their time employed.
is *so* pleasant to have such harmony be-
veen the schools as there now is."

The present Agent having sent to the Presi-
nt his resignation of the office, to take effect
the close of the present year, the affairs of
e Pawnee Agency after that time will, by
ppointment of the President, upon the united
commendation of the Indian Committee of
is Yearly Meeting, be entrusted to William
rgess, of Millville, Columbia County, Penn-
lvania, as Agent.

From the testimony of those who have long
own him, as well as from a brief personal
quaintance, the Committee believe they
ve been favored to procure the services of
intelligent business man, well adapted to
e responsible, difficult and intricate position
ich he has consented to occupy, and which
is his full purpose to endeavor to fill to the
isfaction of all concerned.

We are informed through a letter from
perintendent White, dated the 21st of this
nth, that during the past year no case of
ault or personal violence committed by an
dian of the Northern Superintendency had
en reported to his office. He says: "If we
n obtain for the Indians equal protection of
rson and property with the citizen, under
National and State laws, we will add
ch to their status in the community. At
sent they are subjected to much brutal
atment, and their property taken from
m almost with impunity."

In relation to the Pawnees, who are under
especial care of this Yearly Meeting, he
orms us that the Manual Labor Boarding
hool has not, this year, been conducted to
entire satisfaction, but measures are being
en to promote its more efficient operation.
Funds are now on hand for the erection
a separate building for sleeping rooms for
boys and their farm instructor, also for
additional day-school houses. These buildings will be placed under contract, and constructed as soon as the season will admit."

"The day school under the care of Phebe S. Howell has been well conducted, and is very popular with the Skedee band, to which most of the scholars belong."

"The Pawnees have consented to the sale of 50,000 acres of their Reservation lying south of the Loupe Fork of the Platte, under the provisions of the Act of Congress passed last session, and a survey of the same is now being made; the proceeds therefrom, it is hoped, will be sufficient to settle a part of the Tribe upon farms, and assist in breaking up their mud lodges and filthy villages. No successful raid of the Sioux has been made during the year. I received timely notice of two Sioux war parties that started for the Pawnee village; both failed of accomplishing their hostile purpose."

The account given by Superintendent White of the other Indian Tribes in his Superintendency is satisfactory, and he concludes as follows: "Upon a review of the progress made by the Indian Tribes under our care during the past year, I think we have cause for encouragement and renewed effort. We must not expect to make great changes in their habits and customs in a short period of time. The work will necessarily be a slow one, and require patient and faithful labor. That we are acquiring the confidence of the Indians I am satisfied, and this is a necessary foundation for successful labor among them. The citizens of the State acknowledge the beneficial effect of our treatment of this people, and their hostile feeling towards them is lessening in consequence."

The Committee acting on behalf of the six Yearly Meetings of Friends, prepared a Bill, at the request of the Secretary of the Interior, for the sale, with the consent and concurrence of the respective Tribes, of a portion of the Reservation of the Omaha, Pawnee, Otoe and Missouria, and the Sac and Fox Tribes of Indians, which, with a slight amendment, was passed by Congress at its last session, and has become a law. Commissioners have been appointed for the appraisement of the lands of the Omahas, Pawnees and Sacs and Foxes, in accordance with the provisions of the bill, and after this is accomplished the Secretary of the Interior will, as soon as practicable, offer the lands for sale. The Bill provides that the proceeds of such sale shall be expended in successive years for improving and fencing the farms which have been alloted to them in severalty by the Government in building houses, purchasing implements of Agriculture, and live stock, and in establishing and supporting schools. This gives promise of a brighter day for these Indians in the early

future, which is cause of great encouragement, and also of thankfulness.

There is a proviso in this act of Congress which prohibits *forever* the sale of intoxicating liquors upon land sold under this Act from these Indian Reservations, "under pain of forfeiture of title thereto;" and notice of this provision is to be given in the advertisement offering the lands for sale.

Owing to the fact that a portion of one or two of the Tracts that the law authorizes to be sold, is found to lie partly in the State of Kansas, such lands cannot be appraised and sold until the Bill is amended, which is thought will be done soon after the meeting of Congress.

The progress of civilizing and enlightening the Indians, is necessarily slow. As long ago as the year 1632, John Eliot, a minister, educated at Cambridge University, England, settled in Roxbury, Massachusetts, and becoming acquainted with the Indian tribes, with which he was surrounded, he was strongly desirous of promoting their interests both temporal and eternal. Becoming acquainted with their language, in 1646 he began to preach to them; and possessing the happy faculty of expressing himself with great simplicity, tenderness, and force, he almost immediately gained their attention, and soon succeeded in affecting their hearts.

The first Indian Church established in North America, was formed of his converts in 1660, at Natick, Massachusetts, where a house for worship was erected for its use. He had the happiness before his death, to see twenty-four native Indian preachers engaged in teaching their countrymen.

The glorious work so earnestly and nobly commenced by this "Apostle of the Indians," appears not to have been continued long after he was removed by death from the field of labor; and although there has perhaps been no period since, when there have not been hearts that were deeply touched with a sense of the wrongs and injustice done to these people—(as Wm. Penn and a number of others of the Society of Friends, John Heckwelder and many others of the Moravians and those of other societies) and whose voices were raised in their behalf to plead their cause, the condition of the Indians nevertheless, until very recently, continued to grow worse; their numbers, by war, disease, and by butchery, rapidly to diminish, and a loud cry for Indian extermination was raised in almost every part of our country. Happily, there is now a change. The dark cloud that impended so ominously over this people, threatening their extinction, has been measurably removed, and a brighter prospect is opening before them. Voices were raised to plead for them, almost simultaneously, in many par of our country, signifying as it might seem the rising of a Power for their deliverance Among those who were engaged in pleadin the cause of the Indian, no one was mor able, earnest and devoted, than Henry B Whipple, Bishop of Minnesota, or did mor to draw public attention to the wrongs an atrocities being practiced upon these people His "Plea for the Red Man," published i the Spring of 1863, and very extensively cir culated among public men, and others of in fluence, throughout the country, was a mos graphic picture of their wrongs, and the cru elties practised upon them, and an appeal t the National Auhtorities that these wrong and cruelties should be redressed. The pub lication of this "Plea" was very timely, be ing just after the terrible massacre in Minn sota in 1862, which was characterized b every species of savage atrocity and barba ity known to Indian warfare. Neither ag nor sex was spared. This had been foretol by Bishop Whipple, so that what had bee prophecy was now become history; and de monstrated in his "Plea" that the fault of a this terrible calamity, lay in the *wrongs* an *treachery*, and *unfaithfulness* to *treaty stipul tions* on the part of the General Governmen and those to whom the Government had en trusted its active relations with these Indian The public feeling was deeply stirred. joint special committee was appointed b Congress in the early spring of 1865, direc ing an inquiry into the condition of India Tribes, and their treatment by the Civil an Military authorities of the United State The report which was published in the wint of 1866-67, disclosed an amount of accumu lated wrong and injustice that had been sy tematically practised by officials, apparentl in Government employ, such as, it is b lieved, has never before been practised an made known by a civilized government.

These things, so recently passed, ought be kept in mind, in order that we may s from what we have emerged and be the bett able to judge of and appreciate the advanc that have been made in the treatment of th people, as a ground of encouragement ar hope for their future. At this early tim even, a most remarkable change exists. A religious organizations, the most enlightene and influential members of every communit and the public press very generally, adv cated the extension of kindness, justice ar good faith to the Indians. President Gran humane and just policy is seen by this rem niscence to be in marked contrast with th of previous administrations, and its influenc exhibit results highly favorable and encou aging. In the Territory over which t

President's policy has been extended, no Indian war has occurred since this policy commenced. The accounts now frequently published of Indian wars and depredations, and regarded as evidence of the failure of President Grant's peaceful policy, are with those tribes—the wild Indians—who have never submitted to come under the humane policy of the President, or yielded themselves to the protection and care of the United States Government.

For some time previous to the commencement of the present administration, the question was strongly agitated whether, owing to the difficulty in the Department of the Interior and the Indian Bureau, to enforce some provisions of treaties and other enactments, oft-times producing deleterious delays; it would not be better to restore the Indian Bureau to the War Department, where it formerly was. Among the first acts of the present administration, was to *define the jurisdiction* of the departments in regard to the Indians; placing those who are willing to go upon Reservations, and accept the care and protection of the Government, under the civil authority, exercised through the Secretary of the Interior and the Commissioner of Indian Affairs. But those tribes and Indians that refuse to go upon Reservations or to submit to the requirements of the Government, were to be under the military authority, exercised through the War Department. This arrangement has removed much or all of the difficulty that previously existed.

(Conclusion next week.)

For Friends' Intelligencer.

## REVIEW OF THE WEATHER, ETC.

ELEVENTH MONTH.

| | 1871. | 1872. |
|---|---|---|
| ain during some portion of the 24 hours | 5 days. | 5 days. |
| ain all or nearly all day | 3 " | 3 " |
| now, including very light fall | 2 " | 3 " |
| loudy, without storms | 8 " | 5 " |
| lear, as ordinarily accepted | 12 " | 14 " |
| | 30 " | 30 " |

| TEMPERATURES, RAIN, DEATHS, ETC. | 1871. | 1872. |
|---|---|---|
| ean temperature of 11th mo., per Penna. Hospital | 41.00 deg. | 41.29 deg. |
| ghest point attained during month | 66.00 " | 59.50 " |
| west do. do. do. | 22.00 " | 15.00 " |
| AIN during the month, do | 4.29 " | 3.38 in. |
| EATHS during the month, being for 4 current weeks for 1871 and 5 for 1872 | 1491 | 1262 |

| | |
|---|---|
| verage of the mean temperature of 11th month for the past 83 years | 43.35 deg. |
| ghest mean of temp'ture for 11th mo. during the past 83 years, 1849 | 50.50 " |
| west mean of temperature during that entire period, 1793, 1827, 1842 | 38.00 " |

AUTUMN TEMPERATURES.

| | |
|---|---|
| Mean temperature of the three fall months of 1871 | 54.22 " |
| Mean do do 1872 | 55.54 " |
| Average of the fall temperatures for the past 83 years | 54. 79 " |
| Highest fall mean occurring during that entire period, 1870 | 58.95 " |
| Lowest fall mean occurring during that entire period, 1827 | 49.33 " |

COMPARISON OF RAIN.

| | 1871 | 1872 |
|---|---|---|
| Totals for the first eleven months of each year | 45.02 in. | 47.43 in. |

It will be seen from the above that the mean for the month varies but a trifle from that of last year, while both the maximum and minimum points are considerably lower. The Fall mean is about a degree and a third aboee that of last year, and we have passed through what may be termed a pleasant fall. The extreme cold of the last day of the month this year was somewhat unusual.

We are indebted to the record at the Pennsylvania Hospital and the kindness of its custodians for information on this point going back as far as 1838 inclusive, and below we give every day from that time to the present, when, during any Eleventh month, the mercury dropped to 20 degrees and below, viz. :

| | | |
|---|---|---|
| Eleventh month, | 24th, 1838, | 20 deg. |
| " | 25th, | 14 |
| " | 26th, | 15 |
| " | 29th, | 20 |
| " | 26th, 1839, | 16 |
| " | 27th, | 19 |
| " | 28th, 1842, | 18 |
| " | 29th, | 18 |
| " | 29th, 1872, | 18 |
| " | 30th, | 15 |

From which it will be seen that during a period of thirty-four years as low a temperature has been experienced only twice !

At Chicago, it was still more severe—on the 29th the mercury being two degrees below zero. On the same day, in some parts of New York State, snow fell to a depth of several inches, while as early as the 15th, we had the following from Buffalo :

"Western trains on the Lake Shore road are all ten to fifteen hours behind time. The trains that left this city last night were stuck in the snow on this division of the road. The wind is blowing heavily. Shipping disasters are reported, but no particulars have yet been received."

On or about the 17th, we had news of an earthquake at Concord, N. H. Shocks were also felt at Contoocook, Wamer and Laconia.

Returning to our own locality, the marked decrease in the number of deaths for the past two weeks, as compared with last year, is especially gratifying, viz. :

| | 1871. | 1872. | |
|---|---|---|---|
| Tenth mo., | 1220 | 976 | } Computing four weeks |
| Eleventh " | 1491 | 1001* | } for each month. |

*Note—This number is obtained by deducting the fifth week, viz., 262 from the recorded number.

J. M. Ellis.

*Philada. 12th mo. 3d*, 1872.

LET our repentance be a lively will, a firm resolution. Complaints and mourning over past errors avail nothing.

FRIENDS' SOCIAL LYCEUM.

A lecture before the Lyceum will be delivered by Cyrus Chambers, jr., on Third day evening next, 17th instant, at 7½ o'clock, in the Central Building, Race Street Meeting-house, up stairs. The "Golden Miniature Engine," weighing less than half an ounce will be exhibited, several small boilers exploded, and other pleasing and instructive experiments performed illustrating the peculiar properties of steam.

Those desiring to spend an evening pleasantly and profitably are invited to attend.

ANNA B. CARROLL, *Secretary.*

PHILADELPHIA FIRST-DAY SCHOOL UNION.

In accordance with the recommendation of the late General Conference an association has been organized with this title to embrace all First-day Schools, Bible and Reading Classes, etc., etc. within Philadelphia Quarterly Meeting, with a view to combine all the reports of its branches into one and forwarding it to the Philadelphia Association, and also with a view to a more frequent commingling of those interested for the consideration of subjects connected with the movement.

The First Monthly Meeting of the "Union" will be held on Fifth-day evening next, 12th month 19th, at Girard Avenue Meeting-house, at 7½ o'clock. Business to be entered upon at 8 o'clock, *precisely.*

All interested in the cause are invited.

CLEMENT M. BIDDLE, *Clerk, pro tem.*

LECTURE.

Dr. Mahlon M. Walker will lecture before the Mutual Aid Association of Friends on Second-day evening, 16th instant, at 8 o'clock, in the Monthly Meeting Room, Race Street Meeting-house. Subject: "Star-fishes and Shells."

These meetings are open for the attendance of any who feel so inclined.

ALFRED MOORE, *Secretary.*

NOTICE.

THE pressing need of a store where Friends' Books, School Books, and other suitable literature may be procured has long been felt. It is proposed to supply this need by establishing one on a stock basis, and to connect therewith the sale of Stationery and other suitable articles.

Such a store, if successful, may also become a centre where a publication office and other offices connected with the interests of the Society may be located, thus contributing to the convenience of Friends.

To consider the practicability of establishing such a store, a meeting has been appointed for Sixth-day evening, 12th month 13, 1872, at 7½ o'clock, in the Monthly Meeting-room of Race Street Meeting-house, Philadelphia. The general attendance of all who feel interested is particularly requested.

## ITEMS.

MARY FAIRFAX SOMERVILLE, the celebrated scientific writer, who died at Rome, November 30th, was born in Scotland, December 26th, 1780, and had, therefore, nearly completed her ninety-second year. She was the daughter of Sir William George Fairfax, and in 1804 married Captain James Grieg, a Scotchman in the Russian service, who, being fond of mathematics and general science, developed the wonderful abilities of his wife in those branches. Captain Grieg died in 1806, and his widow, in 1812, married Dr. William Somerville, of Edinburgh. Her experiments on the magnetic influences of the violet rays of the solar spectrum first made Mrs. Somerville generally known, and her scientific researches introduced her to Lord Brougham, at whose suggestion she translated and prepared a condensed summary of Laplace's "Méchanique Céleste," under the title of "Mechanism of the Heavens," which was published in 1831. To this work succeeded her treatise on "The Connection of the Physical Sciences," which was published in 1834, and which has passed through nine editions in England, and has been translated into several of the languages in Europe. In 1848 she published her "Physical Geography," which has passed through four editions, and has been translated into Italian. In 1835 Mrs. Somerville was elected an honorary member of the Royal Astronomical Society, and during the course of a long life, she received, among other acknowledgements of her literary services, a pension of $1,500 a year from the British Government. During the latter years of her life, Mrs. Somerville, with her daughter, resided at Rome, where, at the advanced age of ninety-one, she was in the enjoyment of all her faculties, and was engaged in pursuing with great vigor her investigations in transcendental mathematics.—*Ledger.*

PAPER CAR WHEELS.—The American Paper Car Wheel Company, at Pittsford, Vt., manufacture R. M. Allen's patent paper car wheels, which are coming into use quite largely. They are now in use on some of the Pullman palace cars, and are said to give perfect satisfaction. They are more expensive than the common wheel, but it is claimed that they will wear longer, injure the track less, and run with less noise and jar, than any other kind. They are manufactured by bringing a pressure of 350 tons upon sheets of common straw paper, which forces them into a compact mass which is then turned perfectly round; and the hub is forced into a hole in the center, this requiring a pressure of 25 tons. The tire is of steel and has a one-quarter inch bevel upon its inner edge, thus allowing the paper filling to be forced in, 250 tons' pressure being required in the process. Two iron plates, one upon each side of the paper, are bolted together, which prevents the possibility of the fillings coming out. The tire rests upon the paper only, and partakes of its elasticity.—*Sci. American.*

IN the average height of mountain ranges, Switzerland does not compare with Colorado, or, for that matter, with any Western Territory. The mean height of the Alps is from 8000 to 9000 feet above the sea. The mean height of the Rocky Mountains is from 10,000 to 12,000 feet. This is the mean height of the immense continental sweep of the Cordilleras de la Sierra Madre. It is probable that the average height in Colorado, which is the table-land of the continent, will approach very nearly to 12,000 feet.

METEORIC DISPLAY.—Rear Admiral B. F. Sands, Superintendent of the United States Observatory at Washington, D. C., reports that, on the night of November 27th, between six and ten o'clock, there were seven hundred and twenty meteors observed by officers of the institution. It is believed, however, that over three thousand fell, but escaped the attention of the observers. The meteors were of the fourth magnitude, and were generally of a fair blue, though some of the larger were reddish. Their tracks were short, not exceeding four to six degrees, and the average time of flight was about two-tenths of a second. This display is declared to be a very remarkable one, and the rediant point seemed to indicate that the meteors were moving in the orbit of Blein's comet.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXIX. PHILADELPHIA, TWELFTH MONTH 21, 1872. No. 43.

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
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CONTENTS.

Barclay and his Assailants..... 673
The Influence of Temper on Health..... 676
Joseph C. Martindale..... 676
Rest in Work..... 677
Letter from Ireland..... 679
EDITORIAL..... 680
OBITUARIES..... 681
Progress of the Educational Cause in Philadelphia Monthly Meeting..... 681
POETRY—Luther and the Bird—Winter..... 685
Otoe Agency..... 685
Report of the Indian Committee of Baltimore Yearly Meeting..... 686
Notices..... 688
ITEMS..... 688

## BARCLAY AND HIS ASSAILANTS.

(Concluded from page 660.)

George Fox, Robert Barclay, and their ny highly-gifted coadjutors, taught no w doctrine. Full of the Holy Scriptures emselves, and appealing to them in every ntroversy—not in the spirit, and under the raldom of verbal criticism, but as inter- eted by a measure of the same Holy Spirit ich gave them forth—they sought nothing ort of a restoration of primitive Christiani- in its ancient simplicity and purity. They d it to be something very different to any m or profession of godliness—something ering into the very hearts of all true be- vers; an inwardly-penetrating, divinely- vening power and influence, to be breathed o and drank in by the soul, reaching to most hidden springs and sources of action, l regenerating all our affections and re- ionships, translating its subjects from an thly into a new and heavenly life and gdom;—in truth, a distinct and high call- into a life to be actually experienced, and a system of theology to be taught by tra- onal authority, and the acuteness of the nan intellect. They believed in the uni- sality of the grace of God everywhere ting the hearts of the children of men. y believed in immediate divine revela- ; and that the voice of inspiration that ks through the Scriptures was not con- d to a single race, and has not ceased among mankind. They believed in Christ as the living Bread which came down from heaven, whereupon the soul must feed,—not only at stated times and occasions,—but daily and hourly, for the spiritual life to be sustained. They believed that we must eat the flesh and drink the blood of the Son of Man at all favored times and seasons,—but not always under our own control,—as an absolute spiritual reality. They believed that through the new birth the life of our Lord must be truly brought forth in us, which only can work the works, and do the perfect will of God; that so, following His footsteps in the hidden path of self denial, and taking up the daily cross,—not in our own way and choosing, but as He may be pleased to direct,—we may be made to partake in a measure of His sufferings, and be baptized in some degree into His death, thereby having part, through unmerited mercy, in His glorious resurrection. Emphatically they believed in His ever-abiding Life, Light and Presence, according to His final promise to His disciples, "Lo! I am with you alway, even unto the end of the world."

It was to the inward and spiritual appearance of Jesus Christ,—to the witness for God in the secret of the soul,—to the immediate revelation and teachings of the Holy Spirit, that George Fox called the people with his one unceasing cry,—*Mind the Light; believe in the Light; obey the Light,*—re-echoed by

Barclay, repeated by Penn, throughout their writings and those of their contemporaries, as that of which the Scriptures are full, that of which our blessed Lord testified of Himself when He said, "I am the Light of the world;" the same that He spake of as the Holy Spirit, the Comforter, of whom He further witnessed, that "when He, the Spirit of Truth is come, He will guide into all truth;" and again, "If ye continue in My word, then are ye My disciples indeed; and ye shall know the Truth, and the Truth shall make you free" (John viii, 31, 32).

I am aware that Robert Barclay and his friends, including the whole body of the Society, from its rise down to nearly the present generation, as well as many others who have appeared in various ages and countries as shining lights in the world amid the gross darkness around them, have been found fault with for the use of the expressions, "Christ within," "the inward Light," and others of a similar character, as terms not to be found in Scripture. It is true we do not meet with those exact concatenations of words; but others of the same meaning precisely do occur in abundance, and the whole of Scripture —the New Testament in particular—is full of the ideas they represent. It is not an uncommon thing to meet with some very subtle distinctions, drawn from words that happen to be used by our translators, sometimes simply to avoid tautology; and even vital doctrines are founded or made to hinge upon points of grammatical construction, or mere differences of punctuation, for which the originals offer us no guide. Surely the Christianity of Christ—the saving truths of the Gospel—cannot depend upon the exact phraseology employed by the inspired penmen; their precise knowledge of grammar; the accuracy of our translators in rendering an ancient idiom; or the lexicon meaning given to words long ceased to be vernacular, —useful as these inquiries may be in their proper places, but certainty on some of these points being now absolutely unattainable. No,—we must dig far deeper for the pure well-springs of spiritual instruction,—as open to the humblest, earnest seeker after truth, as to the most learned. Our opponents, in support of their systems, are obliged to employ words and phrases which not only do not occur in Scripture, but which represent ideas and modes of thought often foreign to, if not at variance with, the mind and scope of the sacred writer,—frequently nothing more than the modern inferences which we constantly find differently constituted minds drawing from the same premises, the liability greatly increased by distance or antiquity.

We were once "the children of Light," "the Friends of Truth," "the people of God called Quakers," even in our public documents. It is well the high profession these epithets imply is no longer assumed among our fellow-men. But the possession of the reality is not the less an absolute condition of true membership in the mystical body of Christ. There is a mode of reasoning lately got up amongst us which would set aside Barclay as forced, obscure and exaggerated. Our spiritual insight may have become dimmed, so that we can no longer discern between the living and the dead; or realize the inspiration that must underlie every form of sound doctrine in order to give it life. The same mode of reasoning, I believe, would equally ignore all true practical spirituality. We know that nothing more surely brings down the scorn and hatred of the unreflecting masses, and even the bitter animosity and opposition of the so-called "religious world," experienced so abundantly by our early Friends, as any claim to, or assumption of, an advanced spirituality. It is deemed at once presumptuous and offensive, altogether illusory, and unwarranted by those very Writings, which can have no proper place unless they are allowed to be addressed to the spiritual understanding. Robert Barclay powerfully testifies in his day, "That many carnal and natural Christians . . . . . being wholly unacquainted with the movings and actings of God's Spirit upon their hearts judge the same nothing necessary. . . . Yea to the height are the generality of Christians apostatized and degenerated, that though there be not anything more plainly asserted more seriously recommended, or more certainly attested in all the writings of the Holy Scriptures, yet nothing is less minded and more rejected by all sorts of Christians than immediate and divine revelation; insomuch that once to lay claim to it is matter of reproach. Whereas of old, none were ever judged Christians but such as had the Spirit of Christ (Rom. viii, 9). But now many dare boldly call themselves Christians who make no difficulty in confessing they are without it and laugh at such as say they have it. Of old they were accounted the sons of God who were led by the Spirit of God (Rom. viii 14). But now many aver themselves sons of God who know nothing of this Leader; and he that affirms himself so led is, by the pretended orthodox of this age, presently proclaimed a heretic. The reason hereof is very manifest, namely, because many in these days under the name of Christians, do experimentally find that they are not actuated nor led by God's Spirit; yea, many . . . have wholly shut their ears from hearing, and their eyes from seeing this inward Guide, and so are be-

come strangers unto it, whence they are by their own experience brought to this strait, either to confess that they are as yet ignorant of God, and have only the shadow of knowledge, and not the true knowledge of Him, or that this knowledge is acquired without immediate revelation. For we do distinguish between the certain knowledge of God and the uncertain ; between the spiritual knowledge and the literal, the saving heart-knowledge and the soaring airy head-knowledge. The last, we confess, may be divers ways obtained, but the first by no other way than the inward immediate manifestation and revelation of God's Spirit, shining in and upon the heart, enlightening and opening the understanding." *Apol.* Prop. II, sec. 1.

Let it not be thought, we earnestly entreat, that we write as having attained, but from some sense having been given of what we—the Society—are, and what we ought to be ; to hold up as it were the standard, or rather the mirror, as far as enabled to do so by the ability and insight afforded, in which we might see our present features and condition, contrasted with our former estate. It is not by any means, that we are to be stereotyped down to the old formulæ, to just what has been said and written by those who have gone before us. Nothing can be more false to the true spirit of Quakerism, and to what has been here written, I believe. Elasticity and growth are essential to, and the proofs of, vital action. Expansion, not contraction, is the permanent law of life and progress. But let us not mistake the matter. All kinds of growth are not healthy, nor is every movement, especially if it happen to be roundabout or sideways, of necessity any real progress. All true revivals invariably recur to first principles; not in order traditionally to follow, but in order to reanimate, restore, purify, and advance. Let us not mistake a movement *backwards,* towards those elements out of which were disentangled by the insight, the fidelity, the energy, the fortitude, and the manifold sufferings in the cause of Truth, endured even unto martyrdom by our early predecessors, for progress in the Society of Friends. Should we allow the only ground upon which we can possibly stand gradually to be slipping away from under us, the only bond of union by which we can continue to be firmly cemented together, to be broken or disparaged, we must soon yield up our advanced position as the foremost in the ranks of the Christian churches, and become gradually absorbed, a process which is most surely, and though slowly increasing in tendency, by the more earnest and energetic of the professing bodies around us. But as it was throughout the decay of the Jewish Theocracy and independence, and indeed has been in every other age, God will have His faithful witnesses to the operations of His own Spirit. And if we yield up our birthright, and the prerogative to which, I assuredly believe, we have been called, there can be no doubt, in the order of Divine Providence, that another people will be raised up to take our places, and still more faithfully to testify to the necessity of His universal reign in the hearts of men, through the Spirit of His only begotten Son, our Lord and Saviour Jesus Christ ; and to the absolute spirituality and ultimate peace of His kingdom, who is one with the Father, the kingdom of Christ upon earth.

There are many true-hearted Friends throughout the country who deeply deplore the signs of the times. We ought also to listen to the public voices around us,—not of the ignorant and unreflecting, but of the thoughtful and serious,—telling us of the decay of our primitive faith, or at least of the non-maintenance of our distinguishing principles in their pristine effulgence and integrity. These principles form an intelligible and consistent whole ; while separated from the rest, or from their basis, some of the features may present a trivial, unwise, repulsive, and even ridiculous aspect,—just as in the works of Nature, or in the apparent order of the Divine government,—to the superficial observer. A spirit of accommodation is manifest, even among those whom we are apt to look upon as our leaders. And "if the trumpet give an uncertain sound, who shall prepare himself to the battle?" We believe that Christianity in all its length, breadth, and fulness is designed to be the religion of the world. We believe that in its immediate operation upon the secret springs of human action, in its purifying and regenerating power when received into the heart, and in its universality, it bears, when rightly presented, the unmistakable stamp of its Divine origin. And that the thorough apprehension of its inward and spiritual nature, as entertained by our early Friends and their true successors, are the only views that do not derogate from its essentially practical character, that do not bring it down to the level of a human theory, and that render it applicable to every class, to every condition, and to every people and nation among mankind. Though rather apart from the present subject, and opening up a wide field of inquiry, I must further put forth for these views and principles the claim of being the most truly philosophical, at once plain to the common understanding, yet consonant to the most enlightened reason, and the right exercise of the highest faculties of man ; the most promotive, in every true sense, of the best interests, the highest welfare, and

the real happiness of man. For the most exalted exercise of reason ultimately leads up to faith, the substance of all true religion, the greatest need and resting-place of the soul.

Our Lord emphatically proclaimed, that His kingdom was "not of this world." It cannot, therefore, be promoted by the application of any worldly means, motives or principles of action whatever. Progress in the Society of Friends cannot be attained by any retreat from the platform won and occupied with inflexible courage by our Forefathers, after so many noble struggles; nor by retracing their footsteps, in conformity with plausible reasonings, or under any plea of gaining additional strength from others, away from the simplicity of the Gospel of Christ, back into the wilderness of human schemes and inventions. Seeing we have such an ample and exalted patrimony, we may well be jealous of any movement that seems like a willingness to resign our birthright. True progress in our Society can only be achieved by rallying again to the ancient standard, by casting off those things that are hindering and impairing, and by steadily advancing, in harmony with the increased light and knowledge bestowed upon this our day and generation,—*but in the same direction, and on the same immutable principles*,—which are simply those of restored, unencumbered apostolic Christianity, held, vindicated, and handed down to us as an heir-loom, by Fox, Penn, and Barclay.

THE INFLUENCE OF TEMPER ON HEALTH.

Excessive labor, exposure to wet and cold, deprivation of sufficient quantities of necessary and wholesome food, habitual bed lodging, sloth, and intemperance are all deadly enemies to human life; but they are none of them so bad as violent and ungoverned passions. Men and women have survived all these, and at last reached an extreme old age; but it may be safely doubted whether a single instance can be found of a man of violent and irascible temper, habitually subject to storms of ungovernable passion, who has arrived at a very advanced period of life. It is, therefore, a matter of the highest importance to every one desirous of preserving "a sound mind in a sound body," so that the brittle vessel of life may glide down the stream of time smoothly and securely, instead of being continually tossed about amidst rocks and shoals which endanger its existence, to have a special care, amidst all the vicissitudes and trials of life, to maintain a quiet possession of his own spirit.—*Hall's Journal of Health.*

For Friends' Intelligencer.

While we admit that doctrines and opinions are greatly influenced by differences in education and surroundings, yet the query oftimes arises—Why do we see so great a diversity in a society where we are so frequently and lovingly reminded to "mind the light? This light would surely lead the members of one body to speak the same language, in maintaining the testimonies of Truth before the world, bringing us into a nearness and sympathy one with another.

But what do we see? What do we hear? And what do we read? Much that tends to scatter and lay waste testimonies so dearly bought by our predecessors.

There seems to be a spirit that would say "it is no longer necessary to walk by this same light, to mind the same rule, or to adopt the peculiar views of our Society, in the maintenance of plainness of speech, behaviour and apparel; undue prominence is given to these things; there is an easier way into the kingdom than by this self-denial, and rugged path." Such delusions are as arrows piercing the hearts of tender visited ones, who have been shown the narrow path, and that their peace consisted in walking therein.

Others gladly accept these accommodating theories, so easy for the natural inclination; often it is to be feared, against the earnest pleadings of the spirit in their hearts, forbidding an entrance on such a course. It is only as we sit at the feet of the Master as He appears by His spirit in our hearts, that any will be enabled to turn aside from this kind of allurement. Oh! let us be careful that we retard not the work of the visited children of our heavenly father, but encourage each one to mind the light, for "Yet a little while is the light with you; walk while ye have the light, least darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." As care is exercised to yield to every manifestation made known in the heart they will grow stronger and stronger till there will need no outward guidance to convince of the realities they feel to be in their possession.

L.

*Salem*, 12*th mo*., 1862.

For Friends' Intelligencer.

JOSEPH C. MARTINDALE.

"Mark the perfect man and behold the upright for the end of that man is peace." The subject of this memoir was a member of the Society of Friends, and for many years a successful teacher in the public schools of this city, during which time he endeared himself to a large circle of friends engaged in the same profession. He was the author of several school books, being gifted with no ord

nary talents, with a comprehensive mind, coupled with sound practical judgment which made him eminently qualified for this service. In the fall of 1868 his health became impaired, so that he could no longer continue at his business, and sometime afterwards purchased a residence in the village of Somerton, within the compass of Byberry Monthly Meeting.

Thus giving up his business, taking leave of his friends, with the prospect that his time on earth was drawing to a close, occasioned many deep and serious reflections. As he afterwards remarked, "whilst I was in the enjoyment of health I thought little of death, but now the scene has changed." It was in this straitened condition of mind that prayers were offered up for mercy, and a merciful God heard his petition; he consulted not with flesh and blood, but gave up to do the will of his Father in Heaven.

He became a regular attender of meetings, adopted a plainer garb, and with all the energies of his mind became a devoted follower of Jesus Christ. During his sickness, which was of a pulmonary character and borne with remarkable resignation and patience, he almost lost the power of speech, and while in this condition felt himself called to the work of the ministry; but his faith was strong in God, believing that he would qualify him for every work and service. His voice became stronger, his general health improved, his gift enlarged, and the testimonies that he had to deliver were solemn and impressive, always having in view that which was practical. He had the entire unity of his friends, and his labors in this direction were appreciated by all who were favored to hear him, and it seemed for a time as if he might continue with us for some years. A few months before his decease he said it felt to him that he should not get out much more. On awakening one First-day morning he felt the impression on his mind to go to meeting, and was led forth in testimony at greater length than usual. This was the last meeting he attended. Shortly after this he had a very severe hemorrhage, from which he did not recover. A few hours before his departure he expressed to his physician, who was about to leave him, that he had endeavored to do the work assigned him, and now felt nothing in the way, saying it was "the Lord's work, and unto him alone be the praise forever and ever." Thus passed from earth our dear friend and brother, like one falling into a sweet sleep, on Fourth-day the 4th of Twelfth mo., 1872, in the 40th year of his age. W. C. M.

*Philadelphia*, 1872.

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To live long, it is necessary to live slowly.

From the Christian Register.

## REST IN WORK.

To rest from one's work occasionally is a good thing, certainly. But to rest *in* one's work, that is better than to rest *from* it. It is a pleasant sight to see people resting from their work, and all the pleasanter when they are natural workers and have entered into their rest honestly, having earned it lawfully. But as it is work, after all, and not play that keeps the world going, the sight above all others to gladden a true man's heart is that of men and women resting *in* their work, whatever it may be; contented, joyful, thanking God for it as they never thank him for their hours of relaxation.

It ought to be so. If it is not so, there is something wrong about it. And that it may be so the first condition is, if possible, to make one's calling and election sure; that is, to seek out and find, if possible, that task for which we are naturally qualified; naturally and by our education and condition. I anticipate an objection, two in fact. First, that a man cannot always make his "calling" sure; cannot determine for what task he is best fitted. To do this requires a great deal of self-knowledge and of other knowledge; and then, having made sure of one's calling, it is not always easy or possible to make sure of one's election; that is, to get into the place for which we feel that we are fitted.

But while for the most perfect resting in one's work it is necessary to find the place for which we are truly qualified, and to get into it, this is so often impossible that it does seem that, in a well-ordered universe, rest in one's work ought to be procurable upon some other terms; and by God's good providence it is so. That rest is the finding one's self in one's sphere, is an important truth; but Goethe sang a more important one:—

> Rest is not quitting the busy career,
> Rest is *the fitting of self to one's sphere.*

* * * *

A still further condition of resting in one's work is to take home to heart and life that proverb, commonplace enough but very fine and practical, "Whatever is worth doing at all is worth doing well." There are reaches to this proverb which we do not always think of as it falls so glibly from our tongues. There is a wonderful touchstone here of the lawfulness of our employments. We must set our hand to nothing that is not worth doing well; not that whatever we do we must be able to do with our whole hearts. As things go, that is not to be expected. Our hearts may very largely be with that ideal task which must for the present go unrealized, remaining purely an ideal, or only worked after in the pauses of that toil which wins our daily bread.

But that task which has not an ideal of its own is not for any true man to accept; and when a man, not being able to achieve his absolutely necessary independence by the pursuit of his own personal ideal, chooses some other task, he is in honor bound to make that task as fine and good as he can make it, "otherwise he has no reward from his Father who is in heaven," whatever be his daily wages; otherwise he cannot rest in his work. I believe in constancy to an ideal, but not merely in constancy to one's own personal ideal. That is excellent. Better that your statue should be a fragment than that you should mutilate your thought to suit your block of marble. Better leave the ideal unattained forever than prostitute it to obtain one's daily bread. But when we say that "whatever is worth doing at all is worth doing well," we say that all work that is worth doing has an ideal of its own, a standard of perfection, a best to which every worker is bound to aspire. I see not why a man cannot earn his living by painting or writing, that is consciously poor and false, just as properly as by making tin-ware or shoes or cart-wheels, that are not what he can make them. This is but tinsel nobleness that keeps one's own ideal under a glass case, or curtained religiously away from the stare of the ungodly, and then consents to other work, resolving inwardly to slur it over and show one's contempt for it. Talk of work being below us! The humblest task towers high above that man, and dwarfs him into utter insignificance, who thinks to cast contempt upon his work by doing it unworthily. * *

Independence, faithfulness,—these are the prime conditions of resting *in* one's work; of resting in it even when it is not in the line of our ideal and our ambition. A subordinate condition is that we feel quite sure that what we are doing is worth doing, not merely because it brings us in so much money, but because it corresponds to obvious human needs. Some things are needed much more than others, and the more a man's work is needed, the more he can rest in it, be it ever so hard and wearisome. This was the thought of Jesus when he said, "Peace I leave with you." He felt so sure that the work which he had chosen was a necessary work, that he rested in it as a tired child rests in its mother's arms. But let us not interpret the word "need" too narrowly. If we are utilitarians, let us not fail to perceive that there are various utilities; that mankind stands in need of various things; in need of amusement and relaxation and beauty, as well as in need of flour and coal. But let us, if possible, find something to do which society really wants done; something that will make it healthier or happier or better. So doing, it will certainly be easier for us to rest in our work, than if we sacrifice the good of others to increase our comfort or our competency.

But if it is a true saying, "Though God is a good worker he likes to be helped," it is certainly true that man is made in his image in this respect as well as in some others. Let a man be ever so good a worker, and he likes to be helped. He can attain to rest in his labors through obedience to the laws which have named, but his friends and his companions can make it easier for him to do this by standing by him and helping him in certain obvious ways. Thus, when the exigencies of his condition compel a man to work in a direction counter to, or at least away from, the direction of his genius or his talent, to worship his ideal in some deep, inward shrine, without even attempting to realize her entrancing beauty in some visible form, the obvious way of helping such a man is to make him sure that you respect the work that he is doing, and then to meet him as often as possible on his ideal plane, if you are capable of doing so. Better even than this is it to make a man's actual occupation correspond with his ideal aim, if this can be done in perfect keeping with his independent spirit and taking care not to make him dissatisfied with what he is doing till we are very sure that we can put him in the way of doing something better.

In this connection sympathy is a charmed word. Many a wife and mother, for example, does not rest in her work at all, but frets and chafes in it continually, for no other reason than because she does not get that sympathy which she has a right to expect from her husband. And many a husband goes to his work day after day with a heavy, restless heart, because the wife is so indifferent to his daily occupation. And yet there is a sort of sympathy which is worse than none at all. There are "miserable comforters," who, under the guise of consolation, administer to our discontent and peevishness. Of all the varieties of flattery, I doubt if any is more harmful than that which addresses itself to making each new comer feel that he or she is the most overworked or the most ill used person in the universe.

There remaineth, therefore, a rest for the people of God; not merely a rest *from* work but a rest *in* it; and this *rest in work* is a good part of all the rest that God has in store for his people. * * *

J. W. C.

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Let our repentance be a lively will, a firm resolution. Complaints and mourning over past errors avail nothing.

DUBLIN, IRELAND, Nov. 15th, 1872.

*To the Editors of Friends' Intelligencer :*

*Dear Friends.*—Seated here by my own fireside, my mind is constantly reverting with pleasure to a recent tour in the United States. The overwhelming kindness of Friends, the social and political aspects of your noble country, your stately cities, your boundless corn-fields, your rivers and forests, rise again and again before my mind's eye and make life much richer than it was before I crossed the Atlantic. In particular, my heart warms towards your liberal Quakerism; stretching out its hand as it does towards the past, and reaching forward towards the light of the future. So I wish to send you a few lines; and perhaps I cannot do better than give you a scrap from our travels. It was at Gettysburg. My feelings were scarcely ever more stirred than there at the sacred recollections of the place: and when we stood upon the hill-side that quiet autumn evening, looking over the prospect of wood and plain and mountain, and thought of the noble stand that had been made there for liberty, I confess the tears came into my eyes. I suppose it was very wrong and wicked, and that I should rather have moralized over the evils of war, and how you should have met the rebels with moral force only,—but you know human nature is weak. We had walked about a good deal, and my wife was tired and returned to the hotel. I continued my walk to other points of interest connected with the fight. Passing by a cottage, I saw a colored woman working in her garden, a cat purring behind her. We entered into conversation. She had been a slave down South; her mother had been sold away twenty or thirty years ago, and she never expected to see her again. She herself managed to purchase her freedom, and came North with her husband already a freeman. He was now dead several years. "What an infernal system it was," I said. "Well it war,—as bad as could be; but de Lord took a bad way to end it. Now how many ob dese soldiers war fit to die? How many ob de debs war fit to die arter de way they treated us colored folks; and when in de evenins I look up at all these graves, at de thousans and de thousans that war killed here, (now your'e a larned man, and I'se a poor unlarned woman, but I think—I think—I think I tries to serve de Lord,) when I looks at them, *I think we could ha borne it awhile longer, if de Lord would only ha' ended it another way.*" And as she spoke, I never saw a face lit up with more heavenly light than hers. She then told me of how, day by day, they heard of the approach of the Confederates, and of colored people being swept away South; at last they came over the crest of "dat hill dar, and my boy came runnin, runnin, waving his hat, and cryin, 'mother, mother.' He war killed arterwards, clean away down South." At this, she burst into tears. Drying her eyes, she continued, "and we ran, and we ran, down by the cemetry, and we got to de cars, and we pushed on, and they put on more cars, and we pushed on, and we got to Harrisburg, and we war afraid to stop dar, and we got on to Philadelphy, and arter two months we ken back, and the place was all torn to pieces,—de holes all through de walls—it war used by our sharp shooters; and we set to work and mended it up, and we finds de balls in de garden sometimes. Oh! I've got such a curosity," and she ran into the house, and brought out a large conical shell, dug up a few days before. After some more conversation, we parted with feelings of regret. I never felt more closely the presence of a Divine spirit than when speaking to that woman. Then, as on hundreds of other occasions in the United States, when I met the colored people—so gentle, so industrious, so respectable, forgiving and well-disposed,—the full villany of the slave system was borne in on me as never before; and I thought, with greater pride than ever, of a grave in a quiet Irish Friends' burial-ground, where a few weeks before I had helped to lay one who had given up all the best energies of his life to the overthrow of the system. Next morning I was up early; and, anxious to make the most of my time, I set off for "Round Top." Passing my colored friend's place, I saw her again at work in her garden. She did not perceive me until I had passed, and then called out, "Hi, hi, stranger, are you coming back dis way?" "Yes, in about an hour." "Well, you jest call in, I hab something for you." Farther on I passed by the famous peach orchard, and then through the quiet sun-lit woods. A lame man was gathering some of the walnuts and chestnuts that lay about in profusion. Many of the trees were marked with shot. A smart scramble through brushwood and over the stone breastworks thrown up in the course of the fight, brought me to the summit of "Round Top." After enjoying the view, and plucking a few leaves as a memento of the place, I descended on the other side, and returned by another road, passing numbers of the neat Pennsylvania farmhouses. Shortly after passing the little house that was General Meade's headquarters during the fight, I heard laughter and singing; and, turning a corner of the road, came upon a crowd of woolly-headed colored children, basking in the morning sunshine on the steps of a neat stone house. A pot was boiling outside over a wood fire. They answered my greeting with broad grins and shouts of de-

light. The merriest one was a little cripple. A little further on, at the junction of the two roads, I entered my colored friend's cottage. She was cooking, and settling up her room, and made many apologies for its being untidy. She and her son "George" had been up until two o'clock in the morning with a white neighbor, whose child was sick. A fine dog was sitting by the fire, and came up to be stroked when he found I was a friend of the family. In the corner was a musket. "Wall, now, something told me that I should ha' given you something last night; hab you any companion in the town? Your wife; well, now, something told me you had. I wish she was here. But I hab some nice peaches off my trees. You must just bring her—a poor colored woman's peaches—for now I like you, and felt I should see you again." The peaches were then produced and papered up, and "George" was called down, looking very sleepy, to show himself to the white gentleman, and tell him how his mother's name was spelled—for I desired to send her some little present from Ireland. Again we parted; she saw me to the gate; she was sure we would meet again "in glory." I returned to the hotel, and in another hour we were in the train on our way to Philadelphia.

Yours truly,
ALFRED WEBB.

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 21, 1872.

THE PENNSYLVANIA PILGRIM AND OTHER POEMS: By J. G. Whittier. Boston. James R. Osgood & Co.

The thanks of Pennsylvanians are due to the poet for his charming chronicle of the days of the early settlement of their State. He pictures in most pleasing colors the home and surroundings of Pastorius, at Germantown, and the infant city which

"Lay in the distance, lovely even then
With its fair women and its stately men
Gracing the forest court of William Penn."

The poem opens with the sorrow of the Pilgrim at the rejection of his first memorial against slave-holding, presented to the Yearly Meeting of Friends at Philadelphia, 1688. He makes his complaint in the sympathizing ear of his wife, Anna Pastorius, and tells how

"As the clerk ceased reading, there began
A ripple of dissent which downward ran
In widening circles, as from man to man.
Somewhat was said of running before sent,
Of tender fear that some their guide outwent,
Troublers of Israel. I was scarce intent
On hearing, for behind the rev'rend row
Of gallery Friends, in dumb and piteous show
I saw, methought, dark faces full of woe.
And, in the spirit, I was taken where
They toiled and suffered; I was made aware
Of shame and wrath and anguish and despair.
And while the meeting smothered our poor plea
With cautious phrase, a Voice there seemed to b
As ye have done to these ye do to me!"

The good wife speaks words of comfor and hope to the Reformer and re-assures hir

"That love and patience conquer soon or late."

She even ventures the prediction their so shall see the day

"When, from the gallery to the farthest seat,
Slave and slave-owner shall no longer meet,
But all sit equal at the Master's feet."

Around the hearth of the learned and re fined Pastorius drew many guests, "motle minded,"

"And held armed truce upon its neutral ground."

Indian chieftains, "Friends" of his ow household of faith, needy pilgrims from th Fatherland, Kelpius, the hermit mystic fro his den by the Wissahickon; Sluyter, th ungrateful guest; the meek-eyed Mennonis and the Sweedish pastor all found ready ho pitality and generous tolerance.

"For there was freedom in that wakening time
Of tender souls; to differ was not crime;
The varying bell made up the perfect chime.
On lips unlike was laid the altar's coal,
The white, clear light, tradition colored, stole
Through the stained oricle of each human soul.
Gathered from many sects, the Quaker brought
His old beliefs, adjusting to the thought
That moved his soul, the creed his fathers taught.
One faith alone, so broad that all mankind
Within themselves its secret witness find—
The soul's communion with the Eternal mind,
The Spirit's law, the Inward Rule and Guide,
Scholar and peasant, lord and serf, allied,
The polished Penn and Cromwell's Ironside"

The quiet of the winter, the fireside read ings, correspondence with friends in th Fatherland; the meeting for social worshi the peace and joy of a life of innocence an trust, make topics for many more sweet ha monious verses. The poet tells us, alludin to John Woolman, that

"Ere Pastorius left the sun and air,
God sent the answer to his life-long prayer;
The child was born beside the Delaware.

Who in the power a holy purpose lends,
Guided his people unto nobler ends,
And left them worthier of the name of Friends.

And lo! the fulness of the time has come,
And over all the exile's Western home,
From sea to sea the flowers of freedom bloom!

And joy bells ring, and silver trumpets blow,
But not for thee, Pastorius! Even so
The world forgets, but the wise angels know.

## DIED.

CONARD.—On the 11th inst., Rachel P., widow of the late William Conard, in the 67th year of her age; a member of Lampeter Preparative Meeting.

COMBS.—On the 15th of 10th mo., 1872, at the residence of her son, Edward T. Combs, in the borough of Hightstown, N. J., Elizabeth S., widow of Ezekiel Combs, in her 92d year; a member of Chesterfield Monthly Meeting, Burlington Co., N. J.

BAYNES.—On the 29th of 11th month, 1872, John B. Baynes, in the 40th year of his age; a consistent and esteemed member of Baltimore Monthly Meeting. His life, though quiet and undemonstrative, was full of usefulness, and has left a valuable lesson to many who did not realize the extent of their regard for him until his sudden demise. His disposition, which was gentle in childhood, when developed by the responsibilities of manhood, shone forth in the Christian graces of meekness and charity. He bore the trials of life with uncomplaining fortitude, and always tried to see the silver lining of the cloud, while his kindly interest in the welfare and happiness of others won for him the affection of all who knew him. His mind was active in the pursuit of knowledge, which he imparted with ease to others in social intercourse and in writings or discourses. He was an active member of Friends' Lyceum. In business affairs he was attentive and just; and there are few who, walking so modestly in all the paths of daily duty, have left more sincere mourners.

CORKRAN.—At her residence, near Federalsburg, Dorchester County, Maryland, on the 2d of 12th mo., 1872, Rebecca K., wife of Willis Corkran, in the 57th year of her age; a worthy and esteemed Elder of Pine Grove Preparative and North-west Fork Monthly Meetings. Her long and painful illness was borne with Christian patience, although her sufferings at times were very severe; and she gave full evidence that she was ready to enter into the "rest prepared for the people of God."

ENGLE.—Suddenly, at her residence, near Mullica Hill, N. J., on the 29th ult., Beulah, wife of Asa Engle, aged 40 years.

FERRIS.—In Buffalo, N. Y., on the 2d of 11th mo., 1872, of typhoid fever, Mary L., eldest daughter of Christopher and Martha H. Ferris, aged 31 years; a member of East Hamburgh Monthly Meeting.

HAINES.—At her late residence, Berkley, N. J., on the 8th of 9th mo., 1872, Hannah P. Haines, aged 77 years.

HAINES.—At her late residence, Clarksboro', N. J., on the 28th of 11th mo., 1872, Heppe Haines, aged 85 years; both members of Upper Greenwich Monthly Meeting.

NICHOLSON.—On the 12th of 7th mo., 1872, at the residence of her son-in-law, Elwood Hay, Lambertville, N. J., Rebecca, widow of Isaac Nicholson, aged 80 years; an Elder of Salem Monthly Meeting, N. J.

PRATT.—At her residence, West Philadelphia, 9th mo. 25th, 1872, Martha V., widow of Nathan Pratt, in the 71st year of her age; a member of Philadelphia Monthly Meeting (Race St.).

PATTERSON.—On the 21st of 3d mo., 1872, at Chester Valley, Pa., Martha C. Patterson, in the 84th year of her age; a member of Radnor Monthly Meeting.

SEAMAN.—At Purchase, Westchester Co., N. Y., on the 25th of 11th mo., 1872, Amy, wife of John Seaman, in the 80th year of her age; a member of Cornwell Monthly Meeting. Her funeral took place on the 27th ult., at the Clove Meeting-house.

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For Friends' Intelligencer.

## PROGRESS OF THE EDUCATIONAL CAUSE IN PHILADELPHIA MONTHLY MEETING.

(Concluded from page 653.)

In Eleventh month, 1864, the Meeting referred the subject of modifying the Second Annual query and other queries having reference to schools and to the education of children and youth, to a committee consisting of James Martin, John Saunders, James Mott, Dillwyn Parrish, Wm. C. Biddle, Samuel Parry, Susan M. Parrish, Rachel T. Jackson, Catharine H. Truman, Eliza T. Wayne and Susan Carroll.

They reported in Twelfth month, 1864, in favor of omitting that part of fifth query relating to education and instead of the Annual queries, substituting as the tenth query, How many schools are there established for the education of our youth, superintended by Committees of the Monthly and Preparative Meetings? What is the number of pupils? How many are members and how many not members have one parent a member? Are the teachers in membership with Friends, and do they with the pupils attend our Midweek Meetings?

Eleventh query. Is a concern, maintained that our children while acquiring a literary or business education may not be placed where they will be likely to be drawn from a due regard for our principles and testimonies, and is care taken to provide for the education of those who need pecuniary aid. The twelfth and thirteenth queries to be the same as the first and third Annual queries have been.

The report was adopted and forwarded to the Quarterly Meeting, which, after consideration, forwarded it to the Yearly Meeting of 1866.

The Committee of this Meeting united in recommending its adoption, but their report was referred to the consideration of the next Yearly Meeting, (1867), and when it was

brought up by reading of the previous minutes, way did not open to adopt it.

Ninth month, 1866. The report of the five Monthly Meeting Schools showed a surplus from each, and after paying for the construction of new class-rooms and $500 to the Treasurer for the Free School Fund, $1,023.82 remained in the treasury of the Committee. 320 children attended these schools.

The health of Anne Hillborn failing, Harriet E. Stockly was appointed Principal of the Girls' Grammar School, and Hugh Eastburn had charge of that for the boys. The report of 1867 showed a surplus, in all except West Philadelphia, where there was a deficit of $252.28, owing to the delay in opening the school on account of alterations and repairs. Number of pupils attending the five schools, 337.

The Committee on Education reported, Second Month, 1867, having expended $638 15; in First month, 1868, $654.62; in Second month, 24, 1869, for the preceding year $861.41. This was the largest amount paid in one year, a change in the arrangements, as will hereafter be stated, not requiring so large an expenditure from the time of their appointment in Sixth month, 1863, to Sixth month, 1871, since which time their services have not been required, they drew on the Treasurer of the Monthly Meeting in payment of 262 bills for tuition, amounting to $4,243.20. Most of these would have attended public and other schools not under our care if it had not been for this aid.

As nearly as can be ascertained from the minutes of Women's Meeting they have expended in education since 1831, $1,950 82.

In First month, 1868, John Saunders, Wm Hawkins, George W. Robins, Stephen Cox, Clement M. Biddle, Dillwyn Parrish, Thomas H. Speakman, and Wm. C. Biddle, were appointed to nominate a committee on Education, "and to consider in what manner to dispose of the surplus funds in the hands of the Treasurer of the Monthly Meeting Schools. They reported Second month 19th in favor of reappointing the same Friends on the committee on Education, and "that the Treasurer of the Monthly Meeting schools be authorized at his discretion to invest the present surplus profits and such further profits as may hereafter remain in his hands."

Seventh month 22d, 1868, the school committee were instructed to pay to the Trustees of the Free School Fund sufficient funds to enable them to subscribe for the number of shares of Pennsylvania Railroad stock to which they were entitled: being eight shares, par value, $400.

Ninth month, 1868, the report of the Monthly Meeting Schools shows a surplus from all of them. The number of pupils was 361. The committee appointed to have charge were Hugh McIlvain, John Saunders, Clement M. Biddle, Lukens Webster, Martha G. McIlvain, Sarah R. Parrish, Hannah Lippincott, and Keziah R. Bunting. The next year George Taber and Emeline L. Moore took the places of L. Webster and K. R. Bunting.

The report in Ninth month, 1868, was referred to Joseph M. Truman, Jr., Dillwyn Parrish, Wm. Dorsey, Samuel Townsend, J. Humphreys McIlvain, Clement M. Biddle, Wm. Eyre, Edwin A. Atlee, Thomas H. Speakman, Sarah S. Biddle, Mary C. Kaighn, Jane P. Grahame, Sarah K. Gillingham, Elizabeth M. Cooper, Lucretia Mott, and Emily B. Smyth, who were directed to confer with the committee on schools, and the Trustees of the Free Education Fund, and "consider whether the time has arrived to make some of our schools free to our members and the children of members." They reported Tenth month, 1868, "that after a free interchange of sentiment, and a full understanding of the condition of the finances, they are generally united in reporting that in their judgment the change may safely be made at the commencement of the coming school year, if the Monthly Meeting is willing to continue the same contribution which it has hitherto granted for encouraging Friends' children to attend our Monthly Meeting Schools, and that the privilege may be extended also to the children who have one parent a member, at the discretion of the committee."

At the adjourned Monthly Meeting, "to unite with the joint committee on schools, in considering the propriety of changing the arrangement for the care of the Boys' Grammar School, and on inquiry whether our schools would be benefitted by an increase of price, also in examining the financial result of the present school term in view of a proposal to make our schools free to our own members, Edward Parrish, Caleb Clothier, Wm. W. Longstreth, Wm. C. Biddle, Wm. P. Sharpless, Samuel S. Ash, George Truman, Helen G. Longstreth, Susanna M. Parrish Catharine H. Truman, Elizabeth N. Cox, Elizabeth M. Cooper, Jane P. Grahame, Lydia B. Paxson, and Emmeline L. Moore, were appointed.

It may be proper to state that it was believed by some that the price of tuition was too low, and that it affected private schools of the same grade taught by members.

The committee reported in Twelfth month that they "do not think it expedient to recommend any change in the management of the boys' grammar school, but believing

that advantages would arise from increasing the price in some of the schools, propose that the Monthly Meeting refer the subject to the joint committee having charge of the Monthly Meeting schools." This report was united with and the committee continued.

It may be in place here to state that a difference of five dollars per term had been made in the central schools in favor of children of members.

At the adjourned Monthly Meeting held First month 27th, 1869, the commitee further reported: "That after a careful examination of the financial results of our schools, they believe it will be safe for the Monthly Meeting at the commencement of the term in Ninth month next, to make free to the members of our Monthly Meeting the primary school, the secondary school, and the school in West Philadelphia. They also believe that our committee on schools may be left at liberty to admit free to these schools such children who have one parent a member of our Monthly Meeting, as they may consider advisable. They believe that with this change the schools will probably remain self sustaining, or so nearly so that the deficiency of any may be supplied from the income of our education fund, and they recommend to the Monthly Meeting that this change be made." This was approved, and the school committee authorized to carry it out.

Ninth mo. 1669, a surplus was reported from all the schools, in the aggregate of $2,234 05. The balance in hands of the committee, after construction of new class-room, and an additional stairway, &c., was $3,119. Total number of pupils attending, 381.

In the report of the committee on education, in Second month, 1870, the number of minors belonging to the Monthly Meeting is stated at 363; of whom 197 were between 7 and 17 years of age. Deducting those attending our schools leaves 124 who attend other schools. Several reside at distant places.

Second mo. 16th, 1870, a minute was read from the Representative Committee relative to furnishing satisfactory answers to the second annual query to be forwarded to the Yearly Meeting; to procure the desired information Samuel S. Ash, Charles M. Taylor, T. Ellwood Lewis, George W. Robins, Clement M. Biddle, Joseph M. Truman, Jr. Lydia Gillingham, Martha G. McIlvain, Mary F. Saunders, Mary S. Hillborn, Rachel M. Huey, Sarah J. Ash and Salome W. Rockhill were appointed, who reported the total number of pupils attending the seven schools was 632; of whom 103 were members and 5 had one parent a member among Friends. Two hundred and ninety-four minors have one parent a member of this Monthly Meeting; of these 197 were between 5 and 16 years; 24 members and 27 having one parent a member attend schools taught by members; 58 members and 106 having one parent a member attend schools not taught by members; 10 members and 8 having one parent a member are at Swarthmore College; 29 members and 69 half-members at public schools.

Fourth mo. 20th, 1870.—Clement M. Biddle, clerk of the school committee, forwarded a minute "that upon a careful examination of the financial result of our schools, they believe it will be safe for the Monthly Meeting at the commencement of the term in Ninth month, to make free to the children who are members of this Monthly Meeting the boys' and girls' grammar schools, thus making all the Monthly Meeting schools free. They would recommend that the same discretion be allowed the committee where one parent is a member as now applies to the other schools."

This was approved.

Tenth month 19, 1870. The Committee reported that the five schools under the care of Ann Eliza Cook, Mary Beans, Harriet E. Stockly, James B. Walker, and Sarah A. Mitchell had been attended by 375 pupils, and that in addition to educating 35 pupils free two terms, amounting to $1,282, there was a surplus aggregating $1,727.07, making with interest a total in the hands of the Committee of $5,110.57. The last named school (West Philadelphia) was short of paying expenses $350 85, those educated free not being included in the account.

Eighth month 16, 1871. The Committee reported an aggregate surplus after paying extra allowance to assistants, $1,659.81, and with interest in the hands of the Committee $7,091.21 invested in bonds and mortgages mainly.

They also report that after careful examination of the financial results of our schools, they believe it will be safe for the Monthly Meeting at the commencement of the term in next Ninth month, to make free to the children who are members of this Monthly Meeting, the boys' and girls' Central School. They would also recommend that the same discretion be allowed the Committee where one parent is a member as now applies to those attending the Monthly Meeting schools.

They suggest that the Trustees of the Education Fund be directed to pay to the Treasurer of this committee the income derived from said fund.

This was united with and the Trustees instructed accordingly.

First month 17, 1872. The Committee on

Schools recommended that one year should elapse after the reception of certificates before the parties shall have the benefit of free education, and that no minor shall be educated free while the parents remain members of another Monthly Meeting.

First month 24, 1872. The Trustees of the Free Education fund reported that it amounted to $6,048.28.

Second month 14, 1872. The Central School Committee reported the attendance of 130 boys, and 134 girls, and that during the last term, of members, 32 boys and 36 girls attended, and of those having one parent a member, 16 boys and 22 girls.

They also reported that having made a careful examination as to its condition, also into the state of the finances, they have concluded that it is desirable to improve the lot adjoining the Central School, purchased by us some time since, for the better accommodation of this Institution, and with a view to making it free under certain restriction to the children that are members of the three Monthly Meetings, commencing Ninth month 1st, 1872. Signed by John J. White, Clerk.

This was united with by the three Monthly Meetings, and the addition was erected during the past summer.

The Monthly Meeting appointed to serve on the Central School Committee on its part: George Taber, John Saunders, Samuel S. Ash, Hugh McIlvain, Clement M. Biddle, Alfred Moore, Lydia B. Paxson, Jane P. Grahame, Sarah J. Ash, Mary S. Pancoast, Rachel M. Biddle and Harriet E. Stockly.

Third month 20, 1872, our committeeon Monthly Meeting Schools, are requested to attend the Monthly Meeting at Green street to-morrow and confer with any committee they may appoint to consider and arrange for the opening and government of the schools proposed to be opened at the new meeting house, Seventeenth and Girard avenue.

Fourth Month 17th, report was made that the committees of the two Monthly Meetings had met, and were all present. They were united in recommending the establishment of a school under the care of a committe of six Friends of each Monthly Meeting. They also propose that the school shall be made free by each meeting, to those children who are their members.

The school to be opened in Ninth month next, and the profits or losses to be equally divided between the two Monthly Meetings. This was approved; and Wm. C. Biddle, Stephen Cox, Joseph M. Truman, Jr., Hugh McIlvain, Mary S. Pancoast, Rebecca Hawkins, Hannah Roberts, Keziah R. Bunting, and Martha H. Parry, were appointed to report the names of Friends to represent this Monthly Meeting in said committee. They proposed John Saunders, Samuel S. Ash, Clement M. Biddle, Emily B. Smyth, Sarah J. Ash, and Hannah F. Roberts.

Ninth month 18th. The report of the five Monthly Meeting Schools, taught by Benj. L. Knowles, Elizabeth B. Walker, assisted by Martha Heacock and L. M. Clothier, Elizabeth Pratt, assisted by Henrietta R. Mott and Anne B. Carroll, Ann Eliza Cook, assisted by Mary R. Chandlee and Sarah A. Mitchell, assisted by Martha R. Pratt, was read; the summary of which appeared in the *Friends' Intelligencer* Ninth month 28th.

Sarah R. Parrish, Lydia B. Paxson, Annie J. Chambers, Anna M. Hunt, Martha G. McIlvain, John Saunders, Hugh McIlvain, George Taber and Clement M. Biddle, were appointed the committee for the ensuing year.

Tenth month 16th, Dillwyn Parrish, Alfred Moore and Wm. P. Sharpless were appointed to unite with the school committees in regard to the purchase of certain property contiguous to this. At the adjourned meeting held Second-day evening, Tenth month 21st, they reported in favor of said purchase, and the manner in which it should be done.

At the Monthly Meeting in Eleventh month, the committee on schools reported the purchase of the property, No, 1520 Race street, for ten thousand dollars, subject to a mortgage of ten thousand dollars, and that they had paid cash seven thousand, and given their obligation for three thousand. The committee were authorized to rent said premises, or to alter and fit it for school purposes as they may decide.

The Trustees of the Free Education fund, also reported that they had sold stocks, and purchased the dweling, No. 154 N. 15th, for $5,500. This trust now consists of said property, and 8 shares of Pennsylvania Railroad stock.

Ann Eliza Cook, who has been principal of the primary school since the commencement, resigned at the close of the last term, and Mary Beans, the principal of the secondary for nearly the same length of time, withdrew at the close of the summer term, 1871. It will be remembered that the committee give them the credit, mainly, of the success of those two schools in their earlier stages.

I would mention, before closing, that the schools of Green Street Preparative Meeting, were made free to its members, previous to those of our Monthly Meeting, they having made them free, 9th mo. 1st, 1865.

Thus I bring to an end this account, and in doing so, must express my regret at the frequent hesitation of Friends to assume any responsibility on account of these schools, but

to allow them to struggle on in the best way they could, rather than expend some funds for their benefit. Had it not been for this refusal of the three Monthly Meetings, we might have had much more beneficial results by the adoption of the Free School system twenty years ago. J M. T.

### LUTHER AND THE BIRD.

BY SAMUEL W. DUFFIELD.

The sun was setting after a day
Gloomy and wet and chill,
And Martin Luther hurried away
From the garden-spot where the shadows lay,
And the lurid sunset under the gray,
For his heart was darker still.

But out on a branch a bird began
To carol a little song.
It struck the ear of the moody man,
Sorrowing under an awful ban,
And through his heart its music ran,
And it made him glad and strong.

Then it nestled its head beneath its wing
And quietly went to rest;
And the time was passing, afar from Spring,
And the world had many a venomous thing,
And none knew what the night would bring,
With the sun gone out in the west.

But Martin Luther bent his head,
And in his own sweet words
He blessed the Giver of daily bread,
Who conquers the dark of doom and dread;
And he suffered himself to be gently led
By the God of the little birds.

Selected.

### WINTER.

How beautiful is Winter! Earth hath put
Her snowy vesture on, and the wide fields
Glisten beneath the radiance of the sun,
A waveless ocean of most dazzling white.
In the slant sunbeams flashing, the tall trees
Lift up their jeweled crests with regal pride,
As conscious of their beauty; and, at times,
By the faint wind caressed, profusely fling
Down to the earth the burden of their gems.
The frost with his most cunning ministry
Hath visited the streams, whose drowsy song
Through the long summer-time continuously
Stirred the soft air, and stream and song are still;
Yet might the ripple's curl deceive the eye,
So much it looks like motion, and the wave
Still seems to fret along its rocky bed,
And dash adown the cascade with its spray.

Where, o'er the deep ravine, the precipice
Frowns, and the water from its hidden springs
Trickled erewhile along the rocky ledge,
And sought with frequent plunge the depth below,
See! in what varied and fantastic forms
Those drops, congealed, are wrought! How different all,
Yet all how beautiful! Pillars of pearl
Dropping the cliffs above, stalactites bright
From the ice-roof depending; and beneath,
Grottoes and temples with their crystal spires
And gleaming columns radiant in the sun;
Thrones carved from purest porphyry, whereon sit
All warrior forms in coats of dazzling mail;
And strown profusely over all, rich gems,
Shifting with rainbow hues, and flashing back
The intrusive sunlight,—these are thine, O Frost!
*Thy* marvellous doings, wizard architect!
For thus thou praisest God! And we will praise
His name with hymns, that He has sent us thee
With power to make the Winter beautiful.

For Friends Intelligencer.

### OTOE AGENCY.

The following letter has been recently received by a friend in this city, from the teachers of the Otoe School:

The average attendance in our school since vacation has been small. We commenced with fifty pupils on the first of September; others have come in since, making in all about eighty names on our roll; but most of these come very irregularly; it seems impossible to make them understand the importance of being punctual or regular in attendance. Most of the work is done by the women and children, and the girls, especially, are kept at home when there is any work to be done. One day we will have a full school, and perhaps the very next there will not be more than a dozen.

We are very much encouraged in regard to those who do come regularly; they have improved beyond our expectations. We find the greatest improvement in the younger children; they learn much more readily than the older ones, and acquire our language with more ease and accuracy. We have quite a number of bright intelligent children. It would be difficult for you to understand, unless you were here to see for yourself, some of the difficulties under which we labor. The children seem to want and need excitement all the time, and there is so much to draw off their attention from their books. Many of them have a long distance to walk, and come in so late that is impossible to class them; these are only a few of our drawbacks.

Nearly all the tribe have gone on their annual winter hunt, but will be back, probably, in a few weeks, when we hope to have our school full again. At present we have quite a large class prepared for the 2d reader, and those who were in the 2d reader, will now go into the 3d. Some of the children are very quick at figures, and most of them have improved very much in penmanship.

We have given out, as far as they would go, the clothes that were left over, and also those sent out in the last box. So far as we know, and can judge, there has not been a single article of clothing that we have given out, sold or bartered away. The school children look very comfortable in their nice warm plaids, and flannel sacques, &c. We think suspenders, and hats or caps for the boys would be very acceptable and greatly

needed. We have eight or ten boys almost grown, and we have had difficulty in fitting them; we would like some large sized shirts, as well as pants and coats for them.*

We have been trying to get some of them to write a letter to the Friends, but as yet they cannot do this without our assistance, although they begin to read writing quite well. We should not have neglected writing to you thus long, but every moment of our time has been fully occupied in school, in having clothes made and giving them out, and in waiting upon the sick. The general health of the tribe is better than usual at present, and there have been fewer deaths among them. One little girl died while on the summer hunt, and we have lost four out of our school by death. There was much sickness earlier in the autumn, the prevailing diseases being ague and remitting fever.

Respectfully yours,

NANNIE H. ARMSTRONG.
M. L. VAN DOREN.

## REPORT OF THE INDIAN COMMITTEE OF BALTIMORE YEARLY MEETING.

(Concluded from page 671.)

For a right understanding of the current Indian intelligence, it is of the utmost importance that this arrangement be remembered. Otherwise great injustice will be done to the humane policy of the President on the one hand, as denoting a want of its success; or on the other, of bringing censure on military offices for affording needed protection to frontier settlers.

One object of the Indian Peace Commission of which Felix R. Brunot is President, is to induce these "wild Indians" to go upon Reservations, and come under the care and protection of the United States Government, and receive assistance and instruction in agriculture and other business pursuits, so as to be able to support themselves when the buffalo and other game, which are so rapidly passing away, shall entirely disappear, as a means of subsistence. The progress made by the Commission is very creditable and encouraging, and gives promise, together with the care taken by the Government authorities, to bring the most influential chiefs and head men to the seat of the General Government to see the numbers and the power of the white people; that the time is not distant when the Indians will be all peaceably collected upon reservations and the long-existing conflict between the Indians and the whites be forever at rest.

The aim of the Administration, and this appears to be favored by the Indian Commission just alluded to, is to get all these different scattered tribes of Indians to remove voluntarily to the Indian Territory, which is to be secured to them permanently, and then the Government to afford them all needed assistance and protection, and every aid to promote their enlightenment and civilization and their preparation for ultimate citizenship as the final solution of the Indian problem so long a subject of deep perplexity and concern to the friends of humanity and justice.

We are gratified to be able to add, in this connection, our belief, that the Indians under our care in Nebraska, to many of whom the Government has made allotments of land in severalty, and is extending aid in furnishing means to build dwellings and improve their farms, and providing them with farming utensils and stock, will never be removed from their present reservations, unless it shall be under a change of circumstances, when it shall be evidently for their interest, and when they shall remove voluntarily, and with the advice and approbation of their friends.

In the First month last, Benjamin Hallowell, a member of our Committee, received a request from the Council of the Seneca Nation of Indians, at Cattaraugus, Western New York, to furnish the Council with some information they desired in relation to their "Kansas Claims," which he immediately went to Washington to procure, and he promptly communicated it to them, with other matter that he thought would be important to them to possess.

In a letter communicating the request of the Council, from our long-tried friend, Asher Wright, the venerable missionary, who has unremittedly devoted over thirty years of his life to the interests of these Indians, efficiently aided by Laura, his wife, throughout this long period of hardship and privation, he mentions the recent death of two prominent members of the tribe, known to some of our committee many years ago—Nathaniel T. Strong and John Longfinger.

He says also in his letter: "The Thomas Asylum for Orphan Indian Children is prosperous, with nearly one hundred children under care. The Superintendent of the Asylum reports that the total number of children in the institution during the year ending Ninth month 30th, 1871, was 112; of whom 61 were boys, and 51 girls. The average of the whole year was about 85."

It is gratifying to find by the interesting report of the Commissioner of Indian Affairs for last year, the highly prosperous condition in which these New York Indians now are, and the progress they are making in agriculture, education and the various accompaniments of civilization and enlighten-

* This want has been supplied.

ment. To some of the Committee who knew these Indians comparatively a few years ago, what we now witness there gives great encouragement for perseverance in the new fields of labor in which we are engaged in the far West.

The Commissioner's Report says:* "The present number of Indians on the Reservations in the Agency of New York is 4,906, showing an increase since 1860 of 1,200.

On these Reservations are 28 schools, all free, and mainly supported by the State of New York, except one parish school on Onondaga Reservation, supported by the Episcopalians. Nine hundred and ninety-five children, (one fifth of the entire population,) have attended these schools some portion of the time the last year, the average daily attendance during the year being 533. Twenty-nine teachers, five males and twenty-four females, have been employed. Eleven of the teachers were Indians, who have succeeded well. The Agent says he deems it important to increase the number and the qualifications of the Indian teachers, and he believes that appropriations for the civilization of this people cannot be better expended than in educating and training the brightest and best qualified Indian boys and girls as teachers for these schools.

An *Institute* for the *special* training and instruction of teachers of the Indian Schools of Cattaraugus and Alleghany Reservations was held for two weeks in the Eighth month of last year, on the Cattaraugus Reservation, under the direction of the State Superintendent of Public Instruction. The result of this Institute was very encouraging. Prominent Indians acknowledge that "they now *know* that the education of their children would be a great advantage to them," and they said they would exert themselves to have their school houses comfortable, and their children at school every day *on time*."

Heretofore one of the greatest drawbacks to the success of the schools has been the careless indifference and lack of co operation in the Indian parents; and if this experimental Institute shall be the means of exciting an educational revival among the Indians, as it appears to have done, it will be of incalculable benefit, in addition to the solid instruction imparted to the teachers, and the better understanding they have obtained of the nature of their duties, and how best to perform them. The Indian children, rightly managed, make good scholars, and first-class Indian schools are a possibility.*

The prosperity of these Indians, and the advanced condition of these schools, show the wisdom of the course pursued by the State of New York towards the tribes within its limits, in treating them with kindness and justice, affording them the protection of the State laws, and extending to them the benefit of the State System of Public Instruction. We trust that the wise and benevolent example thus set by New York will be followed by Nebraska, Kansas, and other States in which Indian Reservations exist.

In view of the whole Indian question as at present existing, the committee see much to encourage. The saddest feature in the picture is, the rapid decrease in their number among the Western Indians, principally occasioned by war and disease. With the peaceful relations being introduced, however, and increased attention and care to needed sanitary measures, we may confidently hope with the blessing of the Good Providence, whose unseen hand our hearts have many times been led to acknowledge as helping and sustaining the laborers in their arduous and responsible engagements, this feature of the picture will be more and more ameliorated, and the whole prospect give bright cause for encouragement, and hope, and heartfelt gratitude to the Giver of all good.

The committee have felt encouraged by the cheerfulness and promptness with which the Yearly Meeting has responded to our application for pecuniary aid in assisting the Indians, having appropriated for our use all we have asked for, and we now respectfully ask that the sum of three hundred dollars may be appropriated for the use of the committee during the next year.

*Baltimore, 10th mo.* 28, 1872.

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Last Monday morning at Providence, we saw a procession of girls on their way to recitation at the Friends' school. There was not a hint of Quaker costume in any of their dresses, and we can hardly believe that they say "Thee" and "Thou" even one to another. We hope they do, and we wish they would retain at least a vestige of that plain dress with which we have always associated great intelligence and rare womanly tenderness and purity.—*Chris. Reg.*

---

There are great moral forces which strike through and shape the whole community, to which each can give aid. An educated and Christianized community is safe against all dangers. What seems the critical point in national life is rarely the real decisive time. It was not when the Emperor's army was brought to bay at Sedan, nor when war was declared with Prussia, that France's fate was settled, That was done in the long,

* Indian Report for 1871, page 504.
* Indian Reports, page 505.

slow years of ignorance and debasement that went before. Germany's triumph was proclaimed at Paris, but it was really won through sixty years of patient education and growth. So the course of a man's or a nation's destiny is always shaped. It is the training that decides it. All our worst national evils—misgovernment and violence at the South, corruption in politics, degradation in our great cities—can be traced to influences that worked through years. Through such influences must we work upon the laborer's condition. Ignorance and selfishness make the trouble in this as in every other matter. Only the light of knowledge and the warmth of Christian love can save any people. Whoever wisely instructs a little child, whoever teaches religion by leading a faithful and godly life, does something toward solving all the hard problems of society. The labor question cannot be rightly answered by the highest efforts of genius and statesmanship, unless the whole mass of the community is pervaded with that spirit which the faithful living of humble lives create.—*Christian Union.*

STUDY contentment. In these days of inordinate greed and self-indulgence, keep down the spirit of grasping. What they *don't have* makes thousands wretched.

FRIENDS' BOOK STORE.

In response to the call a meeting was held on the 13th inst., to take into consideration the establishment of a Friends' book-store on a stock basis. Much interest was manifested, and a number of shares ($10 each) subscribed. The meeting adjourned to Second-day, 23d inst., at 7½ P. M., in the Monthly Meeting room, Race street meeting house. All interested are invited to attend.

THE Female Association of Philadelphia for the relief of the sick and infirm poor with clothing, will hold their first meeting of this season on Seventh-day, First mo. 4th, 1873, at Friends' school-house, Race street at 3½ P. M.

RACHEL M. BIDDLE, *Secretary.*

A STATED MEETING of Friends' Charity Fuel Association will be held in the Monthly Meeting room of Friends meeting-house, at 15th and Race street, on Seventh-day evening, the 21st inst. at 8 o'clock.

WM. HEACOCK, *Clerk.*

THE Anniversary Exercises of the Bethany Mission for colored people, will be held in the Hall of the Spring Garden Institute, N. E. corner Broad and Spring Garden Sts., on Fifth-day evening, the 26th inst., at 7¾ o'clock. Friends are invited to attend.

CIRCULAR MEETINGS.

12th mo. 22d, Centerdale, Iowa, 3 P. M.
" 29th, West Nottingham, Md., 3 P. M.

Arrangements of Circular Meetings within Salem Quarterly Meeting for the next three months:

12th mo. 22d, Cape May, at 10 A. M.
" 29th, Port Elizabeth, at 10 A.M.
" 29th, Millville, 7 P.M.
1873, 1st mo. 5th, Greenwich, at 2½ P.M.
" 12th, Alloways' Creek, at 2 P.M.
" " Salem, at 7 P.M.
" 19th, Woodstown, at 10 A M.
" 26th, Upper Greenwich, at 2½ P.M.
2d mo. 2d, Mullica Hill, at 2½ P.M.
" 9th, Woodbury, at 10 A.M.
" 16th, Pens' Neck, at 2½ P.M.

## ITEMS.

THE dispute relating to the exact boundary between the United States and British America, on the Pacific coast, and which involved the right of possessing the island of San Juan, has been settled by the Emperor of Germany, who was nominated by the Treaty of Washington. The award is in favor of the United States. It removes the last remaining cause of difference between this nation and England, and has been given after an impartial consideration of the merits of the question.

RAILROAD tracks are now being laid in many parts of Asia. China will soon have a complete net-work of railroads; Japan is pushing on in good earnest, and British India has long been at work, and is now prosecuting it on a more stupendous scale than ever before. Russia, which for a long time had but two roads, that connecting her with Germany, and the one between Moscow and St. Petersburg, has now direct communication with the Black Sea, and soon will have with the Caspian. Already the Egyptians can travel from two to three hundred miles up the Nile, within sound of the railway whistle, to a missionary station called Minieh, and soon the rails will be extended as far up as Assonan, and then into the slave districts of Central Africa.

THE geological changes of the earth are sufficiently illustrated by those of our own period. Within ninety years the Brahmaputra River, in India, has shifted its channel nearly 200 miles westward. Scarcely less remarkable changes occur near home. It will be remembered that fifteen years ago Far Rockaway was a fine beach. Within that time the waves and winds have thrown up a sand island five miles long, a few hundred yards from shore, and completely cut it off from the surf; last winter this island was connected by the same agencies with the main land, and now a second island is being made outside the first.

THE origin of the term "foolscap" has doubtless puzzled many writers who use the paper known by that name, and yet, as in many similar cases, it took its name from a very simple circumstance. Charles I., of England, granted numerous monopolies for the support of the government. Among others was the manufacture of paper. The watermark of the fine sort was the royal arms of England. The consumption of this article was great, and large fortunes were made by those who purchased the exclusive right to vend it. This, with other monopolies, was set aside by the Parliament that brought Charles I. to the scaffold; and by way of showing their contempt for the king, they ordered the royal arms to be taken from the paper, and a fool with his cap and bells to be substituted. It is now over 200 years since the foolscap was taken from the paper, but still the paper of the size which the Rump Parliament ordered for their journals bears the name of the watermark, placed there as an indignity to Charles.—*North American.*

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
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CONTENTS.

The Quakers in Scotland ..... 689
Union in Action rather than in Belief ..... 693
Constitution of Pennsylvania ..... 693
On the Reception of Members ..... 693
Local Information ..... 694
Scraps from Unpublished Letters ..... 695
EDITORIAL ..... 696
MARRIAGES ..... 696
OBITUARIES ..... 696
Indiana Yeerly Meeting ..... 696
Incidents in the Life of an Indian Captive ..... 699
POETRY—Sun-set Thought—Man ..... 700
Sketches of Travel, No. 7 ..... 701
The Beck School ..... 703
Notices ..... 704
ITEMS ..... 704

From Good Words.

## THE QUAKERS IN SCOTLAND.

While the conflict between Episcopacy and Presbyterianism was desolating Scotland during the second half of the seventeenth century, a humble sect of Christians made an effort to fix themselves in the north-eastern parts of the kingdom. Considering the important issues, political as well as religious, involved in the struggle between these two great parties, we need hardly wonder that the historian has ignored the fathers of Scotch Quakerism, or that the labors and sufferings of these worthy men should have met with little recognition except among their own followers. But the early Scottish Quakers left behind them a testimony and an example too precious to be forgotten. No one can read the early annals of the Scotch Quakers without being convinced that they were a remarkable people, a people who in simple piety, in personal godliness, and in patience under affliction, approached more nearly to the primitive Christians, than many a sect which has put forth higher pretensions to this pre-eminence.

It seems hardly probable that Scotch thought would have produced of itself such a religious phase as Quakerism. The Hebrew theocracy, with its indissoluble union of secular and sacred power, was the religious ideal of the hour in Scotland. The English idea of a Church was practically the same, differing only in the interpretation of hierarchical forms. It was the abuse arising from the intermixture of religion with secular affairs that seems to have first given shape to Quakerism. A few pious men of little learning but great goodness were disgusted because people calling themselves by the name of Christ shed their neighbors' blood on the pretext of religion; because the professed servants of Him who washed His apostles' feet were pluming themselves upon their priestly office; because the Church was usurping the place of Christ; and because, while people were clamoring at their loudest for godly teaching, godly living was falling into disrepute. These men marked all this, and they resolved to separate themselves into a communion which should hold the fear of God of more importance than the authority of men, and which would afford, as their apologist expresses it, a life of "inward quietness, stillness, and humility of mind, where the Lord appeared and his heavenly wisdom is revealed." In Scotland, however, the case of the Quakers was somewhat different from what it was in England. There was little room for cavilling at the few and simple forms of Presbyterianism; its errors lay in an opposite extreme to indifference; and its ambitious tendencies were confined to more practical aims than those of the English Dissenters. It was because Presbyterianism had in a great measure forestalled those very

wants which Quakerism sought to supply, that the Friends made so little progress in Scotland; and it is probable that this progress would have been even less, had not the Presbyterians kindled against them the fire of persecution. It was during this time of trouble that the Friends displayed a meekness and Christian constancy which reflect a brighter lustre upon the sect than all the rest of their history put together; and it is to their sufferings at this period that the present brief notice will be confined.

The history of the Scotch Quakers centers in the lives of a few individuals, who, though less known, are not less worthy of being honorably remembered than George Fox or William Penn. Alexander Jaffray was the first northern proselyte of mark, and much of the history of the Aberdeen Friends is drawn from his diary and papers. Jaffray was born in 1614 of a family of Aberdeen burgesses, and was educated at the ancient Grammar School and Marischal College in that city. His parents were godly people who left behind them a good name for religion. He was married at the early age of eighteen to a lady named Downe. Though a marriage of convenience, it seems to have been a very happy union, and Mrs. Jaffray's affectionate disposition and Christian earnestness doubtless did much to prepare her husband's mind for those strong religious impressions which afterwards overtook him. After leaving college, Jaffray traveled in England and on the Continent, learning the French language, and acquainting himself with commerce at Paris and Neufchatel; and returning to Aberdeen about his twenty-first year, he settled down as a merchant in that city. A liberal education and foreign travel had enlarged Jaffray's mind far beyond the average scope of the Scottish burgher of that period, and his wealth and intelligence soon raised him to a high position in his native city. When acting as a Bailie, he unfortunately fell into a feud with Sir George Gordon of Haddo, the ancestor of the Aberdeen family, in consequence of his having committed to prison a follower of the Cavalier baron. Sir George made a personal assault upon Jaffray and his kinsman, while they were attending a funeral outside the town; for which the Estates of Scotland subjected Haddo's property to a severe fine. As Spalding, the local annalist, remarks, "it was no just quarrel to pursue a judge for doing justice." But the haughty baron could ill bear to be thwarted in this fashion. The whole of Aberdeenshire was then in arms either with the Forbeses and Frasers for the Covenant, or with Huntly for the Crown, and acts of violence were being constantly committed by both parties. Haddo had little difficulty in persuading l friends that the abduction of the Aberde magistrates would be of service to the Ro alist cause; and Jaffray, with three of l colleagues, was accordingly carried off fr the very heart of the city, and kept in Hu ly's country of Strathbogie until the arriv of the covenanting army procured their l eration. The abduction of Jaffray was o of the principal charges brought against S George Gordon, when the Scottish Esta condemned him to death shortly afterwar During the brief ascendancy which the Ro alist cause obtained at Kilsyth, the Aberde shire barons made Haddo's execution t pretext for further persecutions. Jaffr with his brother and Andrew Cant, the fa ous Presbyterian minister, were carried and imprisoned in the tower of Harthill the valley of the Don. The prisoners, ho ever, seized the opportunity while th keepers were engaged outside, barricaded t doors and defended themselves within t house until a party of Covenanters came fr Aberdeen to relieve them.

Jaffray represented Aberdeen in the Sc ish Parliaments from 1644 to 1650. In 16 he was associated with the Earl of Cassi and other two peers in a mission to Holla to treat for the return of Charles II. T Commissioners returned again the followi year and concluded the negotiation, rega ing which Jaffray makes the following markable confession: "We did sinfully b entangle and engage the nation and oursel and that poor young Prince to whom were sent; making him sign and swear covenant, which we knew from clear and monstrable reasons that he hated in heart. Yet, finding that upon these ter only he could be admitted to rule over (all other means having failed him), *he* s fully complied with what *we* most sinfu pressed upon him:—where, I must confess my apprehension, *our* sin was more than *h* It was much to Jaffray's credit, that he al of the Commissioners had the honesty fortitude to warn the king against sway his conscience, if in his heart he did not prove of the terms of the Covenant. there were few princes in Charles' situat whowould have allowed such scruples stand between them and a throne.

Besides his petty feuds with the coun barons, Jaffray had looked upon war o larger scale. At the battle of the Bridg Dee he "was in no small hazard, hav stayed too long on the field after our r had begun to run;" and at the battle Dunbar, he was twice wounded and ha most narrow escape. Dunbar was a me able event in Jaffray's religious experie

That day," he says, "I got again as it were a new tack (lease) of my life for this nd—*to hold it upon a new account of the Lord, nd for Him.*" He was carried a prisoner o the English head-quarters, and his inter- ourse with Cromwell, Fleetwood, and Owen, vith all of whom he was admitted to a close ntimacy, seems to have given his mind for time bias towards Independency. After he eturned to Aberdeen he excited the hostility f the Presbyterians by attacking the narrow asis upon which rested the famous Solemn eague and Covenant. But however much he Aberdeen Presbyterians disliked Jaffray's pinions, he was not at that time a person to e corrected by persecution. Cromwell had ppointed him Director of the Scottish Chan elry, and his high religious reputation gave im great influence with the English Puri- ans. He might even have been made one of he Scottish judges but for his own scruples bout taking up an office for which he was ot professionally qualified.

With the Restoration Jaffray's public in- uence may be said to have ended, but his eligious history was only beginning. He had lways been a pious man, of a graver cast of iety than we are accustomed to see in the resent day. He lived in a stirring and trou- lous period, and he had realized the pres- nce and guidance of a righteous Providence hrough all the ways of his eventful ca- eer.

He had risen to a public station far above ny of his fellow citizens, he had filled one f the highest posts in the kingdom with dis- nction, and he had come to see that the re- lt of all human ambition and greatness as only vanity and vexation of spirit. He ad seen the blood of his countrymen poured rth like water in the name of religion, to tablish now Episcopacy, now Presbytery, ow Independency, and after all the slaugh- r, all the feuds, all the ruin that had over- ken the country, the kingdom of God emed still farther off than before. He was nvinced that religious liberty in the eyes each of these parties meant only freedom promulgate its own peculiar doctrines, and at they had no toleration for individual ought. He accordingly ceased to commit mself to any of the religious systems that saw around him, and endeavored to follow the steps of the Saviour with such assist- ce as he could gather for himself from the rd of God. It was a hazardous experi- nt in that fanatic age, when there were so w who left the beaten paths without falling to the pitfalls of either superstition or in- elity. But Jaffray's Christian persever- ce and meek and prayerful spirit never led him; and his experience from the time of his discordance with the Presbyterians until his connection with the Society of Friends is the story of an unaided soul seek- ing to realize the Christian life in spite of the counteracting influences of a wicked and bigoted generation.

Jaffray's diary during this period bears many evidences of the zeal with which he cultivated personal godliness in himself and in the members of his family. He had taken for his second wife a daughter of Andrew Cant, the Presbyterian minister, who seems to have been a woman of equally devout tem- perament. At one time we find Jaffray chid- ing himself for "laziness and negligence in not stirring up himself with delight to be about the holy duties of prayer and medi- tation" and resolving to amend himself by devoting some time to reading and medita- tion before private prayer, and to the religi- ous instruction of his family; by guarding more against vain thoughts in the time of prayer; and by being "more watchful be- tween the times of approaching God by prayer," a duty in which, as he very simply confesses, he was more wanting, and had more frequently failed than in anything else. That part of the Christian life that lies between man and his Maker, the communion of prayer —if we may venture to call it a communion —and the proper use of spiritual gifts, were subjects to which he appears to have given much thought. There are no parts of Jaf- fray's diary where he shows to greater advan- tage, as comprred with other religious think- ers of the period, than where he upsets the conclusiveness of religious speculation, and vindicates the progressive character of Chris- tian belief. "O," he exclaims, on one occa- sion, when speaking of those who held the dogmas of the day to be the final truths of Christianity, "O, that the good old men, and some younger also, who have worthily de- served praise for their faithfulness and hon- esty in the work of God hitherto, would ob- serve, and condescend to see themselves out- stripped, seeing Christ is thereby getting glory: however they may be decreasing (yea, and it must be so,) yet if *He* be increasing will they not rejoice? * * * So it hath been in all generations before us: the provi- dence of God is carrying on His work in the present age, though ordinarily His dispensa- tion is obscure and dark to most of those who have been active and eminent instru- ments in bringing it thus far; the Lord in His wisdom thinking fit so to dispose, lest any creature should share in His glory." When we think of the time and the circum- stances under which these words were penned, and of the ruthless bigotry of those whom he was thus braving, we cannot but be con-

vinced that these were the utterances of a man far in advance of his age.

We must now take up the history of a contemporary Friend. Among the many Scotch soldiers of fortune who had hurried home from the Continent on the outbreak of the civil war, was one David Barclay, cadet of a Mearns family, who had risen from the ranks to a majority in the service of Gustavus Adolphus. The Estates promoted Barclay to a colonelcy of cavalry, and he did excellent service in the wars against Montrose and Huntly. At one time we find him commanding the covenanting forces in the Northern Highlands, and on another occasion, during Hamilton's English expedition, he was entrusted with the defense of all Scotland north of the Tay. Barclay married a daughter of Sir Robert Gordon of Gordonston, the premier baronet in Scotland, and a near kinsman of the royal family. One more unlikely to ally himself to so humble a sect as the Quakers than David Barclay, a man of war from his youth up, could not readily be conceived. Affliction, however, wrought its usual salutary work in his case. He was thrown into prison after the Restoration on an accusation of having supported the Commonwealth, although he had suffered for his loyalty to Charles I., and had opposed Cromwell's ambitious attempts upon the monarchy. During his imprisonment his thoughts had turned much upon religion; and when he was set at liberty he resolved to devote the remainder of his life to the service of God. Perplexed by the conflicting systems which he saw around him, the old soldier betook himself to the Bible in search of true Christianity. He had been much struck with the meekness and charity of the Quakers, whom be had met in England; and these prepossessions had been greatly strengthened by his intercourse with a fellow-prisoner, Swintoun of Swintoun, who had been one of the Lords of Session during the Commonwealth, and had borne a distinguished testimony in favor of Quakerism. Barclay thought he saw in the simplicity and godly walk of the Friends, in their readiness to undergo persecution for the faith, in their renunciation of war and bloodshed, and most of all in their love for each other, the signs by which he had been seeking for God's people; and no sooner had he fully satisfied himself of their Christian character than he came boldly forward and joined the communion of this despised sect.

And thus they came together, Barclay and Jaffray, the soldier and the statesman, men who had won renown—each in his own calling—and who had alike come, each in his own way, to count worldly honor and worldly wealth as loss for the excellency of the knowledge of Christ. People read with am ment of soldiers and statesmen renoun the world for a cloister, of a monarch Charles V. exchanging an imperial crow a cowl; but little less wonderful was the w ing of that Christian conviction which men so eminent in their country as D Barclay and Alexander Jaffray to join th selves to the company of simple women illiterate workmen who then formed the ciety of Friends in Aberdeen. Jaffray professed Quakerism three years before clay joined the sect. The breach betwee former's opinions and Presbyterianism continued to increase, and the high-ha way in which the Scottish divines attem to coerce him back into their commu could hardly have failed to disgust a gene minded man. He had conceived scru against the Scotch sacraments of baptism the Lord's Supper, which he put forth less than his ordinary ability and decision in such a way as to be offensive to the zealous Presbyterians. Like Barclay, he been committed to the Edinburgh Tol after the Restoration, and like Barcla had also come under the influence o Quaker Swintoun. At the time of hi lease in 1661, he writes thus of the Qua "For I do verily find and believe the right appearing from, and holden for this time by these despised people, whi prejudice and passion did not hinder, n be received with much advantage." progress which these two Christian men towards an open avowal of the tene Quakerism, was effected in very diff ways, showing a great divergency of ch ter, if professional habits had not some to do with the course that each ad Jaffray, the statesman, went cautious work; he was for ever taking counsel the Scottish divines, even after he had fied himself of the principles of the Fr and seeking for godly discussions rega the right way, which only called forth feelings, and confirmed each side in it opinions. Barclay, the soldier, soug counsel but from the Word of God, when his mind was fully made up hi victions were proclaimed boldly to the "I had more satisfaction," said the ol eran, when the Aberdeen rabble had m him for attending a meeting of Friends being thus insulted for the truth, than the magistrates were wont to meet m convoy me on my visits to the town, solicit my company to a collation in council-house."

(To be continued.)

THE hardest thing to hold in this w an unruly tongue.

ION IN ACTION RATHER THAN IN BELIEF.

All societies of men, whether we call them tes or churches, should make their bond consist in a common object and a common ctice, rather than in a common belief; in er words, their ends should be good rather n truth. We may consent to act together, we cannot consent to believe together; ny motives may persuade us to the one; may like the object, or we may like our npany, or we may think it safest to join m, or most convenient, and any one of se motives is quite sufficient to induce a ty of action, action being a thing in our n power. But no motives can persuade us believe together; we may wish a statement be true; we may admire those who believe we may find it very inconvenient not to eve it: all this helps us nothing; unless own mind is freely convinced that the ement or doctrine be true, we cannot by sibility believe it. That union in action l in the end lead very often to union in be- is most true; but we cannot ensure its do- so; and the social bond cannot directly uire for its perfectness more than union of on. It cannot properly require more than s in the power of men to give; and men submit their actions to a common law at ir own choice, but their internal convic- is they cannot.—*Dr. Arnold.*

For Friends' Intelligencer

CONSTITUTION OF PENNSYLVANIA.

As the time is near at hand when the con- tion to revise the Constitution of the State Pennsylvania will again assemble, it be- ves the several Monthly and Quarterly etings within its borders, to consider seri- ly whether or not they have anything to in relation to this matter. We believe, as eligious people, that War is at variance h the spirit of Christianity and the teach- s of its great Founder. Our fathers, as y abode under the teachings of the Spirit Truth, were called out of all wars and tings, and we their children profess to d up the same testimony before the world; l there are, I believe, many concerned nds up and down among us, who can ther bear arms nor pay any equivalent for using to do so. Now, to these this testi- ny is not a mere tradition, but a living lity—a requirement of the Divine Spirit, r which they have no control. "He teth forth his own sheep, and goeth before m; they know His voice, and follow eresoever He leadeth." And shall govern- nts, professing to be Christian, continue to persecute and offend these little ones? l is it reasonable to suppose that God's bless- will continue to rest on that nation or people who disregard the conscientious convictions of His dedicated children? It seems to me, therefore, that if we mind the Light, and are willing to do what our hands may find to do, that a way will be opened to hold up before this Convention the standard of pure undefiled Christianity. That the Commonwealth, founded by the illustrious Penn, for the safe abiding-place of the persecuted of every land, may become truly what it professes to be—the home of religious freedom. That the devoted Christian may be permitted to follow His divine Master wherever He may lead, even to the renunciation of all bloodshed, strife and contention, not only theoretically, but practically, and yet remain unmolested by the State in his person and property. Most assuredly there is an atmosphere of Love, and, he who inhales it, cannot gird on the armor of the warrior, and go into the field of carnage; and to this did Jesus call all His disciples when He exhorted them to love their enemies, that they might become the children of His Heavenly Father. I would not have us to petition that our Society alone be excused in this particular in the fundamental law, for we have members who do not claim to have any conscience in the matter —their testimony, if they have any, is merely traditional; but that all, of every name and creed, who are truly conscientious may be included. It is not that *we* may be relieved merely, in person and property, but that the cause of truth and righteousness may be advanced in the earth, that we may now, as opportunity offers, throw in our mite towards hastening the coming of that day, long foreseen in prophetic vision, when the nations of the earth shall learn war no more.

W. M. Way.

*Fulton*, 12th mo. 15th, 1872.

ON THE RECEPTION OF MEMBERS.

In reading the Memoir of our beloved Friend Harriet J. Moore, I was interested and deeply instructed in the account she gave of the baptisms she passed through and the sacrifices she felt bound to make, and I could not but contrast it with the applications for membership in the present day.

"The application was made to Motherkill Monthly Meeting of Friends, now held at Camden, and a memorable visit I received from a precious feeling band appointed on the occasion. My state of strippedness was then so great, I had known but little of being permitted to feel clothed with the royal robe emblematical of the King's favor. One of the dear Friends spoke feelingly and appropriately to my state. He said it was consistent with a parent's love to dandle the helpless child, to nurse it on the knee, then

to encourage it to take a few steps alone; but when it became able to walk he left it to prove its strength, and try what it could do without his immediate presence. The spiritual application was too plain not to be understood, and afforded great encouragement to my mind. The other Friends spoke as I believe the Spirit gave utterance. It was a melting, confirming season to my newly convinced and awakened state. Oh! how needful for those who are appointed to sit with sincere seekers after truth, to dwell low, to dig deep, that they may get beneath the surface, and administer counsel as the Master opens and directs; then there would be ability given to judge righteous judgment, and none would be received under a false covering, adding to our numbers without increasing the strength and joy of the Church." This last paragraph I would commend to the special attention of those appointed on such applications, as being in accordance with the second paragraph on "Convinced Persons" in our discipline, and of vital importance to the well-being of the Society. H. P.

*Twelfth month*, 1872.

## LOCAL INFORMATION.

Baltimore Quarterly Meeting was held at Little Falls, on the 9th of this month, and was a time of much encouragement and comfort. The meeting of Ministers and Elders was held on the Seventh-day preceding, at the usual time.

On First-day the attendance was about as large as usual, the house being well filled, and was an interesting and profitable opportunity. Two Ministers and their companions, travelling in religious service, with minutes from their respective meetings, were present. The sublime and beautiful truths of the Christian religion, were set forth with great clearness, simplicity and force; the guidance of the *light within* was held to be the true ground-work of a religious life, and that *nothing without us* could give a knowledge of Spiritual things; but that it was the immediate inspiration of God in the individual soul. The quiet and attentive audience was encouraged to live up, in daily life, to the highest convictions of Truth and duty, revealed in every heart.

After a fervent petition to the Divine Father for strength and ability to do the work assigned to each of us, and in grateful acknowledgment for the many favors and blessings dispensed to His dependent children, the meeting closed under a covering of solemn quiet.

In the afternoon a meeting was held on the subject of First-day Schools. Several spoke encouragingly in favor of the work, and measures were taken to connect the subordinate branches of the Quarterly Meeting wi the general First-day School Association.

One of the Ministers alluded to had an a pointed meeting in the evening at Belair, a Methodist meeting-house, which was w attended, and was a satisfactory meeting. this place our late valued Friend, John Hu has had meetings, when traveling in Truth service, and there is much openness here receive ministering Friends.

The Quarterly Meeting on Second-day w also a time of much favor. Several were e gaged in vocal testimony to the sufficiency the Divine Teacher in the heart, which adapted to every state and condition, a "teaches as never man taught;" that th universality of Divine Grace is known a realized, wherever there is human intelligen the world over; hence all nations of peo recognize the existence of a Deity. Mothe and fathers were feelingly addressed on t half of their tender offspring—that these litt ones might be dedicated to the Lord; t youth were tenderly and affectionately e treated to yield willing obedience to the i quirings of Truth made known unto the and the aged were encouraged to hold out faithfulness to the end; that all might live the light, and walk in the light, not servi ourselves, nor idols of our own making, n conforming to the fashions of the world, a to the extravagance of the times—but rath to *abide* in the light, that we might beco children of the light, serving the Lord.

The extracts from the proceedings of o late Yearly Meeting claimed attention; t action of the Yearly Meeting on the subje sent up to it at the last quarter, were partic larly noticed, as the change in the discipli in relation to Temperance, making the four query now include all intoxicating drink and the adoption of a new clause to all Friends travelling with minutes, as compa ions of ministers, to sit in the meetings of Mi isters and Elders, although they are not me bers of that body. The hour of meeting Little Falls was agreed to be changed fro 11 to 10 o'clock, which now makes the ti of holding the Quarterly Meeting uniform that hour, for all the places where the Month Meetings composing it are held. The young members were appointed in connection wi those more aged, for the business of the me ing, and the early return of those who reti when the shutters were closed, and the att tion and interest manifested by all were fav ably alluded to as an indication of impro ment.

Encouragement was held out to all, to t young particularly, to seek for a place *abiding* in religious life; and that in the S ciety of Friends there is a liberty in the Tru

nd a wider sphere opened for religious labor nd usefulness than in other organizations here church ceremonies are more circumcribing. It was a time of spiritual refreshng in which we could acknowledge that it as good for us to be thus together. A pause f reverent silence ensued and the meeting losed. W.

*Baltimore, Md., 12th mo., 1872.*

## Scraps

FROM UNPUBLISHED LETTERS.

When I meet with a choice sentiment or a ell-expressed Truth, I love to share the easure with those of my friends who may ot have access to the volume whence it ame. This feeling induces me to send thee n extract from a little work called "The iscipline of Sorrow," written by Wm. G. liot. The author, though not of our faith many nonessentials, very evidently recogzes in our varied allotments evidences of e superintending care of our Heavenly ather, and his aim appears to be to bring into harmony therewith by shewing to our ten clouded vision some of the compensaons which accompany or result from our flictions.

He says, "Every step of advancement in e Christian character adds to our Christian ith, until we learn to lay aside all doubt nd fear, and to receive joy and sorrow ually proofs of parental love. * *

"There is, however, a still higher experice by which we may understand more perctly the blessing pronounced upon those no mourn. It is the experience by which are taught the compensations given, even re, to those upon whom the burden of grief laid.

"The Scriptures teach that 'they who w in tears shall reap in joy,' and 'that it is tter to go to the house of mourning than to e house of feasting.' These are words which may have heard and read a thousand nes, without thinking of them as being litally true. We have thought of them, perps, as being true in some technical, religis sense, rather than as expressing the actufacts in the real experiences of life. We ve learned, perhaps, by observing the efct of adversity upon others or upon ourves, that the trials of life are calculated to rify and elevate the soul; but the present mpensations of sorrow are not so easily disrned. We do not so willingly learn that en here, in the human relationships of life, of friends, of kindred and home, it is possible for us to become the gainers by that which seems to be the greatest loss, and that our real happiness in loving may be increased, and our whole life become more blessed, because of the shadows and the darkness in which we may have been appointed for a time to dwell. * * * *

"The best part of our experience is not enjoyment, but suffering. Our highest happiness comes not with laughter, but through tears. There are those who live only on the surface of life, whose hearts strike no roots deeper than the thin surface-soil, which every passing storm washes or drives away, and leaves an unfruitful earthy clay beneath; and such persons who live to eat and drink and to be merry, may have no knowledge, and may desire no knowledge of what we are now saying. To them the house of mourning is the house of mourning and nothing else. They shun it as a pestilence, and have nothing to learn there which their selfish and worldly nature is capable of learning. Pleasure and happiness are to them words of the same meaning: suffering and evil are but the same idea. It is not for them nor to them that we speak. We speak to those who have gone down into the depths of sorrow, but even there have been able to cry out unto the living God. We speak to those who are at least prepared to understand that the baptism of tears may be that which fits us for the baptism of the Holy Spirit.

"We ask, therefore, whether we cannot distinctly trace a great part of what is noblest and best, to what we have suffered. Has it been the prosperity or the adversity of life which has ministered most truly to our manliness of thought, to our love of virtue, to our capacity of real enjoyment? Let us take this question with us in the retrospect of the last ten years, and try the good and evil of life by this practical test. Out of that experience, could we now best afford to lose the working of our joys or of our sorrows? Has pleasure or pain done the most for us? Has the house of mourning or the house of feasting taught us the most? From what source have our noblest thoughts come? How have the purest affections been cultivated? If we are conscious that our love of virtue is stronger than it was, and that we are learning to live more habitually in the Divine presence, have we learned it in the time of vigorous health, or upon the bed of sickness? Has God ever seemed so near to us as in the chamber or death? Has eternity ever been so real, as when we have returned from standing at the open grave?"

I scarcely know where to stop. The author of the little book brings forward so much to

substantiate the views with which he started, that our afflictions are attended with overbalancing compensations.

Some persons may be unable to receive this assertion, and to some it may not be a *realized* truth; neither may the discipline of affliction be alike needed by all, but I feel there is truth in the assertion, and many may be comforted by finding they are not alone in their experiences, however painful.

We are mercifully dealt with, even according to our different temperaments, and surely, if we will, we may see the workings of the Divine hand in many of our heaviest trials; not needlessly afflicting, but out of seeming evil, still educing good.

The glare of the mid-day sun is not as favorable for the exercise of a weak vision as an atmosphere through which the shadow of a cloud passes.


# FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 28, 1872.


THE INDIAN AND CIVIL SERVICE POLICY OF THE PRESIDENT.—The press of Yearly Meeting and other matter has prevented our earlier expressing our gratification in reading the recent message to Congress of President Grant. He announces the success of the policy of justice and peace adopted in the treatment of the Indians at the beginning of his administration, and promises that while he continues to direct the affairs of the nation the same Christian course shall be pursued without any change except such as shall make it yet more effective. To complete the existing Indian policy, he recommends the conversion of the Indian territory south of Kansas into a home for Indians and erecting therein a Territorial form of government. Peaceably disposed tribes shall be induced to remove thither, and then receive aid and instruction in acquiring a knowledge of agricultural and pastoral pursuits.

His views in regard to civil service reform are such as must command the approval of all lovers of their country.

"The Civil Service measure proposes that all officers under Government, except those whose incumbents are nominated by the President and confirmed by the Senate, shall be filled by candidates who obtain their places through a *meritorious competitive examination.*

For the sake of simplicity and convenience, the various subordinate positions in the different departments of governmental service are divided into "groups," and these groups subdivided into grades, according to the amount of salary carried by each. To illustrate: In the customs department, the offices of collector, naval officer, and surveyor are primarily directed to be filled by the Secretary of the Treasury, "who "shall ascertain if any of the subordinate officers in the customs district in which a vacancy occurs are suitable persons, qualified to discharge sufficiently the duties of the office to be filled; and, if such persons be found, he shall certify to the President the name or names of those subordinates, not exceeding three, who, in his judgment, are best qualified for the position, from whom the President will make the nomination to fill the vacancy. But, if no such subordinate be found qualified, or if the nomination be not confirmed, the motion will be made at the discretion of the President."

The proposed measure will secure independence of opinion to those who aspire to or hold civil office, and will have a tendency to secure more intelligent service to the government as the faithful incumbent is safe against arbitrary removal.

### MARRIED.

TUSSEY—MARTIN.—On the 21st of 11th mo., 1872, with the approbation of Kennett Monthly Meeting, William Tussey to Martha H. Martin, both of Chester Co., Pa.

SMEDLEY—COX.—At the residence of the bride's parents, on the 12th of 12th mo., with the approbation of Goshen Monthly Meeting, Lewis V. Smedley of Willistown, to Selena, daughter of Caleb H. Cox of Westown, all of Chester Co.

### DIED.

KING.—On the 15th of 9th mo., 1872, Samuel King, in the 47th year of his age; a member of Little Britain Monthly Meeting, Pa. He manifested remarkable patience and fortitude during his illness; approached the closing scene with entire resignation, and seemed to be joyfully waiting the final summons.

PHIPPS.—Suddenly, on the 27th of 11th mo., 1872, Amos Phipps, of White Marsh, Montgomery Co., Pa., in the 78th year of his age; a member of Gwynedd Monthly and Plymouth Particular Meetings. Thus pass away the fathers in our Israel, and we hope their mantle may rest on the children, and that a succession of standard bearers be continued in our beloved Society.

### INDIANA YEARLY MEETING.

*Address read in the Yearly Meeting, (recently held) Approved, and Referred again to the Meeting for Sufferings for Publication.*

*Dear Friends:*—I have been much exercised in the evidences of the past decline of our Society, and in its apparent want of living faith in the precious truth that lies at the foundation of our organization. In its origin, Friends were zealous to maintain the

estimonies received through the inspiration f the Holy Spirit, and esteemed ease, world- y riches, or rewards, as nothing compared vith the value of the principles confided to heir care, or the souls that were to be re- eemed from sin and brought into salvation, hrough the power of the "Indwelling Spir- t." Imprisonment, confiscation of property nd loss of life itself could not deter them rom proclaiming the love of God and his ower revealed in the soul.

Separation from their families and from ll the world deemed desirable, was endured, hat they might make others acquainted with he riches of a life in Christ. Thus was our eligious Society gathered, and a measure of ts service performed in establishing Truth n the world. Through similar experiences very religious organization has passed, that as aided in lifting any portion of the world ut of the bondage of sin into the Freedom f Truth and righteousness.

The corner stone of our Faith, divine reve- ation to each accountable soul, sufficient, if eeded, to accomplish its salvation, is gain- ng acceptance throughout the civilized world. Religious liberty exists almost everywhere o an extent unknown among the founders nd early laborers of our Society. Public entiment tolerates an almost unlimited free- lom in investigating religious creeds and heories, while perhaps never in the history f Christendom have the masses been more ired of empty profession, or more thoroughly awake to the formalities and pharisaisms of religious professors. With the ground ap- parently so well prepared for the seeds of ruth, we have to acknowledge that, as a so- iety, we have ceased to be as prominent an nstrumentality as our profession requires, in proclaiming by tongue, pen or example, the igher religious truths springing from a liv- ng faith in the cardinal principle we profess. Does it not seem that we have almost sold our birthright as pioneers, for a love of ease, quiet, and respectability?

This is no new state or condition, but one that has existed in nearly all eras of our history, except when coming out from among the masses, each with his peculiar theories or dogmas, and gathering to the one great cen- tral principle of the "Inward Light." While this was going on and each was tolerant of the other, holding obedience to the voice of God as revealed to each mind, as the only vital, essential duty of the Christian seeker, and all other differences as subjects to be gradu- ally harmonized by the leadings of the Holy Spirit in its own time, Christian love abound- ed. A love, that loved those that were wan- dering in darkness; those that doubted, or reviled or persecuted, as well as those that were like-minded; a love that sought out the sick of every class and condition, and endeav- ored to bring them to the physician of souls, that they might be healed.

About one hundred years ago Job Scott wrote, saying:

"Oh, the deadness and dryness of the works, and obedience, the duties and devotions of the great bulk of Christian professors in the several Societies. Each can see formality in the members of others, but too few suspect it in themselves. I think I clearly see that dead formality is as prevalent in many of our plain Friends and constant attenders of meeting, and such as are scrupulously honest in all their dealings, exact in their moral con- duct, and who can join in condemning the formality of most other societies, as it is in those they so freely condemn. I do not mean that their manner of condemning the formal- ity of others is uncharitable or blamable, or without real pertinency, but I mean that a degree of formality as dangerous, as unseen by themselves, prevails with many of our own members, even outwardly very orderly walkers and such as think that sitting down in silence is far more acceptable to God than words uttered in man's time, strength and wisdom. I know of nothing more accepta- ble to God, nor more useful, instructive and strengthening to the souls of men, than true silent worship, and waiting on God for help immediately from His holy presence, nor of scarcely anything more formal and lifeless, than that dull unfeeling silence, which too many of our Society are satisfying themselves with the year round, and from year to year. Oh, it is the Life, the Life. that is the thing."

Will not these sayings of Job Scott apply in large degree now?

One of the strongest injunctions of early Friends was, as expressed by George Fox, "Mind the Light, Mind the Light." This light was the revelation of God's will in the human soul, guiding it in all its daily duties, both to God and to its fellow man. While we are trammeled with unnecessary cares per- taining to perishable things, our brother is either forgotten, or comes before us in the light with which he affects our earthly plans and pur- poses, and neither for ourselves nor him, are we seeking *first* the kingdom of God and his righteousness. In all that pertains to the pleas- uresthat are not in the divine will, does it not remain to be a truth that the way is narrow that leads to life eternal? Have the condi- tions of acceptable service changed? Does the way of our salvation now lie in paths pleasanter to the unregenerate soul than here- tofore? In what age of the world, or in what era of our Society's history, has the

truth been advanced when there were none to offer their time, their ease, their all, when called—as instruments to open the blind eyes and unstop the deaf ears?

When we fold our hands in discouragement and say as one formerly, "and I, even I only, am left, and they seek my life to take it away," we forget that it is in God, and not in us, that strength is found: that of us he only asks watchfulness and obedience. Looking back at the history of our Society, we find in each generation a few, who labored in faithfulness amidst the lethargy or indifference of the many, rising into the purer atmosphere of *living* truth and doing the work assigned them, hampered and wounded by the deadness of the letter that surrounded them; succeeding generations have recognized and honored these, but hampered and wounded the tendered and awakened minds among themselves. Must this go on? Is it not possible to sustain a society that in Christian charity shall look only in tender love and pity upon the shortcomings of one another, and whose light shall be the life of Christ manifested in themselves, and not derived through the faithful servants of other generations?

Is not the power that led George Fox out of the darkness of the letter into the light of the spirit, and enabled him to draw thousands within the operations of the same power, still in existence? Will not the same ardent seeking be rewarded by the same rich finding now as then? Friends, let us inquire, each for ourselves, "Is it I, Lord," that am crucifying Thee? Do you, dear friends, whose call has been to the ministry, prayerfully seek to know why the walls of lethargy that surround us, do not fall as you encompass them? Verily the power of the Lord is not lessened. Dig deeper for a more sure foundation, and that you may reach the pure fountain of love; pray with the burden of the world's sin upon you; ask in living faith that the Lord's will be done in and through you, though it be by purification as with fire and great tribulation. Then shall the Master's power dwell with you.

And you, Elders in the Church, who are set apart as elders in experience, to be helps to the ministers, and fathers and mothers in spiritual things to the flocks around you, have you upheld the hands of the ministers when they have been ready to fall through discouragement? Have you sought to be baptized with them in the earnestness of spirit that prepares them for fruitful service in the cause of the truth?

Do you "rejoice with those that rejoice, and weep with those that weep?" And what of the tender plants put in your care? Have you visited them in love and encouragement handing forth that food, which, having asked you have received from the loving Father for them? Have you counseled them with the admonitions of truth, *freshly* revealed to your souls, and therefore suited to their conditions, rather than judged them by the customs and traditions of the past?

Have you been prayerful watchmen going in parental anxiety more than half way to meet the weak and trembling steps of those who have become seeking children, and watered and nurtured the tender plant of life, springing up in their souls? Truly, your office is one of vital importance to the Christian growth and welfare of society, scarcely second to that of the living, vocal ministry, handing forth the revelations of divine truth to the multitude.

And to you, middle-aged men and women, upon whose shoulders the burden of life lies heavily, to you also the call is: "Watchmen, what of the night?"

Are you diligently seeking first the kingdom of God and his righteousness? What will all this world's goods or honors weigh with you in the hour when you render an account of your lives before the judgment seat which is in the light of Eternity? Do you not realize in a degree the nothingness of all that is perishable in comparison with the condition of an immortal soul? Consider well the stewardship that has been entrusted to you, in your influence upon your fellow-beings, and the difference in the lives that are devoted to earthly gain and self-gratification, and those devoted to the lifting up of the degraded, the healing of the sin sick, and the loving work that draws us into a oneness with Christ, even as he is one with the Father. The one is as ashes to the lips, even in this world, and the other peace and quiet assurance forever.

In addressing you who are passing through childhood up to the threshold of active life, rapidly advancing to your places among the world's workers, there to produce good or evil fruit, as you are guided by a sense of right or by the powers of selfishness, let us entreat you, that in seeking the frivolous pleasures of an hour you do not turn away from that which is everlasting in its rewards of happiness and peace. Your lives *will* produce fruit, and it is for you to decide what its character shall be, and if good, whether it shall be borne in comfort and in the conscious presence of Divine love, or in the heat and dust of a road planted with thorns and weeds that furnish no shelter, no food, no help, but scratch and scar, trip and hinder the weary pilgrim who thus reaps what he has sown in earlier life. He who early offers his soul as

a temple for the Holy Spirit to dwell in, will find in its wisdom a refuge from many of the trials and temptations that would otherwise fall to his lot. His path upward will be trodden in more perfect assurance and peace, than if he had been a wanderer in forbidden ways, now followed and beset by the temptations that had there assailed and overcome him. If you have not been conscious of the dawning of the kingdom of Heaven in your souls, and the voice of the loving Father has not been heard, showing you the rich rewards for obedience to His leadings, you can still perhaps realize the simple manifestations of His power, in the checks felt when about to do that which you believe to be wrong. Here is the starting point; be attentive to these impressions, always obey, and you will soon find them constantly present and increasing in clearness and strength.

When alone, turn your thoughts towards God, and your duty to Him and to your associates; ask in faith that you may see clearly, and find ability to do, the little or the much that may be required of you. Do not look for great manifestations of God's will, nor great duties to be shown you, for he who is not first faithful in the little is not qualified for the burden or the reward of greater things.

Thus prepared and qualified, you will be numbered among the workers whose impress is made in the history of the world by the mental, moral and spiritual elevation of mankind, by the record of human suffering relieved, of criminals reformed, and of wars and injustice done away.

Christianity in its purity, bears the rich fruit of loving-kindness, honesty, truth and charity; feeds the hungry, gives drink to the thirsty, cares for the stranger, clothes the naked, and visits the sick and those that are imprisoned.

Dear friends, may we each realize the truth of these sayings, and be more diligent in putting our profession into practice, producing fruits of practical righteousness, and in the end receive the reward of, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

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From the Monthly Record.

## INCIDENTS IN THE LIFE OF AN INDIAN CAPTIVE.

The *Record* is indebted to Orlando Allen, of Buffalo, N. Y., for the following sketch:

During the revolutionary war, that portion of the Iroquois, or Six Nations of Indians, which took up arms against the Colonies, were in the habit of making predatory incursions into the white settlements of Pennsylvania, lying along its northern borders and sometimes extending far into the interior, their object being captives and plunder.

The former, or such of them as survived the hardships of the journey into the Indian country, and the cruelties practised upon them *en route* by the savages, particularly the younger portion of them, were usually adopted into such of the families of the tribes as desired them, and thenceforth residing with and becoming essentially like their captors, in all their tastes, habits and pursuits.

After the defeat and subjugation of these Indians by General Sullivan, at the treaty of Fort Stanwix in 1786, they stipulated to liberate all the white captives then remaining with them, and to surrender them at that point within a given time. These stipulations were scrupulously fulfilled on the part of the Indians, so far as the desires and inclinations of the captives themselves would permit, some of whom would not be given up, but chose to remain among their adopted friends, the Indians.

Of this number was the subject of this sketch. Thomas Armstrong, who when I first knew him, now more than fifty years ago, resided among the Seneca Indians on the Buffalo Creek reservation, within a few miles of the then village of Buffalo, and was serving as interpreter to the Mission Station among those Indians.

He had acquired a tolerable knowledge of the English language. Having been captured in his infancy, the Indian had become as it were his mother tongue. I saw him often, and learned from him in the course of frequent conversations, much of his experience among the Indians. He was married to a full-blooded white woman, who, like himself, had been a captive among the Indians from infancy, but who, unlike him, had not acquired a knowledge of one word of the English language, being essentially Indian in all save blood.

They were both members of the Mission church, and probably not far from sixty years of age at the time of which I write.

In one of these conversations, Armstrong informed me that he was so young when taken from his family, that he had no recollection of his home or kindred, or if any it was so vague and indistinct as to appear like the shadow of a far off dream; nevertheless, when he grew to man's estate there came an intense longing desire to know something more of his family and kindred than he had hitherto been able to gather from the Indians. He had been told by one and another of the individuals comprising the party who brought him off, in a few brief words, fragments of the circumstances attending that raid; still there always seemed to him that there was

much which they were unwilling to, or did not communicate, and which so increased his desires and influenced his imagination, that he finally formed the resolution to visit the place from whence he was taken, and a sister of his whom the Indians informed him was married and still living near the place, and thus obtain full particulars concerning his family.

He had previously learned that his father's name was Thomas Armstrong, that he was a farmer, having at the time of the attack upon his settlement, a wife and seven children, but what their fate, except the sister abovementioned, he said he never knew.

When about twenty years of age, gaining all the information from the Indians concerning his family which they chose to communicate, and of the precise locality of his former home, he started off on a journey of several days' duration through an almost trackless wilderness, and after a long and weary search, found the place of his destination and the residence of his sister. With faltering steps and a throbbing heart he entered the house and was greeted by a gentle, sweet-faced woman, who eyed him with compassion but with a countenance which indicated no suspicion of the truth that the wild being before her was her long-lost brother.

Armstrong took the proffered chair and, without the power of uttering a word, watched with yearning heart every motion of his sister as she busied herself about her household duties. He remained in the house thus occupied for two or three hours when, without disclosing who he was, he quietly withdrew and entered upon his long and tiresome journey.

In answer to my enquiry, as to his reason for not making himself known to his sister, he said that he was dressed and looked like an Indian, and no doubt his sister regarded him as such as he sat there in her presence; that his knowfedge of the English language was so imperfect that he could not have held much of a conversation with her, that he had had so little intercourse with white people, and everything looked to him so grand and imposing in and around her dwelling, that he was completely overawed, and being exceedingly diffident his courage entirely forsook him and he was fain to content himself with feasting his eyes, and thns losing the only opportunity he ever had of knowing and becoming known to the only person living of whom he had any knowledge allied to him by the ties of consanguinity

I believe Armstrong remained among the Indians until his death, which took place near Buffalo, many years ago. He was buried in the grounds devoted to burial purposes near the old Mission Church.

For Friends' Intelligencer.

## SUN-SET THOUGHTS.

Who can describe the gorgeous clouds
That float along the skies,
Before the night in darkness shrouds
All forms before our eyes ?
When setting sun throws up his rays
Departing for the night,
What beauteous tints the heaven displays
With many colors bright.

Sometimes with crimson colored light,
With orange and with blue,
Like rainbows on the mountain height,
Or sparkles on the dew.
How oft I've watched the sunset sky
Till all the colors fled,
When years, long gone, seem'd passing by
With all their roll of dead.

The days of youth return'd once more,
The thoughts of early years,—
The future then I ponder'd o'er,
With all its hopes and fears;
That future now has come to me,—
Its mystery is unveiled,—
I walk'd along life's changeful sea
With joys and fears assail'd,

Till more than half a century
Has tipp'd my hair with grey,
And all my movements are less free,
My eyes less bright to-day.
But I have learn'd by constant thought
To steer my bark along,—
Oft through experience dearly bought,
And often steering wrong.

To many years I cannot look,—
The end 's approaching near,—
The murm'ring waters of the brook,
Though running pure and clear,
Will find at length the ocean-tide,
And swallow'd up will be,—
So the Unknown will open wide
E'er very long for me.

Content to meet the Father's call,
Ready to go or stay,
To Him I give my life my all,
Whene'er He names the day.

*Baltimore*, 12th mo., 1872. N. H.

## MAN.

My God, I heard this day
That none doth build a stately habitation
But he that means to dwells therein.
What house more stately hath there been,
Or can be, than is man, to whose creation
All things are in decay ?

For man is everything,
And more: he is a tree, yet bears no fruit;
A beast, yet is, or should be, more—
Reason and speech we only bring.
Parrots may thank us, if they are not mute—
They go upon the score.

Man is all symmetrie—
Full of proportions, one limb to another,
And all to all the world besides.
Each part may call the farthest brother;
For head with foot hath private amitie,
And both with moons and tides.

Nothing hath got so farre
But man hath caught and kept it as his prey.
His eyes dismount the highest starre
He is in little all the sphere.

Herbs gladly cure our flesh, because that they
Finde their acquaintance there.

For us the winds do blow
The earth doth rest, heaven move, and fountains flow.
Nothing we see but means our good,
As our delight, or as our treasure;
The whole is either our cupboard of food
Or cabinet of pleasure.

The starres have us to bed—
Night draws the curtain, which the sunne withdraws.
Musick and light attend our head;
All things unto our flesh are kinde
In their descent and being—to our minde
In their ascent and cause.

Each thing is full of dutie:
Waters united are our navigation—
Distinguished, our habitation;
Below, our drink—above our meat;
Both are our cleanlinesse. Hath one such beautie?
Then how are all things neat!

More servants wait on man
Than he'll take notice of. In every path
He treads down that which doth befriend him
When sickness makes him pale and wan.
O mightie love! Man is one world, and hath
Another to attend him.

Since then, my God, thou hast
So brave a palace built, oh dwell in it,
That it may dwell with Thee at last!
Till then afford us so much wit
That as the world serves us, we may serve Thee,
And both Thy servants be.

—*George Herbert.*

## SKETCHES OF TRAVEL.

BY A. C. M.

Continued from page 655.

On our return to the city we took a boat instead of the cars, and in going up the Seine, as we were opposite St. Cloud, Napoleon's mansion in ruins was pointed out to me. After arriving at Paris, we visited the Palace of Industry first, and saw a great collection of industrial fabrics of every description. In some of the rooms we visited we found a great many curiosities and antiquities brought from almost every portion of the Old World, antique statuary being prominent, also tombs and receptacles for the dead from Egypt. The French have ever been foremost in the collection of such things. One afternoon was devoted in visiting Pere le Chaise, that vast city of the dead, and it is a sight never to be forgotten. The monuments and graves are as close as possible to each other. The bodies appear to have been committed to the earth, and stone slabs laid over the grave, and above and around this, a tomb is generally erected of sufficient size to admit from two to four persons. At the rear of these tombs there are generally two or three shelves across the back end, and upon these shelves are placed such offerings as affection and inclination may suggest. All these offerings, by the by, are exposed to the eyes of the curious, for the doors of the tombs are of iron, and generally have sufficient openings in them to display everything within. Sometimes the opening in the door is in the form of a cross. I looked into several, and in some of them there were costly vases filled with beautiful flowers, and immortelles hanging around the sides of the tomb. In others, again, the openings within would be of a less ostentatious or expensive kind, and so, also, it might be said of the tombs themselves. Some were extravagantly expensive, while others were much less so; but as a general rule a very large outlay seemed to have been made in most instances. There were two chairs or more in very many of them, by which we may infer that surviving friends sometimes gather within and hold converse there over the remains of their departed ones. Some that I looked in showed that the offerings last made had become old and withered by time. Perhaps the hand that bestowed them had withered also, and now, that no one is left to care for them, Time, in its course, will often bring this to pass. During my rambles here I did not forget to seek out the tomb of Abelard and Heloise, not from any love of his memory, however, but for her; for my sympathies ever go out to those whom I believe to have been greatly wronged, as in her case; but of the tomb itself: it is built up in a square body on brown granite, about five feet in height, and upon this repose their statues, cut out of the same material. Columns rise from each corner of the fabric of sufficient height to give it due proportion, and a roof four-square covers the whole. There are some devices and inscriptions which I could not read, and the whole begins to show the mark of time upon it; the stone itself, I think, not being of the best kind for lasting. After my survey of the tombs enclosing the mighty ones of earth (and I saw upon them the names of many known to history and to fame), I went beyond to the place assigned to the humble and the poor. This, also, is a wonderful picture in its way. No costly tombs are raised over the dead here, but instead, thereof, the busy hand of love and affection has twined thousands upon thousands of little mementos upon the graves of loved ones. It is indeed a spectacle calculated to affect the feelings of the beholder. There are simple iron rods, with crosses on, in incredible numbers. Upon these are attached all manner of devices which love and devotion could possibly contrive. The rods and crosses are literally covered with flowers and immortelles, and in very many instances little glass coverings have been ingeniously placed over them to protect them from the storm, and yet not cover them from sight. Here is a little grave literally covered with the toys which were dear to the darling one

in life. It was a little daughter, for there are her dolls and her pet lambs, and other ornaments befitting her sex. Here, again, is the grave of a darling son, and his grave is covered with the bat and ball, the rolling hoop and the flying kite, &c.; and thus it is as far as the eye can extend. An American who has never seen it cannot realize it from description; and while I admit the love and devotion which leads these people to make such a multitude of offerings and sacrifices to their dear departed ones, I could wish that their minds were sufficiently illuminated by that light "which brings life and immortality to light," to see that their "loved ones are not there;" that they have risen and gone forth to a place prepared for them. And now our time is shortening in Paris—but there is one place yet to visit before I leave the country: that is the tomb of Josephine. I read her story when young, and became so impressed with the story of her life, her inestimable character, and the wrongs which she suffered, that I always determined in my mind that if I visited France, her tomb would be one of the places of all others to visit. In pursuance of this determination, in company with my nephew, we took an evening train for Reuil, a few miles from Paris, that being the place of her burial. It was nearly or quite sunset when we arrived at the station; we knew it was rather late when we started, but it was our last and only time to devote to it. We took a cab, and directed the driver to drive to the parish church up in the village, about a mile distant. He drove on, and soon landed us at the church door. We cautiously entered, and found, there in the evening twilight, two or three silent worshippers. Not wishing to disturb these, we looked up our cabman and gave him to understand that we wanted the person having charge of the church. He went off, and soon returned with an aged lady. I told her that we wished to visit the tomb of Josephine. She repeated my words in broken French, and with a cheerful countenance beckoned us to follow. Inside it was dark, but our guide soon lit up, and then, key in hand, went to the north-west corner of the church, unlocked a wicket gate, and invited us in, and we were in the presence of Josephine's tomb. Our guide, in a subdued voice, pronounced the name of Josephine, at the same time, with like veneration, calling our attention to the inscription upon the marble. The tomb is placed higher than the floor, in the body of the church. We ascend two or three steps before we are on a level with it. The body of the tomb rises about six feet above the base, and upon this a marble statue of Josephine stands inclining forward, reading a scroll very intently—probably her renunciation of the crown. The whole structure is of marble, and very neat and beautiful. At the opposite corner of the church was a like tomb inscribed to her daughter, Hortense, ex-Queen of Holland. Our guide gave us to understand that the remains of Hortense were not enclosed there, pointing below, under the church. After viewing this she beckoned us onward to the vault below, and we soon saw the tomb itself. This is also of marble, and stands above ground, with the same inscription upon it as upon the monument. After looking at this also with deep interest, we ascended to the floor above, but were again attracted to the tomb of Josephine. If my aged guide could have understood me, I should have asked her whether, in all her experience before, she had known two strangers, many thousand miles from home, requiring her services to guide them to the tombs of Josephine and her beloved daughter by night. But when true sympathy imposes burthens upon us their requirements are light. We cheerfully bestowed upon our kind guide a sufficient compensation for her services, and bade her adieu. We now inquired of our guide for Malmaison, the place of Josephine's residence after her dethronement, and told him to drive us there. He went near it, and we found a guard at the entrance; he would not let us pass without referring to an officer within the gate. Our cabman went to him, and from what we could discover he was objecting, and not likely to admit us. Upon that, I pressed forward, and told him that we were strangers from America, that we had visited the tomb of Josephine, and that now we wanted to see Malmaison. He could understand a little English, and the words "Josephine" and "Americans" answered the purpose, and he at once led the way. It is now occupied by the government as a military post, and was lighted up so fully that we could see it and the grounds around it plainly. The building is large, and of imposing structure, but the noble spirit that suffered there, and by her sufferings sanctified it to all strangers, is not there now, and hence, in the glare of gas light, it merely gleamed forth a mournful look, as of departed glory. Our kind officer shook us kindly by the hand as we parted from him and gave him a gratuity, and muttered English enough to tell us that he would like to visit New York. Our cabman took us back to the station, the train soon came along, and we returned to Paris—to our lodgings, happy and contented. And here ends our explorations for the present; to-morrow we return to London, stopping a little by the way at Rouen and Dieppe.

To be continued.

THE BECK SCHOOL—SEWING AND DRAWING LESSONS IN A PUBLIC SCHOOL.

The following article, though of only local interest, contains suggestions that may be of value to those interested in schools elsewhere. The idea of making sewing a conspicuous part of the teaching, is we think, admirable:

"In the Beck School, Catharine street, above Sixth—the oldest public school in the city—a sewing department was established more than thirty years ago, and James J. Barclay, Dr. William Shippen, Philip Garrett, George Peterson, Roberts Vaux, John B. Ellison, Richard Oakford, Richard Price and many others of the early friends of public schools took an active part in its management. The history of the school is one of peculiar interest, as in its school-room the law of 1818, establishing the Common School system of Philadelphia, was devised and drafted.

In 1799 a few young men joined together and gave gratuitous instruction to twenty or thirty scholars. In June, 1801, a day school was opened, and an act of incorporation applied for. About this time Christopher Ludwick, a German citizen, who had been "Baker General" during the Revolution, died, leaving his residuary estate, estimated then at $8000, to the association which should first be incorporated for the purpose of teaching gratis, poor children in the city or liberties of Philadelphia, without any exception to the country, extraction or religion of their parents or friends. The University of Pennsylvania entered into competition with the Society for the prize. It was required, after obtaining the signatures of the Attorney General, Judges and Governor in Philadelphia, that the instrument should be transmitted to Lancaster, and recorded in the Rolls Office, to complete the act of incorporation. Governor Thomas McKean, with strict impartiality, delivered the two deeds to the agents of the rival candidates at the same moment, and the victory depended upon the despatch of the respective messengers to Lancaster. Joseph Bennett Eves, then President of the Society, undertook the performance of the errand for the Society, and the University had an express agent on a fast-trotting horse, with relays along the route. The express for the University started first, and Mr. Eves followed in a light sulky drawn by a spirited horse. At Schuylkill, the University express was five minutes ahead of Mr. Eves, but was soon overtaken. Then followed a neck-and-neck race for sixteen miles, but at the Spread Eagle tavern Mr. Eves gained upon his rival, passed, and lost sight of him. The weather being excessively warm, Mr. Eves' horse soon failed; he hired a plow horse to go five miles, and then bought a third belonging to a traveler. As he passed through Downingtown, the men on the highway thought they saw the approach of the express rider, and Mr. Eves heard their exultant shouts of 'There he comes! there he comes! Notwithstanding all hinderances, he performed the journey, a distance of sixty-six miles in the short space of seven hours.

The charter was at once enrolled, as the certificate of the Master attests, on the seventh day of September, "at ten minutes after eight o'clock in the evening. "The legacy was obtained about five years thereafter, when it amounted to thirteen thousand dollars. In 1804, a school house was built on Walnut street above Sixth; in 1859, the schools were removed to the Beck school house, on Catharine street above Sixth, the house, with a lot of ground, 65 feet front by 203 feet deep, having been given to the Society by Paul Beck, Jr., and by his will he bequeathed to the Society stocks then valued at nearly four thousand dollars.

The Society now owns property valued at nearly one hundred thousand dollars, and has an income of about six thousand five hundred dollars per annum, net. It has educated about twenty-five thousand children, without expense to the city, but is a public school, sending pupils to the High and Normal Schools. There are now about three hundred pupils in the boys and girls' departments, with capacity for about three hundred and thirty.

The principal of the sewing department is Mrs. Sarah Wright, and under her direction all the girls are taught plain and ornamental hand machine sewing. The first classes of the girls' school devote Wednesday to sewing, the second classes Tuesdays and Fridays, and the third classes Mondays and Thursdays. The pupils bring their own work with them, and make in the school-room some of their own clothes. Yesterday several of the pupils were engaged in making ornamental and useful articles for Christmas presents. The managers state that the most beneficial results have followed from this course of instruction, that the pupils have made more useful wives by the knowledge of sewing they gain in the school, and that some of them, by their knowledge of fancy work, &c., have been enabled to obtain profitable employment. The sewing days relieve the pupils from the tedium of continued mental study, and the general intelligence of the pupils is benefitted by the relaxation thus afforded. Pupils are received from any portion of the

city, and many of the present pupils in the school are children of those who have learned the value of such instruction by attendance there many years ago. The Wheeler & Wilson, the Wilcox and Gibbs, and the Florence Sewing Machine Companies have sent their machines to the school house, and the pupils are taught to do work on these machines after they have learned to sew well by hand.

Miss McClintock gives lessons in industrial drawing to the pupils, male and female. In the girls' school a scholarship in the School of Design for Women, and in the boys' school tickets to the drawing-school and lectures of the Franklin Institute, are awarded to the most meritorious of the graduates who do not intend to go to the High School. Some of the pupils are also given the use of the Apprentices' Library. The Committee on Admissions attend at the school on the last Friday in every month, at 3 o'clock P.M., and pupils are received from all parts of the city and of all religious denominations.

The Managers of the Institution are seldom changed, and some of them are of thirty years' standing. The officers are as follows: President, Isaac Norris; Vice-President, Jos. C. Turnpenny; Secretary, Pemberton Smith; Treasurer, Richard K. Betts; and these, together with the following named gentlemen, form the Board of Managers: Charles Ellis, Thomas Ridgway, Edmund Webster, Harry Walter, Joseph M. Truman, Jr., Wm. Wharton, Jr., Wm. P. Ellison, Rodman B. Ellison.—*Public Ledger.*

MUTUAL AID ASSOCIATION OF FRIENDS

Will meet on Second-day evening next, 12th mo. 30th, at 8 o'clock, in the Monthly Meeting room, Race Street; election of officers.

ALFRED MOORE, *Secretary.*

FIRST-DAY SCHOOLS.

"The Association of Friends for the Promotion of First-day Schools within the limits of Philadelphia Yearly Meeting," will hold its next Quarterly Session at Race Street Meeting-house, Philadelphia, on Seventh-day morning, 1st mo. 18th, 1873, at ten o'clock. Reports from the different schools, &c., are requested, and that each should appoint delegates to attend. Essays will be acceptable, which, with reports, should be sent to the Clerk by the 15th, directed to 717 Willow Street, Philadelphia.

JOS. M. TRUMAN, } *Clerks.*
EMMA WORRELL, }

THE Executive Committee will meet at same place on Sixth-day evening, the 17th, at 7½ o'clock, and 8½ o'clock on the morning of the 18th; a full attendance desired, as important business will come up. ANNA P. WOLLASTON, *Clerk*

## ITEMS.

NEW MOTOR FOR PASSENGER RAILWAY CARS.—Within a few days a successful experiment has been made on the Frankford branch of the Fifth and Sixth Streets Railway line with a Lamm's fire street locomotive, now in use on one of the st railways of New Orleans. The apparatus is the vention of Emile Lamm, of New Orleans, and system of propulsion has been used on the New leans and Carrollton Railroad for the last months. The difference between the new mo and the ordinary dummy or locomotive is that latter have fire-boxes and boilers, and the new vention dispenses with both, and substitutes th fore a tank, which is first partly filled with wa and then filled with steam, transferred to it by propriate apparatus from a stationary steam gen tor at the terminus of the road. The steam t stored in the tank furnishes the motive power of engine until the locomotive returns to the gen tor, and the tank is refilled, or until it reaches other generator on the road. The tank is cove with heavy layers of felt to prevent condensation tube connected with the stationary steam gener passes through the lower part of the tank, an perforated with small holes, four inches apart, apertures being turned downwards and their t area being equal to that of a cross section of the t A pipe is connected with the engine and thence crank or gearing power is transferred to the d ing wheels. The tank is partially filled with wa the steam introduced through the perforated t thus warming all the water at once, and, the des pressure having been obtained, the locomotive is connected from the steam generator and is re for service. The water in the tank does not hav be removed, and it requires only five minute charge the tank with steam. The engine was u as perfect control as the ordinary dummy. economy in fuel of this locomotive over the ordi dummy engine is noticeable, only one-fifth of fuel now used on the dummy being required for new motor.

SCIENCE AND SCRIPTURE.—A celebrated scien man, connected with the British Museum, has cently succeeded in deciphering an ancient cu form inscription from an Assyrian monument, which he found contained an account of the Del substantially the same as that given in the B In a communication to a London paper, he say

"The cuneiform inscription which I have rece found and translated gives a long and full accou the Deluge. It contains the version or tradition of event which existed in the early Chaldean perio the city of Erech (one of the cities of Nimrod), represented by the ruins of Warka. In this newly covered inscription the account of the Deluge is as a narrative into the mouth of Xisuthrus or N He relates the wickedness of the world, the comm to build the ark, its building, the filling of it Deluge, the resting of the ark on a mountain sending out of the birds and other matters.

The narrative has a closer resemblance to th count transmitted by the Greeks from Berosus, Chaldean historian, than to the Biblical history it does not differ materially from either. The cipal differences are as to the duration of the del the name of the mountain on which the ark re the sending out of the birds, &c. The cunei account is much longer and fuller than that of rosus, and has several details omitted both by Bible and the Chaldean historian. This inscri opens up many questions of which we knew not previously, and it is connected with a numb other details of Chaldean history which will be interesting and important. This is the first any inscription has been found with an accou an event mentioned in Genesis."

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXIX. PHILADELPHIA, FIRST MONTH 4, 1873. No. 45.

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CONTENTS.


The Quakers in Scotland ..... 705
Friends' Meeting-house in Jericho ..... 708
To those who have received a gift in the Ministry ..... 709
Cheerfulness ..... 710
Moral Law ..... 711
EDITORIAL ..... 712
MARRIAGES ..... 713
OBITUARIES ..... 713
Sketches of Travel, No. 8 ..... 713
The first Railroad and Locomotive in the United States. 715
POETRY—Light and Shade ..... 716
The Society of Friends, No. 3 ..... 716
Of Umbrellas ..... 718
Questions of Children ..... 719
Notices ..... 720
ITEMS ..... 720


From Good Words.

## THE QUAKERS IN SCOTLAND.

(Concluded from page 692.)

The first Aberdeen Quakers had, indeed, tle but their obscurity and inoffensiveness protect them against the ignorant brutality the rabble. The earliest converts were a women, most of them of the lower and ddle classes, and one or two poor artizans l laborers. These people had been won r to the Society by the preaching of Wil-m Dewsbury, an English Friend who ited the north of Scotland a few years be-e the Restoration. George Gray and rge Keith were two of Dewsbury's best-wn disciples. George Gray, who had n a weaver, became one of the first minis- of the Aberdeen Society, and though lly an uneducated man, is described by the aker annalist as having been "thoroughly nished in all respects unto his holy calling." ther and very different member was rge Keith, a graduate of the University, , having been trained in the polemics of Established Church, was one of the ablest mpions in defending Quakerism against clerical assailants. Keith's character s to have been ardent and zealous, but ted with an ambition and an impatience straint which accorded ill with the meek- of his fellow-Friends. After undergoing y sufferings and persecutions with the lfastness and resignation of an early Christian, Keith quarrelled with the Society in Pennsylvania, attempted to found a new sect of Quakers, then joined the Episcopal Church, and finally died Rector of Elburton, in Sussex. When the news of his defection reached Aberdeen in 1694, the Quakers there addressed a letter to their "Ancient Friends, George and Elizabeth Keith," which has all the simple eloquence and pathos of an apostolic epistle. After a touching allusion to their former services and sufferings, the Friends entreat them "to receive in a right mind our innocent freedom and love; and in the cool of the day go forth again with your brethren into the ancient green pastures of love, and to the healing springs of life, giving up to fire and sword that which is for it; so the first and the last works shall be precious together; then righteousness and peace shall kiss each other . . . and in the sweet ancient spring of our Father's love, wherein we have often been sweetly refreshed together many years ago, shall we truly rejoice to hear from you and also to see your faces." Another eminent member of the Aberdeen Society from the beginning was Margaret Mollison, the wife of a magistrate, whose knees, it was said, were worn by the frequency of her devotions, and whose daughter, Christian Barclay, was even more eminent than herself.

When Alexander Jaffray and Colonel Barclay joined the sect, the former in 1662, the other more than three years afterwards, the

anger of the Presbyterians was roused to the pitch of persecution. The Church in Aberdeen was, at that time, a curious mixture of Episcopacy and Presbytery. The north-east of Scotland, especially Aberdeen, had, on the whole, taken kindly to Prelacy, and the imposition of a bishop upon the Presbyterian clergy was not attended with the same scandal to religion as in other parts of the kingdom. Bishop Scougal was a learned and tolerant man, and might not have troubled himself about the Quakers, but for the representations of the Aberdeen ministers, who never ceased to clamor for Jaffray's being made an example of. Jaffray was ordered by the Court of High Commission to place himself under the bishop's surveillance; and other Friends of lower rank were thrown into the prisons of Aberdeen and Edinburgh. It is but justice both to the bishop and the Privy Council, to admit that this persecution was forced upon them by the Presbyterian ministers, to whom oppression had failed to teach tolerance. Jaffray, constant to his motto that "it was better to obey God than man," having violated the injunctions of the authorities by holding religious meetings with the Friends in his own house, was, by the bishop's orders, thrown into prison at Banff, though he was suffering at the time from a serious indisposition. While here he penned a solemn warning to Bishop Scougal to beware of persecution, and assured him that oppression "would only tend to the farther service and advancement of our testimony, which is indeed gloriously come forth, and shall further to the terror and astonishment of all opposers." The unchristian attitude assumed by the Aberdeen ministers is a dark picture even in that dark age. One of them attempted to stir up the judges when on circuit against the Quakers, by preaching a sermon in which the Friends were denounced as a "most dangerous and pernicious sect," until both judges and magistrates were ashamed of his vehemence. Having failed in this quarter, the clergy next petitioned the Privy Council at Edinburgh, "to curb and rid the land" of the sectaries.

In Sir John Keith, afterwards Earl of Kintore, the ministers found a zealous coadjutor. Inverury and Kinmuck, in the vicinity of Keith's residence, had each its little meeting of Friends, and the baron not only delivered some of them to the Aberdeen magistrates for punishment, but exerted his influence to get a special commission for the extirpation of heresy. But before the commission was issued, the chief object of popular indignation was gathered to his fathers. Alexander Jaffray died at his house of Kingswells in May, 1673, "with blessed and living testimonies to the honor of the Truth before many professors and profane who came to see him," as the record of the Aberdeen Society remarks. Jaffray's character had shone forth under persecution even more brightly than before. He had become an undaunted advocate of his opinions, and no longer troubled himself with attempts to solve his doubts by controversy. He bore his severest afflictions without a murmur, and did not permit himself to revile his oppressors, whom he never mentions except in terms of pity and Christian love. Jaffray's death would have been severely felt by the northern Quakers, for he had been the natural mouthpiece of their grievances, but this place was at once taken by one who is even more eminent in the annals of the sect. Colonel Barclay's son Robert, who had been educated under the care of his maternal uncle the principal of the Scot's College at Paris, joined the Society, soon after his father, from independent convictions. Young Barclay's theological training seems to have been well cared for. His writings show him to have possessed a sound knowledge of the Christian Fathers, as well as of the polemical and doctrinal writings of the age. His "Apology" is, however, so well known, even outside the Friends, and his life and opinions are so fully reflected in it, that more detailed allusion to him here is unnecessary.

The Barclays were then the persons who in the eyes of Sir John Keith's commission were most dangerous to orthodoxy. The Aberdeen magistrates had stretched an Act against Presbyterian noncomformists, and under color of it, had cast twelve of the leading Friends into prison. David Barclay pleaded the cause of his brethren stoutly before the commissioners, and both he and his companions refused to bind themselves not to attend more meetings. Heavy fines were inflicted upon all the recusants, and they were committed to prison until the money could be raised. But even imprisonment could not alter their steadfastness. Andrew Jaffray dared to preach from their prison windows and was removed in consequence to worse quarters. Fortunately, for himself and his friends, Robert Barclay was abroad at the time of this persecution, and when he heard the news he at once set to work to compass their liberation. Elizabeth, the Princess Palatine of the Rhine, the cousin of Charles II., was Barclay's kinswoman, and this amiable lady listened with much interest to the teachings of the Young Quaker. Not only this, but it seems that the Princess was in a special manner drawn towards the doctrines of Friends, for she writes to Barclay in her own quaint earnest way:—"Now that I have sometimes a glimpse of the True Light, I do attend to it as I should; being drawn by

works of my calling which must be done—and as your swift English hounds, I often over-run my scent, being called back when it is too late." King Charles had, upon Barclay's petition, referred the case of the Aberdeen Quakers to the Scotch Privy Council. But though Lauderdale did his best to forward his master's wishes, the Presbyterian opposition was too fierce, and the prayer of the Aberdeen petitioners was answered by scorpions instead of whips; the number of the former commission being doubled, and strengthened by the addition of zealous Covenanters. The new commissioners, failing to shake the constancy of the Friends, confirmed the former sentence, and empowered a Captain Melville to distrain their properties to the amounts of their several fines. Melville called in the aid of soldiers and stripped the Friends not only of their fixed fines, but everything else that he could lay hold of. One poor Quaker, Thomas Milne, a shoemaker, who had been plundered of his little all, kneeled down publicly at the market cross, and prayed God to forgive his oppressors, for which presumption the Provost again committed him to prison. Moreover, Robert Barclay coming soon after to the north, was thrown into prison with the other Friends, notwithstanding the favor with which the Court had been disposed to treat him. When the Princess Elizabeth heard of the younger Barclay's confinement, she wrote to her brother, Prince Rupert, entreating him to make interest with the king on the Barclay's behalf; and there can be little doubt to those who investigate closely the history of this period, that but for the influence of the Court, which seems to have shown more concern for the toleration of the Scotch Quakers than most people will be disposed to give it credit for, the ministers would in all probability have used the sword as well as bonds to check the progress of the detested sect.

Meanwhile the prisoners in Aberdeen were in a most wretched condition. To prevent them from preaching to the populace, the windows of the prison were shut up; they were frequently denied the use of fire, although it was the winter-time; the roof leaked upon them in rainy weather, and sometimes they were so closely packed that they had scarcely room to sit or lie. The Provost and Burnett, a bailie, one of their harshest persecutors, threatened, when they complained of this harsh usage, "to pack them like salmon in a barrel." In 1677, after having been in prison for upwards of a year, the Quakers again petitioned the Council, and Robert Barclay addressed a letter to Archbishop Sharpe, in which he cites the testimony of Athanasius, "that it was the devil's work, and not God's, to force men's consciences, and that the blasphemous Arians, the first Christian persecutors, had learned to do so, not of God, but of the devil and his angels." This letter seems to have had considerable weight with the Archbishop, but the representations of the local clergy and magistrates carried the day, and Sharpe induced the Council to remit the Quakers' petition back again to the commissioners. The king's recommendation, however, led the commissioners to mitigate their severity. During this troublous period, several remarkable testimonies were put forth. Lillias Skene, whose husband was among the prisoners, and who was herself held in great estimation even among the Presbyterians, for her talents and Christian character, addressed a warning to the magistrates and townsfolk of Aberdeen, in which she urged them not to draw upon themselves and their city innocent blood, for even if they kept their hands free from the blood of an innocent people, who were suffering for conscience's sake, they would still have enough to account for. Such of Lillias Skene's letters and writings as have been preserved, stamp her as a woman of a masculine cast of character, but with a mind thoroughly imbued with love to all classes of Christians. The Aberdeen Friends were singularly fortunate in their female members, many of whom have their godly lives and Christian graces still embalmed in the traditions of the sect. Among other names, that of Christian Barclay, the wife of the apologist, who was the daughter of an equally pious mother, Margaret Mollison, mentioned above, and who made a public profession of her religion in her sixteenth year, deserves to be honorably recorded.

The persecution, which had lulled for a few months in 1677, again broke forth, and continued to rage without intermission for two years and a half. The rigorous treatment to which they were subjected, seems to have undermined the intellect of some, for we hear of Andrew Jaffray, son of Alexander, a reasonable enough person at other times, exposing himself in the streets of Aberdeen in a state of semi-nudity, as the prophets of old were wont to mourn for the sins of their people. It is curious, if it were not painful, to watch how eagerly the Friends of those days sought to trace the hand of God in whatever calamities befel their persecutors. Forbes, a Presbyterian minister, was struck down dead in his pulpit, while in the act of excommunicating his own daughter, who had turned Quaker. Another minister was as suddenly cut off after having imprisoned two Friends for preaching in his churchyard. Provost Petrie, of Aberdeen, who had been a violent persecutor, was convicted of malversation in the Convention of Boroughs, and imprisoned

in the very place where he had been wont to confine the Quakers. And these are but a few instances of the open judgments which the Friends fancied they saw wrought upon their enemies. But it was just the same with other sects of the day.

It was again from the Court that a respite came to the Quakers. Robert Barclay had crossed over to the Continent, with Fox, Penn, and other Friends, to visit their brethren in the Low Countries. But before his departure, he again represented the cause of the northern sufferers to the Princess Elizabeth and the Duke of York, afterwards James II. The Duke procured Barclay an order from the king, reprimanding the Scotch authorities for their persecution of the Quakers; and the release of all the other prisoners was shortly afterwards effected. It is a pleasing thing to observe the toleration which both Charles and James extended to the Scotch Quakers: and the fact might give some color to the plea put forth by the defenders of the two last Stuart kings, that it was for the political, and not the religious part of their creed, that they persecuted Dissenters, for the Quakers alone, of all the sects of the day, were careful to exclude political questions from their constitution. The Barclay family possesses a memorable tradition of the apologist's final interview with James, during that monarch's last few weeks of power. It is thus related by Robert Barclay's grandson:—"At their parting, he being in a window with the king, when none other was present, who, looking out, said, 'The wind was now fair for the Prince of Orange coming over;' upon which my grandfather took occasion to say, 'It was hard that no expedient could be found out to satisfy the people;' to which the king replied, 'I will do anything becoming a gentleman, except part with liberty of conscience, which I shall never do while I live.' It would have been well for James had he always been as tender of his subjects' consciences as of his own. But still it ought to be remembered to his credit that he put a stop to the persecution of the Quakers, until the Revolution established religious freedom upon a more secure basis than the good-will of a monarch.

With the termination of their troubles our interest in the Aberdeen Quakers ceases. The Barclays were in due time gathered to their fathers, but their decendants are still reckoned among the most influential members of the Society of Friends. Quakerism never made but a limited progress in Scotland. The soil was unfavorable to its growth. But the early Aberdeen Quakers left behind them a valuable legacy in their example, not merely to the Friends, but to all sects of Christians. No man can read the accounts given in Jaffray's diary and the Ury papers, from which the above facts are chiefly taken, without feeling that the Quakers were indeed animated with the truest spirit of Christianity. The more they were persecuted, the more they clung to their tenets; and in the darkest time of their tribulation not a word of reviling or abuse appears to have passed a Quaker's lips. So long as the Jaffrays and Barclays directed their meetings, none of those extreme demonstrations, so common among fanatical sects of the day, could be laid to their charge, and the language which they adopted in speaking of other denominations was charitable in the extreme. Their obedience to the civil power was an example to both Episcopalians and Presbyterians, so far as the north of Scotland was concerned. There were, doubtless, many of their tenets that seem too narrow for the liberty of the Gospel, but the writings of Barclay and Jaffray are characterized by a warmth and charity which has only been exceeded in our own days. ALEXANDER ALLARDYCE.

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From The American Historical Record.

## FRIENDS' MEETING-HOUSE AT JERICHO.

The *Record* is indebted to Henry Onderdonk, Jr., for the following sketch of the oldest of the Societies of Friends on Long Island:

The origin of the society of Friends at Jericho, (anciently called Lusum or "The Farms,") runs into the hidden past, far back of any extant records. Perhaps Ri. Doudney, a minister traveling east from Hempstead, in August, 1657, took Jericho on his way to Oysterbay, whence he embarked for Rhode Island. However that may be, the first zeal of the new converts seems, in the course of time, to have cooled a little, for "the Quarterly meeting, 30th of 10th mo., 1676, desired Friends of the Farms to observe their Week-day meetings with diligence as formerly ordered."

For over a century there was no public meeting-house, but Friends met at private houses. Mary, widow of Thomas and mother of Ri. Willits, as early as 1678, had opened her house for meetings and the entertainment of traveling preachers. We shall confine ourselves to giving extracts chiefly from the minutes of the Quarterly and Monthly meetings.

1683. 20th of 12th mo. "Friends having something in their minds concerning the reading of Friends' papers in meeting, that their children may thereby come to understand the order of Friends in their affairs and in their marriages, agreed that they be read at the Farms at the 12th month every year.

1690. 30th of 6th mo. A First-day meeting was held at Jericho, every five weeks;

ut the Week-day meetings were kept alter-
ately at Westbury and Jericho, Friends of
oth meetings joining in one.

Mary Willits, "a mother in Israel," and
Abigail her daughter-in law, in 1707, report-
d their sufferings for several years previous,
s follows:

In 170—,the constable on a demand of 10*s.*
or the priest that should be sent from Eng-
and to Hempstead, by reason she could not
ay it, took 10½ yards linen cloth worth 31*s.*
*d.* On a like demand he went into the
hamber of her daughter-in-law, and took 9½
ushels of wheat worth 38*s.* The next year the
onstable came to their houses in their ab-
ence, and took for John Thomas, priest, what
heat he pleased; they never knew how
uch. Another time on a demand of 21*s.*
*d.* for building the priest's worship-house at
Hempstead, the constable went in her yard
nd took 5 wethers worth 50*s.*, and took
om her daughter-in-law on a demand of 12*s.*
wo pair of new shoes and two pewter plat-
rs, worth 25*s.* Next year, on being denied
oney for the priest, the constable went into
n inner room, got her keys, searched her chest
nd took money, she knew not what. Anoth-
r year the collector demanded a tax-rate,
nd while she was telling [counting] the
oney, he pulled out of his pocket another
te for the priest's worship-house, and took
hat he pleased for the same.

1712. 30th of 6th mo. "The state of af-
irs at Jericho and places thereaway being
quired into, are reported generally well and
e meeting duly kept up."

1713. 17th of 12th mo. "Died Widow
ary Willets, aged near 85, an ancient wor-
y minister in the church of Christ. She
ceived the blessed Truth in her early days
d bore a public testimony in meeting, and
ntinued faithful to the end of her days."

1713. 27th of 12th mo. "The Monthly
eeting heretofore kept at Jericho is to be
pt for the time to come at Westbury."

1757—8. 11th mo. Wm. Reckitt was at
richo on a First-day. "The meeting con-
ted of several hundreds of people who
ard the Truth declared, with great atten-
n."

1757. 2d of 9th mo. "Died Abigail Wil-
s in her 90th year, having seen her grand-
ughter's grand child. She had lived a
dow upwards of 50 years, in good esteem,
d with a sober and religious character
ongst Friends, and died in good unity
h them, having for some time longed for
r course to be finished."

During the Revolutionary war, Friends
upled to bear arms, and suffered accord-
ly. We cite but one out of many: Elias
cks reports, 5th of 4th mo., 1777, that a serjeant took from him a pair of shoes worth 8*s.* for a fine for his not appearing to stand on guard; and 28th of 8th mo., another serjeant took a pair of silver buckles worth 18*s.*, two pair of stockings worth 15*s.*, and two handkerchiefs worth 5*s.*, for a fine for his not going at the time of an alarm*—3d of 12th mo. On a demand of 12*s.*, towards paying some men hired to repair the Forts near the west end of the Island, a lieutenant took from him a great coat worth 26*s.* 1778. 6th mo., he was distrained of a pair of stockings worth 5*s.*, and a razor-case and two razors worth 4*s.*, for refusing to pay towards hiring of men to work in the fortifications near Brooklyn ferry. 1779. 10th mo., he was distrained of two bags containing three bushels of wheat worth £3.10 for a demand on his wife (he being from home) of £3 for his not assisting to build a fort at Brooklyn ferry.

1786. 29th of 3d mo. "It is proposed to divide Westbury Preparative meeting and settle one at Jericho at the house of the two widow Seamans, they appearing free thereto."

1787. 25th of 7th mo. "It is proposed to build a meeting-house at Jericho 42 by 34 feet and 21 feet posts." The cost was £363. Stoves £23. 17. 9.

1788. 24th of 9th mo. Friends' school stock is divided. The share of Jericho is £101. 4. 10. and half the school-house at Westbury.

*Whaleboatmen from the Main often crossed the Sound in the darkness of night and plundered the inhabitants of the Island. Hence guards patrolled the shores, and in case of an alarm, the people were warned out to pursue the robbers ere they reached their boats

### TO THOSE WHO HAVE RECEIVED A GIFT IN THE MINISTRY.

"Take heed of many words: what reacheth to the life settles in the life. That which cometh from the life and is received from God, reacheth to the life and settles others in the life." * * * "If Friends do not live in the pure life which they speak of, to answer the life in those they speak to, the other part steps in, and so there comes up an outward acquaintance, and he [the speaker] lets that come over him. But as every one is kept living in the life of God, over all that is contrary, they are in their places. Then they do not lay hands on any suddenly; which is the danger now. For if any one do, he may lose his discerning; may lay hands on the wrong part, and so let deceit come too near him; and the deceit will steal over so that it will be a hard thing, for him to get it down." * * * "If any one have a moving to any place, and have spoken what they were moved of the Lord, let them return to their habita-

tion again, and live in the pure life of God and in the fear of the Lord; so will ye be kept in the life, in the solid and seasoned spirit, and preach as well in life as in words: none must be light or wild. For the seed of God is weighty, brings to be solid and leads into the wisdom of God, by which the wisdom of the creation is known. But if that part be up which runs into imaginations, and that part be standing in which the imaginations come up, and the pure Spirit be not thoroughly come to rule and reign, then that will run out that will glory, boast and vapor, and so will such an one spoil that which opened to him; this is for condemnation." * * *

"For when ye have declared the truth to the people and they have received it, and are come into that which ye spake of, the uttering of many words and long declarations out of the life, may beget them into a form. And if any should run on rashly into words again, without the savor of life, those that are come into the thing that he spake of will judge him, whereby he may hurt again that which he raised up before. So Friends, ye must all come into the thing that is spoken in the openings of the heavenly life among you, and walk in the love of God, that ye may answer the thing spoken to."—*George Fox.*

## CHEERFULNESS—FRIENDLY SUGGESTIONS TO MOTHERS.

BY DR. J. H. HANAFORD.

The health of the body, not less than the fundamental principles of the Christian religion, demands a uniform, calm, serene, and hopeful state of mind. So intimate, indeed, are the relations of the body and mind, that no severe shock can be sustained by the one, without producing by sympathy an effect upon the other, corresponding in some degree with the intensity of the primary injury. There may be some apparent exceptions to a general rule, yet it is morally impossible for a strong, vigorous, bold and comprehensive mind, long to exist in a frail and diseased body. It is equally certain that habitual peevishness, irritability and fretfulness, will ultimately undermine the strongest constitution, and even in a brief period produce disastrous results, seen more readily by those accustomed to observe the progress of diseases, particularly those of the nervous system. It is not generally known, and yet it is unquestionably true, that depression of spirits and various harassing influences, tend in no small degree to accelerate the fearful progress of pulmonary consumption, if not produce that insiduous, yet fatal disease. And it should be remembered that all undue excitement, particularly the cherishing of angry or revengeful feelings, tends directly to produce such depression of spirits. Indeed we cannot rise above a certain level, cannot lose the equilibrium of temper (I use this term in an accommodated sense) without mental exhaustion, and peculiar emotions of sadness and dissatisfaction.

The young mother, and especially she who often assumes maternal relations, has much to destroy the natural equanimity, however hopeful or amiable she may be constitutionally. The duties of maternity under any circumstances are sufficiently arduous, often tasking the constitution, physical, mental and moral, to the utmost point of endurance. But in the present state of society in this country, where luxury prevails to an alarming extent; where the laws of health are so generally disregarded as if of earthly origin; and where the hurry and confusion of business seem interwoven in our very nature, these duties become still more onerous. The multiplied duties and cares of "much serving" on the one hand, and the peevishness and fretfulness of neglected children on the other, render life anything but agreeable. Of all persons, however, the mother, to whose charge immortal beings are to be entrusted, she who guides and moulds the infant mind, she who leaves her impress on society indelibly fixed, and she who controls the destinies of her offspring to a greater extent than any other earthly instrumentality; the mother should possess a cheerful frame of mind. On examination it would undoubtedly be found, that much of the irritability of children may be traced to the influence of a similar state of mind exhibited by the mother or attendants. It would be safe to say, that much, if not all, not thus produced, results from wrong habits; for children are naturally playful and happy as the frisking lamb and frolicsome kitten. Among the agencies which produce the latter result, may be classed narcotics in general which lull the nervous system into a quiet apathetic state, to be succeeded by one of disquietude; a large class of stimulants (and there is less difference than is generally supposed in the results of the use of alcohol and other stimulants) in frequent use, which goad the system to action, leaving it, when the immediate results subside, debilitated, jaded and irritable. These produce their effects both directly and indirectly, affecting alike the mother and the child, while each reacts, so to speak, upon the other. The nursing mother often transfers these results to her offspring, frequently in an aggravated form, while she escapes, for a time at least, almost entirely from the consequences of her imprudence, yet the day of reckoning postponed temporarily, will eventually come with its retributions.

The difficulty of maintaining a desirable rame of mind in the midst of the various luties and perplexities of life,as society is now onstituted, is acknowledged, yet it is by no neans impossible.

The cultivation of self control, a strong vill, and stronger moral principle, with Di- ine aid, will effect wonders in this particu- ar. Even a vague idea of the importance hich attaches itself to maternity, the re ponsibilities resting upon the mother, the omentous consequences that necessarily re- lt from early impressions, all demand the tmost watchfulness on the part of the mother, hat she may be kind, yet firm, hopeful and heerful, but resolute when circumstances equire decisive measures, and, in fine, that e should exhibit just that state of feeling hich she would nurture in her offspring.

MORAL LAW.

The most permanent, the most pervading nd the grandest fact in all nature is that erything is governed by eternal and immu- ble laws. Nothing can resist the power— thing can alter the precision with which fect everywhere follows cause in exact pro- rtion, and no human arrangement that erlooks the constant working of these laws n ever hope for the shadow of success. All ucation that is worth the name is but the icidation of these laws, and all self-culture but the effort to put ourselves into harmony th them. Nothing more distinctly marks e progress of mankind than the fullness th which this fact is recognized. Slowly d gradually has its truth dawned upon the man mind as regards all physical nature, d what was once attributed to chance, or the direct interference of some angry or engeful Diety, as the storm or the earth- ake, is now ascribed to the unfailing pro- s of natural and beneficent law as its only e source.

Even now, however, we do not all have an shaken faith that this government extends ually over ourselves as over external na- e; that the laws which govern man's itual nature are as steadfast and unwav- ng as those which control his physical tem; that what is thoughtlessly called tune or fate, is inevitably bound to motives d character, by laws as inflexible as those ich decide the upheaval of the tides or the cling of the planets. We believe firmly t according to the quality of the seed and soil, and the assiduous cultivation of the nt, will be the beauty of the flower, and richness of the fruit, but we hesitate to ly the same rule to the delicate garden the human heart. Yet the law is as pow- l and undeviating in the one case as in the other. As surely as in nature the force must exceed the resistance, if any effect is to be produced, so surely in our moral nature, must energy exceed obstacle, and moral prin- ciple be greater than temptation, if heroism or virtue are to flourish. The law of gravi- tation, which equally gover s the minutest snow flake and the rushing planets, is no more certain in its operation than that by which the lightest thought or emotion influ- ences character, and the simplest deed in- volves eternal results.

We readily admit the evident absurdity of disregarding what we call natural laws, but we do not recognize the same element in dis- obedience to our moral sense. He who should ignore the law of gravitation, who should at- tempt to breathe fire or water as if they were air, or to pass through rocks as if they had no power of resistance, would excite a smile of derision, or pity for his imbecility. But the disregard of the laws which govern our moral nature produces no such feeling. He who disobeys his conscience, who violates the principles of justice, honor and integrity, and stifles the promptings of benevolence, may incur our serious condemnation, but scarcely our contempt. We say he does wrong, but we forget to say he is irrational. Yet surely the moral laws are as firm and undeviating as any other, and the result of their disobe- dience as certain and as detrimental: there- fore to disregard them is at least as conclusive proof of folly as to disregard the laws which govern the elements. When we fully embrace this philosophy, when all wrong-doing in- cludes the element of absurdity in our eyes, a long step will have been taken in the moral and intellectual progress of the race. Moral imbeciles are far more numerous than those mentally weak, and will be so until we learn how futile is the contention between inclina- tion and duty; between our lower and our higher natures; between right and wrong. Whenever we choose pleasure and reject principle; whenever we yield to inclination and sacrifice duty; whenever we prefer sel- fish gratification to large hearted benevo- lence, we are ourselves the greatest sufferers. He who cheats his neighbor deprives him of his rightful possessions, but by the same act he defrauds *himself* of what is incompara- bly more valuable, his honor, integrity and virtue. He who oppresses the poor and binds heavy burdens on the weak, is more cruel to himself than those he afflicts, and burdens his own conscience with heavier weights. He who defames another injures his reputation, but in so doing he blunts his own moral sense, which is of far more significance. No injury is so great as the injury of charac- ter, and that we do not inflict upon others,

but upon ourselves with every wrong doing.

If this great moral law which pervades humanity is inflexible in its punishments for disobedience, it is friendly and generous to all who put themselves into harmony with it. Just as we may gather life and strength and pleasure from the elements that would destroy us if we disregarded their laws, so the moral forces within and around us are the chief sources of our highest joys and noblest elevations, if we but work with them instead of warring against them. Every worthy impulse cherished, every excellence of character cultivated, every denial made of a low desire for a higher attainment, every impure motive conquered, every noble aspiration breathed, every generous deed accomplished, will pour their richest rewards into the heart, and stamp their best effects upon the character of him who thus earnestly strives. No effort for a good cause, made from a pure motive, can ever fail; though the result we look for may disappoint our hopes, the beneficent effects upon our own inner nature are as certain as that of the rain on the thirsty land.

It is only as we realize that this great moral law is eternal, immutable, and yet thoroughly friendly and beneficent; it is only as we study its operations, and put ourselves entirely into harmony with it that we can ever hope to attain to what is possible for us, either in beauty of character, power of good to others, or a pure and elevated happiness; and only when such lessons are as earnestly impressed upon the young as those we now give them in scholastic lore or worldly wisdom, can we be said to have begun any adequate system of education.—*Public Ledger.*

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 4, 1872.

THE NEW YEAR.—"So teach us to number our days that we may apply our hearts unto wisdom." Thus said the Psalmist, perhaps under the fresh feeling inspired by the recurrence of a birth-day—a New Year,—or some one of those pauses in life in which we seem to stop and look back over the road we have travelled, and which, if rightly improved, are calculated to make us wiser and better.

So important is this numbering of our days by dividing time into periods, that there can be little doubt that the succession of day and night,—the alternation of the seasons, and the regular lunar changes, though highly important to man's physical well-being, have for their ultimate object the moral and spiritual advancement of the race. It would be in vain to inquire how many ages may have elapsed before the primeval man had even thought of notching the passage of each day upon his stick; but the act, simple as it was, was an evidence of progress. It is not easy to estimate how much of progress we owe to this ability to divide time into periods, and thus to note its passage. The stature of the man would not always prevent him from acting like a child, were he not also reminded that his years are those of a man.

The noting of the New Year,—of a birth-day or the anniversary of an important event, adds an interest to life by breaking in on the monotonous round of every-day employment, in which so much of our time slips away unheeded. It is a question worth considering, whether in carrying out the righteous testimony which Friends have always borne against the observance of "days and times" as a part of religion, they may not too much have disregarded those with which no superstition is connected, but which in promoting social enjoyment, the reunion of families, the giving and receiving of simple gifts, do much to promote kind feeling one toward another. Let us, however, bear in mind that if amid these social enjoyments, and the gratitude that arises from a sense of our many blessings, we do not turn with a desire to share them toward those less favorably circumstanced, the question may well be put to us, "How dwelleth the love of God in you?" While comprehensive benevolence inquires into the *causes* of destitution and devises means for removing them, yet it is something to make the poor, and especially their little ones, innocently happy, if only for a day; and this pleasure need not be so transient if the donor can afford the gift of some personal or household comfort.

At this retrospective season, few persons, if any, can look back over the past year of their mental experience with unmingled satisfaction; and in proportion as the aim has been high, will be the humbling sense of having failed to reach it. But this need not, and if the mind is healthful it will not discourage, i

here has been an earnest and persistent endeavor after the highest good. It is not alone he consciousness of not having attained" hat will assist us to do better in the year hat has begun, there must be "searching of eart "to discover in what points we have ailed, and with Divine help, which is never ithheld from those who seek it, press forard toward a higher attainment.

MARRIED.

WRIGHT—BOWERMAN.—According to the or-er of the religious Society of Friends, on the 10th 10th month, 1872, Justus Wright to Elizabeth G. owerman, both of Yarmouth, Ontario, Canada.

DIED.

BLACKBURN.—At her residence, Bedford Co., enna., on the 22d of 3d mo., 1872, Mary Ann Blackirn, in the 49th year of her age; a member of unnings Creek Monthly Meeting.

ROBERTS.—At Hartford, Burlington Co., N. J., the 25th of 11th mo., 1872, Stacy B. Roberts, in e 53d year of his age; a member of Chester onthly Meeting. His sufferings were long and sere, but with patience he bore them.

WRIGHT.—On the 6th of 12th mo., 1872, at his resince in Canada, Justus Wright, in the 84th year of s age.

GARDNER.—On the morning of the 15th of 12th o., 1872, Mary Elma, daughter of the late Ephraim d Mary Gardner, in the 42d year of her age; a ember of Baltimore Monthly Meeting.

RUSSELL.—Of pneumonia, on the 17th of 12th o., 1872, near New Market, Frederick Co., Maryhd, Rachel, wife of Joshua Russell, in the 77th ar of her age; an Elder of Pipe Creek Monthly d Bush Creek Preparative Meetings. She has left her family and friends a rich legacy in her exple of faithful attention to the duties devolving on her, and of unselfish devotion to the comfort d happiness of those around her.

CAIN.—At Richmond, Ind., on the 19th of 12th ., 1872, Caroline B., wife of Wm. Cain, aged 65 ars; an Elder of White Water Monthly Meeting, d. This beloved Friend earnestly endeavored to fil with fidelity the varied duties of life. It was r predominant trait to care for and assist others enever and wherever there was occasion, regardss of personal sacrifice; and this characteristic s manifest throughout her patiently borne though reme sufferings, as long as consciousness relined,—enabling her to make this appeal: "Thou owest, O most merciful Father, that I have envored, under all circumstances, to do the best I ew. Thou also best knowest all my shortcomgs." Death was to her a welcome messenger. In family, the social and the religious circle, her moval will be an inexpressible loss, softened by full faith that her gain is full and everlasting and peace. S. O. P.

WHO wants a counsellor with whom he is t intimate? And how can you get the nsellor's mind unless you sit down with n by the hour, and question him, and lead his manifold instructions?

SKETCHES OF TRAVEL, NO. 8.

BY A. C. M.

(Continued from page 702.)

My last letter was dated at Paris. On our way there we stopped at Rouen, apparently one of the oldest cities in France. It has a population of 103,323. There are many buildings bearing marks of great antiquity; the *Palace de Justice* is one of them. There was no date or record of its age that we could refer to, and all that our guide could tell us was, "that it was very old," which we did not doubt, but considered that rather indefinite. We visited the Cathedral, and found it a remarkable edifice in many respects; the columns within are of immense proportions, both in circumference and height; there is a grandeur connected with it not often seen in modern buildings, and, as to age, it must date very far back in the past. We ascended to the topmost point attainable, and found the storms and tempests of many centuries had made a deep impress, not only upon the building itself, but also upon the ornaments and statuary which adorned it. It is said to have been founded in 260 of the Christian era. We also saw many other buildings of less note bearing marks of great antiquity. Such are to be seen by the traveler at every turn. Many of the streets, however, have been modernized and straightened, and many new buildings of stately proportions added. There is a large amount of manufacturing done here,—cotton-spinning, wide silks, velvets, hardware, and earthenware, &c., being the principal; the weavers' department alone employing 15,000 persons.

We sought out and visited Joan of Arc's statue. The countenance has an earnest expression, and yet marked with confidence and trust,—not unlike the painting which I saw of her in Paris. The inhabitants of Rouen cannot claim much credit for having this statue: it is sadly neglected, being so surrounded with mud and water that it is difficult to approach it.

From this place we proceeded by railway to Dieppe. Arriving there, we took a cab and proceeded to the steamer which was to take us across the English Channel. It was raining fast when we arrived at the pier, and were hurrying on board, when we were stopped by a French officer in uniform, making objections or demands which we could not understand. Some of us in the rear urged our companions forward to go on board the boat, out of the rain, and come to an understanding there, which was attempted, but he seized the luggage of one of the foremost and stopped him, and, while that was being done, the rest of us passed on board; and then enquired of our cabman what it meant. He

stated that the officer asked for two pence each on every parcel of luggage leaving France. We sent him word that, if he would come on board, we would pay him; but he did not make his appearance, and we had some doubt as to its being his duty to collect it. He got it of our companion on the gang-plank, which led to a little good-natured merriment (at his expense) on the part of those who escaped; and Dr. H——, of New York, who had been a pleasant companion in many of our travels, proposed that, as our friend had been made the "scapegoat," that we should contribute our share, which, however, he declined.

During the night our steamer got under way, and we crossed the channel to New Haven, a passage generally dreaded by tourists subject to sea-sickness, but as smooth now as our own Hudson River.

We arrived at New Haven about 9 o'clock, A. M., and from there took the railway for London; and having spent nearly a month here before, it seemed quite home-like. We are now to finish our sight-seeing here, and then in a few days proceed northward to Scotland and Ireland.

There are many things in this great city to claim the attention of the tourist, and the little "boot-black" is one of them. While here I have often felt much pity for these little destitute creatures. They are to be met with by the hundreds spread over this great city. I have at different times questioned them as to their success in business and manner of life. My first question was—"Any parents living? Ans., "Mother's livin', father's dead." How much can be earned by blacking boots? "O, sometimes I earns two shillings a day (about 50 cents American) and sometimes a little mor'n that, and sometimes I don't earn nothin'." When does that happen? "Why, when it rains." Well, what will it average per day?—(that word average has to be modified before I get an answer)—"Take the whole amount at the end of the week and divide it into six parts, how much would there be for each day?" He still hesitates. "Would there be two shillings for each day?" "Yes, think there would." "What becomes of the money thus earned?" "Why you sees there's a man what sets me and other boys up." Who is he? "He keeps a grocery. Well, he gives us each a foot-stand and a box of blacking, and a pair of brushes; in the mornin' he gives us our breakfast, and then we goes off into the street and earns what we can. We gets our dinner in the street for six pence; at night we goes back, and he gives us our suppers; he takes our money and pays himself out of it,—six pence for our breakfasts, and six pence for our suppers, and then he divides what i left, taking half for himself, and the othe half he puts in our boxes, which he keeps and then Saturday night mother comes an takes the money out of the box." One mor question: "When the boys do not happen t earn anything during the day, how does th man get his pay for the meals furnished?" "He takes it out of the boxes," was the re ply. I learned by inquiry that the systen above described prevails to a great extent and appears to have but one redeeming fea ture in it, which is, that if there is any mone in the box at the end of the week, the paren draws it; but the man that sets these boys u in business, does not expend over seventy-fiv cents American money for the entire outfit and but a trifling addition thereafter, as black ing is very cheap in London, and a box wil last them many days. It looks as though th whole thing is managed by collusion on th part of a beer-selling grocer and a beer drinking parent, for the ragged condition o the boys indicates utter neglect on the part o the parents. They can probably get through the warm part of the year without much suf fering, but in cold stormy weather they mus necessarily suffer.

I have visited the old Tower of London In the dark ages of English history, the cru elties enacted there and the sufferings of th prisoners within its walls, caused the very name to become odious; but happily for th welfare of our race, the dark ages alluded t have passed, or are passing away, and a bette condition is known. Those who have been fami liar with the history of the Tower, and the cru elties perpetrated within its walls, and wh visit it now, will not claim that the human race is not advancing to a higher position.

The Tower is a group of structures mad up of towers, barracks, armories, warehouse and prison-like edifices, on the north bank o the Thames, founded by William the Con queror, and added to largely by succeedin monarchs. Originally surrounded by a moa or ditch, the water was let in directly fro the Thames; this being the case, a prisone escaping from within the walls of the prison was sure to drown. Within the outer wall there are twelve acres of land. The cell beneath the Tower, where some of the dark est deeds were done, and where prisoners suf fered most, are in a neglected and ruinou condition, and are rarely shown to visitors The several towers within the walls are desig nated by different names. I was shown th "Brick Tower," where *Lady Jane Grey* wa confined; the "Bowyer Tower," where th *Duke of Clarence* was confined and ended hi days; "Beauchamp Tower," where *Ann Boleyn* was imprisoned. In many portions

he buildings are collections of suits of mail, annon and trophies of war, many of which re designated as having descended from per- ons of historical fame. *Queen Elizabeth's rmory* is in the *White Tower*, the walls of hich are thirteen feet thick, and still retain races of inscriptions by state prisoners, some f them of a very touching character, re- minding the visitor forcibly of the hopes and ears alternating in the minds of the unhappy ictims during their protracted imprisonment. was shown and entered the cell where Sir Valter Raleigh was confined many years. It small, dark and dismal, and it seems in- redible that a human being could have ved so long in such a place. Instruments f torture are preserved and pointed out to sitors, and are very numerous, but of a haracter too painful to enumerate here.

The "Jewel House" is a room containing costly collection of State Jewels, and mong them are many objects of interest to e visitor: There is St. Edward's Crown used all the coronations, from Charles the Sec- d to William the Fourth, also the new ate Crown made for the coronation of ueen Victoria, and valued at more than 100,000, and many other objects of less im- ortance; also the wonderful diamond called oh-i-noor, or "Mountain of Light," once longing to *Runjeet Singh*, chief of Lahone, t now to Queen Victoria. There are ny other things which attract the attention tourists, not necessary to allude to in detail.

(To be continued.)

From American Historical Record.

## IE FIRST RAILROADS AND LOCOMOTIVES IN THE UNITED STATES.

The September No. of the "Record" con- ins an article on this subject in which the iter has failed to notice the earliest con- ucted railroad in our country, and also to ve any accounts of another road which was ong the most interesting of those con- ucted at an early day.

The earliest railroad constructed in the ited States, was undoubtedly that built by omas Leiper, in 1806* at his quarries in laware County, Penna., while the most ted among our early railroads was that ar Mauch Chunk, Pennsylvania, construct- in 1827, for the transportation of coal from e Summit mines to the Lehigh river. The iter of the article referred to has left un- ticed both of these early efforts in rail- ading.

The following account of the first men- ned road is taken from the "History of laware County, Pennsylvania," p. 389, d the facts contained in it were given in a let- ter to the author of that work by the late Hon. George G. Leiper, who was the oldest son of Thomas Leiper, the builder of the road, and who well remembered its construction.

"The first railroad in the United States was built in Ridley township in 1806, by the late Thomas Leiper, for the transportation of stone from his quarries on Crum Creek to his landing on Ridley Creek, a distance of about one mile. The ascents were graded incline plains, and the superstructure was made of white oak with cross ties and string pieces. The cars or trucks were very similar to those now in use, the wheels being made of cast iron with flanges. The line of road can still be seen. This railroad was superseded by the Leiper canal, which passed from the upper quarries down Crum Creek to the landing, and was built by the Hon. George G. Leiper, the eldest son of Thomas Leiper, in 1828, and continued to be used till 1852, when it, in turn, was superseded by the present railroad."

The following is appended to the foregoing account of the "first railroad" as a foot note.

"Previous to engaging in the railroad enterprise, Mr. Thomas Leiper employed a millwright from Scotland, named Somerville, to lay a track sixty yards in length at a grade of one inch and a-half to the yard, he having seen a similar one in Scotland and England.

The experimental track was constructed on a vacant lot in the Northern Liberties of Philadelphia, and when the day of trial came, a large concourse of people assembled to witness the experiment. After having loaded the car with all the weights that could be procured from the neighboring hay-scales, wagers were offered to any amount that the horse could not move it to the Summit: but when the word was given, the horse moved off with ease amid the plaudits of the assembled multitude."

It is well known that the Mauch Chunk road was built in 1827. At the commencement of that year the timber used in its construction was still in the forest, and yet it was complete and in use within a few months. The timbers were mostly laid on a graded turnpike, which accounts for the rapid execution of the work. It extended with a continuous descent of one hundred feet to the mile, from the Summit mines of Mauch Chunk mountain to the Lehigh river, and the loaded cars passed down by gravity—each train taking down a sufficient number of mules to haul back the empty cars. It is said this arrangement was made at the suggestion of the late Josiah White, whose name is so creditably associated with the Lehigh navigation. The writer made a trip on this railroad in 1829, when for the time it was doing an immense amount

* There is good authority for stating that this ad was not constructed until the year 1810—[C.]

of work. The rails were of squared timber plated with iron, after the manner of most of our early railroads. To many visitors the most amusing feature of a trip on the road was the grotesque, unconcerned complacency with which the mules enjoyed their down-hill ride, which was uniformly accompanied with a good feed. S.

LIGHT AND SHADE.

Light! emblem of all good and joy!
Shade! emblem of all ill!
And yet in this strange mingled life,
We need the shadow still.
A lamp with softly shaded light
To soothe and spare the tender sight,
Will only throw
A brighter glow
Upon our books and work below.

We could not bear unchanging day,
However fair its light;
E're long the wearied eye would hail,
As boon untold, the evening pale,
The solace of the night;
And who would prize our summer glow
If winter gloom we did not know?
Or nightly praise
The glad spring rays
Who never saw our rainy days?

How grateful in Arabian plain
Of white and sparkling sand,
The shadow of a mighty rock
Across the weary land.
And where the tropic glories rise,
Responsive to the fiery skies,
We could not dare
To meet the glare,
Or blindness were our bitter share.

Where is the soul so meek and pure,
Who through his earthly days
Life's fullest sunshine could endure,
In clear and cloudless blaze?
The sympathetic eye would dim,
And others pine unmarked by him,
Were no chill shade
Around him laid,
And light of joy could never fade.

He, who the light-commanding word
First spake, and formed the eye,
Knows what that wondrous eye can bear,
And tempers with providing care,
By cloud and night, all hurtful glare,
By shadows ever nigh.
So in all wise and loving ways
He blends the shadows of our days
To win our sight
From scenes of night
To seek the "True and only Light."

We need some shadow o'er our bliss
Lest we forget the Giver:
So often in our deepest joy
There comes a solemn quiver;
We could not tell from whence it came,
The subtle cause we cannot name;
Its twilight fall
May well recall
Calm thoughts of Him who gives us all.

There are who all undazzled tread
Awhile the sunniest plain;
But they have sought the blessed shade,
By one great Rock of Ages made,
A sure, safe rest to gain.
Unshaded light of earth soon blinds
To light of heaven sincerest minds:
O envy not
A cloudless lot!
We ask indeed, we know not what.

So is it here, so is it now!
Not always will it be!
There is a land that needs no shade,
A morn will rise which cannot fade,
And we, like flame-robed angels made,
That glory soon may see.
No cloud upon its radiant joy
No shadow o'er its bright employ,
No sleep, no night,
But perfect sight,
The Lord our Everlasting Light.

FRANCES RIDLEY HAVERGAL.

For Friends' Intelligencer.

There are strong reasons for believing tha from 1683 to 1734 the "Assembly of Pen sylvania" frequently held its sessions Friends Meeting House.

Makin, in his poem, mentions *four* Meetin Houses, and *Proud*, in his history, alludes *five*. In which one did the "Assembly meet? Can any antiquarian reader answe this question, or inform where any or all the Houses stood, and give facts concernin their history, as also who is the custodian their Records? INQUIRER.

12*th mo.* 18*th*, 1872.

For Friends' Intelligencer.

THE SOCIETY OF FRIENDS.

No. 3.

*Causes of Declension* (*Continued*).

In particularizing the causes of declensio stated in general terms in the last commun cation, several of them may be considered t gether; and this is the case as to the first a second propositions.

It will be observed that these propositio merely present in different aspects, as it w intended they should do, the same gener idea; and it may be expressed in still oth forms. Friends have become so tenaciousl wedded to their peculiar ways and to the e isting routine of forms and exercises, as to almost incapable of exercising independe thought, as to whether advantage might n be derived from some changes. Friends, a religious body, have mingled so little wi the outside world that they have been pec liarly exposed to this danger; and for th same reason are in great measure disqualifi to form a correct judgment as to their ow condition. So imperceptible has been th degeneracy into formalism that few realize Our ancestors, for the more thorough orga zation and effective working of the Socie established certain forms, such as the holdi

meetings at stated times for worship and scipline, and the reading and answering in ie latter class of meetings, at stated times ertain Queries. And in addition to their alous and effective labors for the advance- ent of truth, they maintained for their own bservance certain usages of a peculiar and itward nature as to dress, language, deport- ent, &c.

Friends everywhere have, by imperceptible degrees, come too much to regard their hole religious duty as consisting in going rough and keeping up the outward forms id usages, thus established by their ances- rs. There is no longer manifested that aggressive spirit for the diffusion of light and uth, which animated our forefathers, but e seem content with going through the existing forms, without troubling ourselves to ink whether from change of circumstan- s, the interests of the Society do not require ne modification of these forms. We know at even the *long continuance* of any particu- usage tends to render it formal and life- s, and may thus furnish sufficient reason a change. The reading and answering of Queries, to which we may refer for illustion, has become very much of this char- er. These Queries, varying but little, it believed, in most branches of the Society, e all or some of them been read, with wers, several times a year in the Prepara- e, Monthly, Quarterly and Yearly Meets, for several generations, the answers usu- varying so little, that they might almost kept printed with blanks for a few vary- expressions. Whoever will reflect upon ust be convinced that such a routine of rcises is eminently calculated to beget life- ness, and to obstruct that religious growth ch a more varied course of exercises might elope.

here has been a steady advance in intelnce, and much change in the moral and gious tone of general society, from one ration to another, and it is easy to see Friends, claiming as they always have, position of pioneers in the advancement ue and rational religion, must soon lose place if they suffer themselves to be tied to any fixed or traditional forms. essential to the fulfillment of their high ion, that the Light which they profess to w, shall be untrammelled by any such diments.

e difficulty before alluded to, of Friends ing a correct judgment as to their true ition on account of their isolated posi- renders important what others have f them, and it is proposed to quote from Essays heretofore mentioned, some pas- bearing upon the points now under consideration, showing that the writer is not alone in the views before expressed. * * * Samuel Fothergill, one of these writers, quoted in a former article, speaking of the influence of the deeply-seated and rapidly-spreading lethargy which had invaded the borders of Friends in England, says: "Many seek elsewhere in systems—embodying far less of spiritual life, for light and warmth; while those who are spiritual in spite of the surrounding deadness, are too much wedded to their fatal prejudices to admit of their suspecting anything wrong in the system, inducing them to attribute all the evil to want of individual faithfulness, or some equally vague and intangible cause. This presumption, that their views of Christian faith and practice are perfect, and that all the defects and deficiencies so generally admitted and lamented, are to be attributed, not to any defect in the system, but to want of faithfulness on the part of the members in carrying them out, arrogant as it appears to all except themselves, is eminently calculated to divert their attention from the true cause of the evil."

Again, he says: "It is Quakerism, and nothing but Quakerism, that the Friends are content to propagate. Not the Quakerism of George Fox, but a quaint and stiff formalism, with external badges that conceal and disguise the truth, and fearfully limit the power of its professors to influence the world around them. It is as if the Bible Society, instead of being anxious solely to disseminate the words of life in any kiud of binding and type as should be best adapted to the want of the purchaser, should say No! here is our edition, and if you will not have it you shall have none. The Friends have offered the pearl of great price, it is true; but then it has been so wrapped round with the napkin of non-essential peculiarities of dress, address, and modes of worship, that the glimpse which the world has had of the pearl has served rather to excite a hopeless admiration of something rich and rare but inaccessible to the generality, than a hopeful desire of obtaining a share of the treasure. Or as if they should persist in offering a coin which is not current; the metal is good, but then it is coined into such quaint and fantastic and withal, such inconvenient shapes, that the world refuses it; not only because of its inconvenience, but because of the increased difficulty thus presented to the testing of its genuineness. They are, however, so pre-eminently attached to this peculiar coinage of their own, that rather than melt it down and coin it afresh, or rub off any of its angles, they persist in either passing it as it is, or keeping it to themselves. A double loss is thus sustained by themselves and by the world: the withdrawal of all this

precious metal from general circulation is painfully felt, and will help to account for many of the most alarming social symptoms of the present day; while on themselves the effect is no less disastrous. As in all the affairs of life there can be no standing still, vigorous progression and increase, or decay and diminution being the only alternatives; so it is with the Friends: they have ceased to progress, they are rapidly declining, and the time appears to be approaching when if they do not return to their first works, the great Master will come and say, "Take from him the talent, and give it to him that hath ten talents."

William Logan Fisher, another of these essayists, and a Philadelphian, now deceased, speaking of the class of active members who are accustomed to control the affairs of the Society, says: "Yet such men are naturally conservative; living in an atmosphere created in part by their own excellence, they are not the men for a reformation even where the necessity for it exists. Hence it is that laws remain in force which are adverse to the wants and feelings of the age, and the Society becomes petrified in its errors. One of the natural consequences of the rule of this oligarchy is, that being thus satisfied with things as they are, and controling, to a considerable extent, the affairs of the Society, they become a barrier to progress, and Friends who should be of all others least traditionary are perhaps the most so."

This properly brings us to the closing part of the second proposition, which relates to the cause of the excessive conservatism which prevails throughout the Society. This is found as stated, in the undue preponderance of elderly persons in all the disciplinary meetings. It is not meant to assert that all old people tend to conservatism, for there are many exceptions, nor is it necessary to the argument to assume even that any are too much so. What is meant is that as a rule persons become more and more attached to the ways and forms and usages they are accustomed to as they grow older. The fact is indisputable, nor is there any reason for questioning it, it is proper and right and wisely ordained to be so. In general society, however, young and old mingle promiscuously, and the commingled influence of the two classes results in healthful sentiments. The meetings for Discipline, which regulate and control all Society affairs, are to be regarded as the most important, and to a philosophic mind it cannot be surprising, that, made up as they are as to active membership, of persons nine-tenths of whom it is probably safe to say are above forty years of age, they should fail to perceive and adopt the measures and changes from time to tir necessary to keep the Society in a healthf condition. T. H. S.

From the Christian Weekly.

OF UMBRELLAS.

One can hardly believe as he walks do some of our busy, narrow streets on a rai day, dodging one umbrella to hit a secon and come plump up against a third, that th article that is in every one's hand was r brought into general use until about the m dle of the eighteenth century. Yet the u brella as a shade from the sun is of great a tiquity—*umbra*, shade, indicates the earli of its twofold uses. We see it in the sculptu and paintings of Egypt, and the recent d coveries at Nineveh show that the umbre was generally carried over the king in ti of peace and even in war. In shape it sembled very closely those now in comm use, but is always seen open in the sculptur

The use of the umbrella was at first confi to royal personages, and was as symbolical authority as the sceptre itself. It figu among the insigna of royalty, on Persepoli marbles and Assyrian bas-reliefs. From limited use in Asia and Africa, it seems have passed both as a distinction and a l ury into Greece and Rome. The priests the early Christian churches said mass un it, and cardinals taking their titles from B ilican churches always received an umbr with the red hat. A golden umbrella figu in the paraphernalia of high church dig taries to this day; and in some places host is never carried through the streets wi out a decorated umbrella to bear it compa

Montaigne says the use of the umbrella a protection against the parching heat of sun was common in Italy in his time, but thought the encumbrance more than coun balanced the comfort afforded, pronounc the umbrella to be a greater burden to a m arm than relief to his head. And we can marvel at his judgment, when we read the scription given by Coryate, of umbrellas saw in Italy, as being made of leather, in form of a little canopy, hooped inside w divers little wooden hoops, extending the brella in a pretty large compass, and hav a long handle. They were especially usec horsemen, who carried them in their ha when they rode, fastening the end of the l dle upon one of their thighs. It is prob that a similar contrivance existed at the s period in Spain and Portugal, whence it brought to the New World.

Defoe, it will be remembered, makes R inson Crusoe describe that he had seen brellas employed in the Brazils, and tha had constructed his own umbrella in in

ion of them : "I covered it with skins," he adds, "the hair outwards, so it cast off the rain and kept off the sun."

The umbrella was used in England as a luxurious sunshade early in the seventeenth century. It was composed exteriorly of feathers, in imitation of the plumage of water-birds ; afterwards oiled silk was the ordinary material. In the reign of Queen Anne the umbrella appears to have been in common use in London, as a screen from rain, but only for the weaker sex, and the eighteenth century was half elapsed before it had even begun to be used in England by both sexes as we now see it.

In 1752, Lieutenant-Colonel, afterwards General Wolfe, writing from Paris, says :—

The people here use umbrellas in hot weather to defend them from the sun, and something of the same kind to save them from the snow and rain. I wonder a practice so useful is not introduced in England." Just about that time a gentleman did venture to walk the streets of London with an umbrella over his head. It was the noted and courageous Jonas Hanway, newly returned from Persia, and in delicate health, the latter condition serving as an excuse for using such a convenience by the considerate part of the public ; but he was hailed by the mob as a "mincing Frenchman." As late as 1770, one John Macdonald found, on appearing with a fine silk umbrella which he had brought with him from Spain, that he was saluted with the cry, "Frenchman, why don't you get a coach ?"

Much of the clamor which was raised against the general use of the umbrella originated with the hackney coachmen, who of course regarded rainy weather as a thing especially designed for their advantage, and from which the public were entitled to no other protection than what their vehicles could afford.

In all the towns of the empire a memory is preserved of the courageous citizen who first carried an umbrella. In Edinburgh there was a popular physician named Spens. In Dr. Cleland's statistical account of Glasgow, it is related that about the year 1771 the late Mr. John Jameson, surgeon, brought with him an umbrella on his return from Paris, which was the first seen in the city, and attracted universal attention. Forty years ago a lady in Taunton could remember when but two umbrellas existed there: one, the property of the clergyman, being hung up in the church every Sunday morning, to be admired by the incoming congregation. They did not take such a serious view of the innovation as the worthy folks of New Haven, who were scandalized at beholding a deacon walk to church under an umbrella, and sent a deputation next day to reprove him for flying in the face of Providence, who evidently intended man should get wet when it rained.

"Take that thing away," said Lord Cornwallis to the servant about to hold the house umbrella over him ; "I am not sugar or salt to melt in a shower." It was thought effeminate indeed to shirk a wetting. Emperor Joseph the Second exclaimed, when an officer offered to hold an umbrella over his unprotected head, "I heed not a shower ; it hurts nothing of a man but his clothes."

Umbrellas, when not on active service, used to be carried upside up, not upside down, as we carry them now, the finger being passed through a ring fixed to the top of a stick.

Umbrellas share with books the peculiarity that they may be stolen with impunity, so long as the thief assumes the guise of a borrower. Why this should be is an insolvable mystery.

There are some signs that the world is growing better. We saw lately, with our own eyes, an advertisement offering to restore an umbrella left somewhere by the forgetful owner ; and a clergyman publicly declared his conviction that society was improving in morality, because he knew of three several instances of borrowed umbrellas finding their way back to the owners. But then, on the other hand, we have the testimony of another clergyman that he had only married one couple in the course of a year ; that they did not pay him his fee, but stayed to dine with him, as it was raining hard ; and finally borrowed his umbrella when they departed—since when he has not seen or heard anything of them!

At some future day we hope to be able to tell our readers how to keep an umbrella ; till then we can only advise them to keep them in their hand, if they would always be found "ready for a rainy day."

## QUESTIONS OF CHILDREN.

Children often break upon their parents with very tough questions, and questions that wear a considerable looking towards infidelity. It requires, in fact, but a simple child to ask questions that no philosopher can answer. Parents are not to be hurried or flurried in such cases, and make up extempore answers that are only meant to confuse the child, and consciously have no real verity. It is equally bad if the child is scolded for his freedom ; for what respect can he have for the truth when he may not so much as question where it is ? Still worse, if the child's question is taken for an evidence of his superlative smartness, and repeated with evident pride in his

hearing. In all such cases a quiet answer should be given to the child's question, where it can easily be done, and where it cannot, some delay should be taken, wherein it will be confessed that not even his parents know everything. Or, sometimes, if the question is one that plainly cannot be answered by anybody, occasion should be taken to show the child how little we know, and how many things God knows which are too deep for us —how reverently, therefore, we are to submit our mind to His, and let him teach us when He will what is true. It is a very great thing for a child to have had the busy infidel lurking in his questions, early instructed in regard to the necessary limits of knowledge, and accustomed to a simple faith in God's requirement, where his knowledge fails.—*Dr. Bushnell.*

For what are these child-angels made, that are sent down to this world to bring so much love and rapture, and go from us in such bitterness and mourning? If we believe in Almighty Love we must believe that they have a merciful and tender mission to our wayward souls. The love wherewith we love them is something the most utterly pure and unworldly of which human experience is capable, and we must hope that every one who goes from us to the world of light, goes holding an invisible chain of love by which to draw us there.—*H. B. Stowe.*

Plato says, God has so framed his laws that it is for the advantage of every one to observe them.

FIRST-DAY SCHOOLS.

"The Association of Friends for the Promotion of First day Schools within the limits of Philadelphia Yearly Meeting," will hold its next Quarterly Session at Race Street Meeting-house, Philadelphia, on Seventh-day morning, 1st mo. 18th, 1873, at ten o'clock. Reports from the different schools, &c., are requested, and that each should appoint delegates to attend. Essays will be acceptable, which, with reports, should be sent to the Clerk by the 15th, directed to 717 Willow Street, Philadelphia.

Jos. M. Truman, } *Clerks.*
Emma Worrell, }

The Executive Committee will meet at same place on Sixth-day evening, the 17th, at 7½ o'clock, and 8½ o'clock on the morning of the 18th; a full attendance desired, as important business will come up. Anna P. Wollaston, *Clerk.*

CIRCULAR MEETINGS.

1st mo. 5, Frankford, 3 P. M.
" " Plymouth, Pa., 3 P. M.
" " Evesham, N. J., 3 P. M.

## ITEMS.

Effect of snow on the Temperature of the Soil Beneath It.—C. G. Prindle, of Chittenden County, Vermont, has made an experiment designed to ascertain how far soil is protected from cold by snow. For four successive winter days, there being four inches of snow on a level, he found the average temperature immediately above the snow 1 degs. below zero; immediately beneath, 10 degs above zero; under a drift two feet deep, 27 above zero.—*Agricultural Report.*

Popular as well as scientific interest will be excited by the announcement that one of the rings of Saturn, with which the youngest student of astronomy is familiar, has disappeared. The missing ring is the inner one of the three hitherto observed; and the astronomer Struve has been watching for years its approach to the body of the planet upon which it has now closed like a belt of semi-transparent vapor, its centrifugal force being entirely overcome.—*Ex. Paper.*

It is not generally known that the flower of the coffee-plant is as fragrant in its way as the roasted berry. In Arabia, where the plant grows to the height of forty feet, the period of blossoming creates a kind of paradise. The flowers are white, shaped like the jasmine, and cover the bush, bursting out between every leaf and stem. The perfume fills the air, and the honey in the blossom attracts swarms of butterflies and flocks of birds. There are often three series of blossoms in a season, so that one may see bud, and blossom, and fruit.

Blasting by electricity is now successfully carried on in Germany and Belgium. It gives, it is said, good practical results, and the principal advantages found are that it effects simultaneous explosions, and suppresses the danger of misfires. In sinking a shaft, the electric match is formed of two iron wires placed in a groove in a thin board, the length of which is a little in excess of that of the bore of the mine. These wires are joined at one extremity of the board in a capsule of tin, containing a fulminating charge, and which is placed towards the middle of the powder-charge; the spark passes between the extremity of the wires, and causes the explosion. The charging and tamping require no special precaution. The wires of the electric match of different blasts are attached at their free ends to other wires establishing between the matches a circuit, the extremities of which are attached to strong copper wires, insulated by a double wrapping of hemp and gutta-percha, and enclosed in outer wrapping of twisted hemp so as to make a single cable. This cable hangs constantly about eighty inches from the bottom of the shaft, and is payed out as the work gets deeper.

Any hard steel tool will cut glass with great facility when kept freely wet with camphor dissolved in turpentine. A drill may be used, or even the hand alone. A hole may be readily enlarged by a round file. The ragged edges of glass may also be thus smoothed with a flat file. Flat window glass can be readily sawed by a watch-spring saw, by the aid of this solution. In short, the most brittle glass can be wrought almost as easily as wood by the use of cutting tools kept constantly moist with camphorized oil of turpentine.

Power of the Sun's Rays.—Siemens, the well known English telegraphist, has invented a photometer which has proved that light penetrates to a depth of one hundred fathoms below the surface of the sea. Hitherto it has been supposed that thirty fathoms was the farthest depth to which the sun's rays could reach, but an apparatus, of which the main feature is chemically prepared paper, has proved that the sun is more than three times as powerful as was supposed.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*


CONTENTS.


| | |
|---|---|
| William Penn | 721 |
| The Lessons of a Night | 723 |
| A Caution | 724 |
| The Life to Come | 724 |
| Funeral Expenses—A needed Reform | 725 |
| Compensations for Suffering | 726 |
| Local Information | 727 |
| EDITORIAL | 728 |
| OBITUARIES | 728 |
| Freedmen's Industrial School | 729 |
| Sketches of Travel No, 9 | 729 |
| A Liberal Education | 731 |
| POETRY—Aspirations—The Sculptor | 733 |
| Instinct | 733 |
| Report of the Weather, etc | 735 |
| Notices | 736 |
| ITEMS | 736 |


## WILLIAM PENN.

Our readers will remember that we have published several articles from *The American Historical Record*, the work being kindly loaned us by a friend for that purpose. We think the following letter from William Penn from the same source, possesses as much interest as any that have been previously selected:—

The *Record* is indebted to the Rev. Edward D. Neill, for the following copy of a letter written by William Penn, from Philadelphia, on the 9th of January, 1683, to the Duke of Ormond, then Viceroy of Ireland. It was copied by a daughter of Mr. Neill, in Dublin, from a copy in the possession of Mrs. Maria Webb, of that city, authoress of "The Penns and Penningtons of the Seventeenth Century in their Domestic and Religious Life," who copied it from the original in the Carte Collection (see page 128 of the *Record*) in the Bodleian Library at Oxford. It has never before been published.—ED.

*My Noble & old Friend:*

Permit me at this great distance, the best way yt is left me, to Congratulate thy quiet and happy Regiment in Ireland; and to salute thee wth yt sincere affection & respect which former obligations have raised in me made indellible by time or distance.

The singular intimaces it pleased thee to allow me (above the men of my Rank) in the Court of Ireland, are remembered with adequate sentiments: For I love gratitude, tho' I vainely lament my inability to show it; but it is some comfort, yt great men are borne to do good & that they have their reward in the good they do, or it would undo small folks to be the object of their favor.

But if it be below great men to be kind for recompence & marchendize their Powr, it is equally below all sensible minds to neglect to yield their best acknowledgments, and therefore, great friend, suffer mine to write upon thee, tho' in homely sort, which I have confidence to hope will be taken in good part, when measur'd & valud by the respect and integrity of yt sends thee.

This said, I wish thee length of days, health & true felicity, begging by the old freedom & friendship that I have had with thee, that thy moderation may be known to all men, in all things, because God, our Judge, is at the Door; who will have the finall Inspection of all our actions, at that great and general assize of the world where nothing can be dissembled, or escaped that we have done. This is a lesson yt affects all, but of all, Magistrates, & of those Supream, who have not only their own, but the people's sin's to answer for, if by example and punishment they labor not [to] teach virtue and deter the People from Impiety and the reason is plaine, for Justice and Sobriety are the end of Governmt, and the reason of that extraordinary powr not to vex men for their beliefe & modest practise of yr faith with respect to ye other world, into wch Province &

soveraignety temperall Powr reaches not, from its very nature & end. Honesté vivere, alterum, non lædere, et jus suum cuique tribuere (Pardon my extract) are the Magistrates mark.

To take care of the worship of God was a peculier commission to ye Jewish Potentates, whose entire modell, in every ceremonious part thereof, came from God, & wch stood in externall Rites, for the most part; but the Religion and Kingdom of Xt. are not this world, more mentall, inward, and spirituall; neither at the mountaine, nor at Jerusalem, the Rites of neither place, but saies our blessed Savour, in spirit & in truth, with as little shew & pomp as may be, this is ye worship christian, not calculated to our senses, but our souls. This comes from heaven, over comes and prevales by conviction; no fire from heaven to make conforme, much less from the earth; Christ Jesus, to whom all powr is given, is sufficient for ye part, as to him only it is appointed of the father. But lett vice be punisht, Corporall Ills have Corporall sufferings and corrections, yt the Magistrate may be a terror to evil doers, not mistaken believers about t'other world, much less peaceable livers & worshipers.

Of all that falls under thy administration, in the love of God & the sincere affection of a friend, lett me prevale with thee to avoide troubling conscientious and quiet liveing dissenters; they are best for the country and not the worst for the church. Since if Religion be at heart in our great churchman, they will leave the example of such vertue and make it a spurr to mend the pace of thos yt they conceive of sounder principles in their owne communion.

For my part, I franckely declare, I cannot think yt God will damn any man for the errors of his judgment & God forbid yt we should think yr all or ye most part of the world err willingly in understanding; and if both be allow'd, ye Conclusion is short, that there are but two churches in the world, & they contain all ye good & bad people in it: of which Christ and Satan are the heads. So yt damnation & salvation goe not by names but natures & qualifications according to ye unquestionable doctrine of St. Peter and St. Paul, yt God is no respecter of Persons, but those yt in all nations feare him & worke righteousness shall be accepted, that men must reap wt they sow, and his servants people are whom they obey; thus Xt. overthrew ye Jews' great pretentions to Abraham, Moses, ye Prophets Law——& Rites if you commit sin you are the servants of sin, slighting their conceits of heirship, & sonship by succession & peculiar traditions, a snare too powerful upon a great part of the world.

Lett then the tares grow with the whea errors in judgment remain till remov'd by y powr of light & conviction: a Religion wit out it is inhumain since reason only mak humanity. Should men supercede yt to t conformists yt essentially makes them bett then beasts, to witt understanding; to co clude men by authority is coercive, to co clude by conviction is manly & christian.

Lett it not, Noble fr'd, be uneasy to the that I am thus long & perticuler; tis a trou blesome time in those parts of the world, good & peaceable men may suffer by ye folly of other Pretenders. We hear of a Presby terian Plott & the severity yt is exercise against our friends in divers parts on yt o casion, tho' to the astonishment of our pros cutors there be none of them found in th list.* tis what I ever told the King & Duke, & yt at parting; if God should suffer men t be so farr infatuated as to raise commotion in ye Kingdom, he would never find any yt Party among ym at least of note or Credi the Lord Hyde was by now Earl of Roche ter: their designe being no more but to e joy their conscience & follow their vocation peaceably, yt the labor of ye week may no be ye price of their Sabbath, I mean worship & yt I believed he would live to be convince that we never carried the matter higher: let others answear for themselves. This make me press ye more upon thee in favour of ou fr'ds in Ireland, because upon their addres to the King (in wch they pleaded their inno cency & declared their abhorrence of plott and prayed to be relieved in their suffe ings:‡ the King gave them thanks, & said he beleived them, & promised to take care t redress them.

I plead against my interests, for the Seve itys of those parts increase the plantation improvement of these. But I am for th

*The Act of Uniformity passed early in the reig of Charles the Second, was intended to crush ou Presbyterianism in England, which had been trans plated to that realm from Scotland, in 1643. Thes the Independents, and other sects, were by it place in direct antagonism to the established Episcop Church, and the first named, by far the most pow erful, and sympathized with by almost the enti people of Scotland, were suspected of plots for re gaining their former ascendancy in Church an State. At the time Penn wrote, the air was full rumors of a "Presbyterian Plot." Quakers an other non-conformists suffered in consequence.—Ed.

†King Charles the Second, and James (his brothe Duke of York, who soon succeeded him on th throne.

‡Episcopacy had been re-established in Irelan and there the Act of Uniformity bore heavily upo all anti-Episcopalians. At that time the Society Friends or Quakers, were considerable in numbe in Ireland.—Ed.

ıst & mercifull thing, whoever getts or ɔses by it, as ought all men of truth, honour nd conscience to be, wch said give me leave ) say something of this party.

I thank God, I ame safely arrived in ye rovince yt the providence of God & Bounty f the King hath made myne, & which the redit, prudence, & industry of the people con- erned wth me must render considerable—I as received by the ancient Inhabitants wth uch kindness & respect & the rest brought it th them.* There may be about four thousand ules in all. I speak, I think within compass; e expect an increase from France, Holland Germany, as well as our Native Country.

The land is generally good, well water'd & ɔt so thick of wood as I immaggined; there e also many open places yt have been old dian fields. The trees yt grow here are the ulberry white and read, Walnut, black, ay and Hickory; Poplar, Cedar, Cyprus, hestnut, Ash, Sarsafrax, Gum, Pine, Spruce, ake, black, white, red, Spanish Chestnut & vamp wch has a leafe like a willowe, and is ost lasting. The food the woods yield is ur Elks, Deer, Racoons, Beaver, Rabbits, rkeys, Phesants, Heath birds, Pidgeons, & rtridges innumerably; we need no setting gs to ketch, they run by droves into the use in cold weather. Our Rivers have al- plenty of excellent fish & water fowl, as urgeon, Rock, Shad, Herring, Codfish, flat ads, sheeps heads, Roach & Perch, & trout inland streams. Of fowls, the Swan, white ay & black Goose, & Cranes: the best Duck Seal I ever eate, & the Snipe and Curlse, th ye Snowbird are also excellent.

The aire is sweet & clear wch makes a se- n and steady sky as in the more southern rts of France—Our Summers & winters are mmonly once in three years in extreames, t the winters seldom last above ten weeks & ely begin till ye latter end of December. The ys are above two hours longer, & ye sun ch hotter here than with you, wch makes ne recompense for ye long nights of the nter Season, as well as the woods yt make ap & great fires.

We have of graine, wheat, maize, Rye, rley, oates, severall excellent sorts of beans pease; pumkens, water & musmellons, all english Roots & garden stuff, good fruit & excellent sider. The Peach we have in divers kinds & very good & in great abundance. The vine of severall sorts & ye sign wth us of rich land) is very fruitfull & tho' not so sweet as some I have eaten in Europe, yet it makes a good wine, and the worst good vinegar: I have observed three sorts, the great grape yt has green, red & black on ye same tree, the muskedell, and black little grape which is the best, & may be improv'd to an excellent wine. These are spontaneous.

Of cattle we have the horse, not very handsome, but good—low cattle & hogs in much plenty & sheep encrease apace.

Our town of Philadelphia is seated between two navigable rivers, having from 4 to 10 fathom water; about 150 houses up in one year,* & 400 Country settlements, thus do labour to render our selves an Industreous colony to ye honor and benefitt of ye crown as well as our comfort & advantage, & lett them not be separated say I.

Pardon this history, & the imperfect dress it shows things in. I thought better offend by being troublesome a little, than by neglect of duty. The first ship yt goes for Ireland, shall carry a small present of this Countrys growth, as a Token of my Respect which I assure myselfe will not be disagreeable for the vallue, when 'tis considered as ye all of testimony yt is left me here to express myselfe by, who in all places & conditions shall with zeal & pleasure study to approve myselfe—

My noble friend
Thy affect and
faithfull friend
to serve thee in wt I can
WM. PENN.

This was Penn's first visit to America. He ar- d at New Castle, in Delaware, in November, 1682. was joyfully received by the old settlers. "It is best day we have ever seen," said the Swedes, hey gathered around him like children about a er. A few days later he held the celebrated aty with the Indians, near where Philadelphia laid out. He had purchased the domain now State of Delaware, and formally declared the n of the "Territories," (as the three counties of ch it was composed, were called), with Pennsyl- a.—ED.

*Many of the streets of the new city of Philadelphia, were named after the trees enumerated in Penn's list, and still bear those names, as Chestnut, Walnut, Pine, Spruce, Locust, etc.—ED.

For Friends' Intelligencer.

## THE LESSONS OF A NIGHT.

Being one of the number who believe that dreams, or visions of the night, are often significant of some important truth that has failed to reach us through any other channel, and may thereby teach us a valuable lesson, I am led to write while what presented during my hours of sleep last night remains vividly before me. At the commencement of the dream, my husband, our son, (a young man) and myself, with other friends, were sitting on our front door steps enjoying a lively, social time, when, without realizing how or why, the change was made, I found myself sitting apart from the rest, on the terrace, between the large white pine and fir,

in the southwest corner of the yard, gazing up at the western sky, and wrapped in silent meditation. Suddenly, my attention was rivited, by the appearance of several animals amid the clouds,—a lamb and a cat only being distinct among them. Immediately out of the blue sky appeared a white and beautifully formed hand, with the index finger pointing downwards. As my eyes were fixed spellbound upon this, another hand appeared close by, with the finger pointing downward also, but in a different angle, and then another, and still another followed rapidly, until there were a large number, with fingers pointing in every possible angle downwards, and they then began to fall, until the air seemed full of them—each hand striking the ground outspread, with the palm downwards, and then instantly disappearing. I was transfixed with awe and admiration; but as soon as I could speak, I called to my husband and son to come quickly and see what was raining down from the heavens. They both sprang to their feet at my earnest tones, and my husband sat down on the grass so close to me as to touch me, and silently gazed upward. My son came half-way, but stopped on the other side of the fir tree, and stood looking up also. Just at this moment a large and exquisitely beautiful hand came slanting downwards directly toward us, and settled with its palm outspread on my dear husband's head. Never shall I forget the rapture which glowed in my heart and thrilled through every part of my being, as with clasped hands and tears streaming down my cheeks, I called again to my child, who was still on the other side of the fir-tree, "Oh, my son, *do come* and see; *come quickly*, and see what a blessing has come down from Heaven and been laid upon thy dear father's head. Stepping around quickly to within a few feet of us, with a bright smile overspreading his face as if sharing our joy, and yet not fully comprehending it, he looked at the white hand resting on his father's head, just as it too quietly disappeared. Then, for the first time, he spoke and said, "I wonder what good luck is coming now?" Just then, with my husband still sitting in silence, and his head bowed under the blessing, I awoke, only to find myself very soon shedding real tears, and the same glow of happiness continuing. I pondered upon the interpretation which now presented to my waking thoughts. The short time spent on the steps in social chatting with company, represents the innocent character of transitory pleasures, when used in moderation; the quick retirement apart from them into silence and secret meditation, with eyes uplifted, represents a state in which our spiritual vision is opened, and we see the numberless spiritual blessings th are being showered down upon such as will a cept them,—each hand representing a bles ing intended to be laid upon some head; b so many world-busied hearts not being read to receive them, they fall like these hand unrecognized to the earth, and disappe without accomplishing the joyous missio whereunto they were sent. Another beaut ful lesson is the earnestness with which thos whose eyes are opened in the stillness of a flesh, to see and feel these blessings, callin out to others to come, come quickly, and s and share them also! And how those wh quickly respond to this call, and seat then selves on the grass in an attitude of humilit spiritually close to those who call, receive t blessing, and find the hand of heavenly peac resting upon their heads. But by far th most beautiful and impressive lesson of all t me, is that entire self-abnegation that can b so completely melted and lost in joy at th blessing and prosperity of another, as to eve forget to wish that one of the hands ha descended upon its own head. A.

*Twelfth month*, 1872.

## A CAUTION.

I had occasion (in this long Quarterl Meeting) to consider that it is a weight thing to speak much in large meetings f business, for except our minds are right prepared, and we clearly understand the ca we speak to, instead of forwarding we hind business, and make more labor for those o whom the burden of the work is laid. If partial spirit or selfish views have any roo in our minds, we are unfit for the Lord work, and if we have a clear prospect of th business and a proper weight on our minds speak, we should avoid useless apologies an repetitions. Where people are gathered fro afar, and adjourning a meeting of business attended with great difficulty, it behooves a to be cautious how they detain a meetin especially when they have sat six or seve hours.—*John Woolman.*

## THE LIFE TO COME.

What does a man take with him whe from the extreme verge of life he launch into what lies beyond? It looks as if h took nothing. Death seems to pass a spong over all that has gone before. Be it th end, or be it a new beginning, it seems a t tal breaking off from all that life has hithert consisted in. That is what makes it terribl

But if we look at it truly, his past life just the one thing that a man does take wit him when he dies. He takes himself. An that self is the product of all his past exp riences and actions. As an oak bears in i self the results of exery shower that throug

ong years has freshened it, of every gale hat has toughened it or stripped its boughs, f the sunshine that has fed it, and the rought that has parched it, so a man, when e stands at the end of life, is what he has een made by all his joys and sufferings and ctions. That is what he takes into the other orld—his own character.

The life to come and the life that now is re parts of one another. They are related ist as youth and manhood are related. The an is not the same that the boy was, but hat the boy was entered into the man as a art of him. The strength I gain by my vic-ries this year, and the weakness into which come by defeat, will be a part of me next ear. So there is not an act, not a word or ought, but casts its influence forward into e to-morrow that lies beyond death.

The whole teaching of the Bible as to the ture life centres on this—that what we are w is supremely important with reference to hat we shall be then. Every warning, every couragement, all the grand and terrible im-ery of the judgment, all the tender assurances Christ, are directed to that end. The object them all is to impress the transcendant portance of character. Language and ought are tasked to the utmost to express is. Visions of woe unspeakable, of joy in-fable, are used to picture the results of well-ing and evil doing; to show that they ra-ate into eternity, and are immeasureable. nd we have no right to break the force of is teaching, by the assumption that only e of two grand results is possible, and that, a man is saved at last, his misdeeds will rt him little. That is neither according to ripture nor moral reason. He that is only ghteous is to be "righteous still;" "he that holy" to be "holy still." According as a an has attained in this stage, so is his be-nning in the next. He must commence ere according as he has finished here, on a gh plane or a low one.

Modern forms of religious feeling do not ake so much account as former ones, of eparation for death. And it is no loss that ey do not, if only they sufficiently insist rightness of life. That—taking the words their largest sense, including faith and ve Godward, as well as right action man-rd—that is the only preparation for death at is good for anything. Any other prep-ation, whether it be receiving church rites, going through some kind of emotional ex-rience that will serve as a passport at the avenly gates—is a delusion. To love God, trust him and obey him, to be pure and right and loving, that is the only prepa-tion for death, and that is the only true e.

Every man has his own special work to do, his own battle to fight, to reach the state where he is fit to die, or to live. One has to overcome the flesh, to subject what is animal in him to what is spiritual; and to do it not once for all, but in many a struggle. Another is naturally clothed with pride as with a garment; and what a life-long business it is to get rid of that, and wear continually Christ's robes of humility. With another, self-pleasing is an almost unconquerable instinct; how hard it is for him to learn to think of others first! With many and many a one, on a bed of sickness, or in circumstances of dullness and depression, the great thing is to come into a state of patience, to accept willingly and joyfully the Lord's good pleasure. So each of us has his own special field on which to conquer or be conquered, and every hour has its skirmish. Nor has anyone a single line of effort. We are tried on this and on that, now in temper, now in faith, now in the solitude of our hearts, and now by those around us. Not one of all these experiences but leaves its mark on us, according as we are true or false to its opportunity. And it is the summing up of all these—the character formed in us through these million daily acts of will—that abides with us when we face death, and crosses the boundary with us.

And beyond? Beyond is He from whom has flowed every form of good that we have known on earth. Source of each joy, each love, in him dwell joy and love in perfect fullness. Just how he will deal with us, we know not—do we need to know? Not one capacity of good in us will our Father let be wasted. Does it seem hard to leave this earth? Do the sweet fields and skies of summer draw our hearts to stay with them? Does human love seem too much a part of our souls to be left behind? Earth's beauty is but the garment of him to whom we go; all love is of him, and shares his immortality. And so far as our life has lain in that which is of God's nature, we shall find no loss, no disappointment, but abundant and exceeding fruition.—*Christian Union.*

## FUNERAL EXPENSES—A NEEDED REFORM.

BALTIMORE, Nov. 16, 1872.

*Editors Baltimore American:*

"Permit a subscriber of fifty years to suggest some reform specially needed in regard to funerals as conducted at the present time.

I am led to ask the service of your valuable paper to lead off in this matter, and I think this is the proper time to take it up. The writer heard a friend say a day or two ago that he had ordered fifteen carriages to serve at a funeral, and obtained but eight, and your correspondent being invited to attend a fune-

ral a few days since on arriving at the house was informed the funeral would not take place that day, as the required number of hacks could not be obtained on account of the horse disease. The long line of carriages so frequently seen following the remains of some loved one, and by usage and custom thought to be necessary, ought in my judgment to be reduced in every case, and restricted to the requirements of the immediate family circle. After the services at the dwelling, where the friends of the family may assemble and give proof of their respect for the dead and sympathy with the bereaved, the funeral should be strictly private, and as little parade made as possible. The rite of sepulture is too sacred to admit of any display outside the family. Besides, it too frequently happens from a false notion on the subject, that an expense is incurred which the family cannot without much hardship recover from. Cannot you, Messrs. Editors, do something towards a reform in this direction?

AN OLD CITIZEN."

We fully agree with our correspondent that there is much need of reform in the manner of conducting funerals. A silly custom of making "a vain show" at funerals, as every one knows, frequently entails great embarrassment upon surviving relatives and friends. Money is squandered, frequently, to pay for conveyances occupied by mere nominal acquaintances of the deceased or those who have come to the house of mourning simply to gratify a morbid curiosity and to lay in a stock of material for future gossip. The funeral services over our dead, whether conducted at the residence or at some place of worship, should, we think, terminate that portion of the obsequies in which mere friends and acquaintances are expected to unite. The remains should then be laid to their last earthly repose followed only by actual relatives of the deceased. We are glad to be able to inform our correspondent that we know of many who with him are desirous of inaugurating such a reform as he has suggested. A number of gentlemen connected with an Episcopal Church in this city have already made a movement in this direction. Their plan, in brief, is to organize a society for whose members and subscribers all funeral arrangements are to be conducted upon a fixed scale of prices. The coffin is to be neat but plain, not to cost in any case beyond a certain fixed rate. There are to be not more than four carriages provided, and the friends and acquaintances of the deceased are to be present only at such portion of the funeral services as take place in the church. By such an arrangement it is confidently believed that ersons of moderate means, as well as others, will be able to have funerals conducted in respectable and becoming manner at a co vastly below what is now usually paid f even a plain funeral in these days of empt show, when the slavish followers of fashio vainly seek to strip death of its stern real ties by tricking out their dead in costly a parel and garish coffins, and seem to measu a man's respectability by the length and cos liness of his funeral.—*Baltimore American.*

Selected For Friends Intelligencer.

## COMPENSATIONS FOR SUFFERING.

The capability of suffering exists in pr portion to the rank held in creation. In th mineral world, no such tendency is possibl and the same idea is usually held as to veg table existence, though the shrinking of th sensitive plant might almost warrant our su posing some exceptions to the rule. Ascen ing to animal life, we see in its lower stag this capacity in its smallest developmen The coral and the oyster are probably onl capable of very slight and dull pain. Hig er up in the scale of being, we see the nobl animals enduring proportionately greater su fering, and their piteous cries often awake lively sympathy. But it is reserved for ma to suffer in degrees unknown to any inferi creatures; and as civilization and menti power advance, this capacity increase The savage knows little of the keen anguis to which the cultured mind and sensitiv heart are liable; the more debased the mor character, the more benumbed are the stin of conscience, which gives to the pure-min ed such exquisite pain.

It might seem at first sight that there is singular inconsistency in this arrangemen that there is little encouragement in strivi after higher elevation of character if the r ward is to be an increasing capability for su fering. A deeper investigation of the theo of pain, however, will reveal its hidden co pensations, and will vindicate the love whi placed it among us as one of the most val able ministrations to mankind. In our ph sical nature, pain serves a most importa office. It may be considered a kind of sen nel to warn us of the approach of injur Without it we should have no security of li or limb. If fire conveyed no pain to th touch, we should be consumed; if cold caus no suffering we should perish; if hung brought no pangs, we should cease to pr vide for our needs. If we suffered nothi from overtoil, we should become unconscio suicides. Every form of physical pain, fro the keenest anguish to the slightest inconv nience, has its own mission in preserving li cherishing our powers and improving o natures. Were it possible to banish pa

rom the earth, our lives would be but the port of accident. Some of our tenderest affections and deepest joys also proceed from he offices of love and benevolence, called rth by the existence of pain. Were these uties rendered unnecessary by the absence f suffering, our affections would become eadened, and neglect and indifference would nsue. We should forfeit our warmest symathies, endearments and gratitude. Infancy ould not claim protection, nor old age the ve and reverence which are its due.

If we owe so much to physical pain, still ore are we indebted to the pain we suffer om moral evil. This is more refined in its ature, more intricate in its workings, and en in its effects than any mere bodily suffring. Wrong-doing is essentially harmful. can never exist without inflicting injury. he pain attending its commission is sent by erring love and wisdom to warn us against hat would otherwise prove our ruin. Moral cellence is the highest form of happiness which we are capable. No means could surely and effectually provide for this, or aken in all the desire to attain it, as the nnection of misery with guilt. The desotion and wretchedness that follows evilng is the chief means by which men are ught to shun it, and to form better purses, while in this way the virtuous are conmed in their principles, the tempted enaed to overcome their temptations, and the nevolent urged forward to fresh efforts for e welfare of their race. Not only in the erwhelming ruin which follows gross and ntinued guilt, but in every small whisperg of conscience, may we find the blessing this pain. It is a friendly monitor, which ntly lifts its warning voice against the benings of evil. If we welcome its counsel, d obey its instructions, we shall realize its rth.

None are more ready to admit the benefice of pain than those who, themselves, fer greatly. There are those who are bowdown with physical suffering, or deeply licted with mental sorrows, who yet expence a depth and fullness of good to their ritual natures, the joy of which far exceeds t arising from all outward prosperity. If n pain is not wholly an evil to be escaped, t rather a friend who gives faithful coun, let us not repine at its approach, but ive to discover the lessons with which it is ught. So shall it be to us a benign agent, serving life, establishing health and vigor, moting intelligence, and developing and ciplining our best faculties.

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LOOK at your mercies with *both* eyes; and your troubles and trials with only one.

LOCAL INFORMATION.

*Friends in the West.*

The attendance of the late Quarterly Meeting of Friends, held at Prairie Grove, Iowa, it was feared would be seriously interfered with, by Friends being unable to travel on account of the prevailing epidemic among the horses. When our friends Ellwood B. Conrad, of Salem, N. J., and Solomon Pusey, of London Grove, Pa., arrived in our city on the cars, it was for a time a matter of doubt whether horses could be procured to convey them to the meeting.

A citizen, not a member with us, kindly furnished a pair of ponies, and we arrived in season to attend the meeting of Ministers and Elders, which was small, but a season of spiritual consolation and comfort.

On First-day, notwithstanding the epidemic, the house was pretty well filled, many walking for miles who had never done so on a similar occasion. The meeting was one of remarkable solemnity. An hour or more was spent in reverential silence—a stillness that could be felt. After this, the fountain was unsealed, and the tide of gospel power was raised in a pre-eminent manner. The meeting closed, after an offering of thanksgiving and praise.

Second-day 16th. The meeting-house was nearly filled. Representatives were present from all the Monthly Meetings. Some Friends came part way on the trains and walked for miles in order to reach the meeting.

A letter was received and read by the correspondent, from Friends in Illinois, stating that Blue River Quarterly Meeting had appointed a Committee to visit and correspond with our Committee on the subject of a new Yearly Meeting. Some were concerned to discourage too much haste in so important a movement; believing that when the subject matures, the way will be opened by the hand of Him who is the Leader of His people. Marietta Monthly Meeting sent a proposition to have the Quarterly Meeting held there once in the year, and proposed the Sixth month. There is a growing meeting there. Friends have completed a neat new meeting-house. Friends of Prairie Grove would regret to lose the Sixth month Quarter in an especial manner. It is the spring-time and the season of beauty, as well as excellent travelling. We hope, however, an unselfish spirit will prevail. The whole subject as respects the time and place to hold the Quarterly Meeting, was submitted to a judicious committee of men and women Friends.

Caleb Russell, one of the Representatives to the late Baltimore Yearly Meeting, reported it to have been a season of eminent favor

We received the minutes of the Quarterly Meeting, and read the important change made in the discipline on the subject of intoxicating liquors;" also reports of Committees on "Indian Affairs," and the subject of "our testimony against War," as set forth in the efforts making to inaugurate a congress of nations to settle differences by arbitration, and thus banish the barbarous custom of war from the society of nations.

The Committee having charge of Appointed and Circular meetings, made an interesting report. They have visited several sections of the State, and found a great deal of interest manifested. The meetings were often large, and evidently blessed by the help and presence of the Great Head of the Church. Evangelical denominations freely allowed the use of their places of worship. In one instance a large Quarterly Meeting-house of the Orthodox Friends was applied for, and freely granted. Several persons in some of these localities have made application for membership in our religious Society.

The usual business being completed, the meeting closed under a feeling of solemnity.

A little colony of Friends are settling near New Chicago, Kansas, on the Great Western Railroad, and we learn are holding a little meeting on First-days. Among them are our beloved friend Thomas E. Hogue, a minister from Highland, a branch of Wapsenonic Monthly Meeting. J. A. D.

*Mt. Pleasant, Iowa*, 12th mo. 25th, 1872.

P. S. Pamphlets or papers sent to T. E. H. P. C., New Chicago, Kansas, might be distributed to advantage.


# FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 11, 1872.


NOTE.—Our weather correspondent apologises for the length of his "Review" this month, stating that much of interest has, even now, been omitted.

ACROSS THE WATER.—A conference has, we learn, been recently held among Friends in London to consider whether certain kinds of mission-work, in which individuals are engaged, may not properly claim the recognition of the Society. This conference was attended by from three hundred to four hundred persons from all parts of the kingdom. By the reports from the different sections, it was found that in the metropolitan district about two thousand persons are each week brought within the influence of Friends; and that the same proportion exists in the countr generally.

Great unanimity prevailed in the confe ence in the decision arrived at, which wa that the foreign missions, the home missio work, the temperance work, and the First day schools should claim the official recogni tion of the Society. It remains to be see whether this decision will be confirmed b their Yearly Meeting in Fifth month nex should it then be presented for consideratio

DIED.

ADAMSON.—On the 13th of Seventh mont 1872, Elizabeth, wife of Thomas Adamson, in th 71st year of her age.

ADAMSON—On the 18th of Ninth month, 187 Thomas Adamson, in the 79th year of his age; bot members of Green street Monthly Meeting.

BAYNES.—In Baltimore, on the 25th of Twelft month, 1872, James Baynes, of pneumonia, in th 66th year of his age; a member and minister Baltimore Monthly Meeting of Friends. He was kind husband, an affectionate father and faithf friend; concerned to labor diligently for the goo of others; and he had the comfort of seeing th joint labor of himself and others blessed with successful establishment of a home for aged colore women, a shelter for orphans of colored soldier and was diligently laboring to assist in the estal lishment of a house of refuge for colored childre

BURGESS.—At his residence in Dyerstow Bucks County, on Twelfth 18th, 1872, of heart di ease, Aaron Burgess, in the 75th year of his ag He gave evidence through life of an humble, u pretending, conscientious Christian, and was fo many years a highly valued Elder of Buckingha Monthly Meeting of Friends, and was interred Plumstead Friends' Graveyard on the 21st.

EVERETT.—Near Cardington, Morrow Count Ohio, on the 4th of Twelfth month, 1872, Willia Everett, in the 85th year of his age; for many yea he was a member of Alum Creek Monthly Meetin He testified by example his belief in the promise Jesus, that "Where two or three are met in M name there am I in the midst of them." The mee ing became very small, but he continued faithful attending it until it was discontinued, and the fe members belonging thereto were attached to Gre Plain Monthly Meeting.

WATSON.—At the residence of Mercy P. Picke ing, in Lower Makefield, Bucks County, on the 11 of Twelfth month, 1872, Charles Watson, aged abo 58 years. He and his deceased parents, Joseph a Mary Watson, were all members of Buckingha Friends' Meeting, and were buried at that place.

GARRIGUES.—On 22d of Twelfth month, 187 at her residence in Jarrett Town, Montgomery Cou ty, Pa., Anne, wife of Benjamin Garrigues; a mi ister of Horsham Monthly, and Upper Dublin Pa ticular Meeting. This dear friend was a worthy e ample in her daily life of meekness and simplicit and deeply concerned that her family and frien should be found walking in the paths that lead peace, often in her communications exhorting "to come, taste and see how good the Lord is Having attained a good old age, (being in her 8 year,) she, "like a shock of corn fully ripe, h been gathered into the heavenly garner."

## FREEDMEN'S INDUSTRIAL SCHOOL.

The following is part of a letter recently eceived by a Friend of this city, from the 'rincipal of the Freedmen's Industrial School t Mt. Pleasant, S. C. Those who have con-ributed to its support will be pleased to hear f its success and usefulness.

MT. PLEASANT, S. C., Twelfth mo. 16, 1872.

*Dear Friend:*—I am seated to give thee my nnual message. I am tired of begging, but hink I can with truth report some progress n our industrial undertakings connected ith this school.

Education, I think, consists in developing ne mind and training the hands, and to this nd I have always endeavored to bend my en-rgies, although I have many times had to hold n to what seemed almost a shadow in the in-ustrial department. Now having a teacher mployed on purpose, the children are regu-rly and systematically taught, the boys to ake mats and baskets from rushes and pal-etto, the girls to make other articles from almetto, to knit and to sew, and to make ire baskets. We have also connected with ne school, those who make matresses from oss that grows here. In the store we keep variety of goods for every day wear, and nd a growing custom for that department. uring the past few weeks we have employed colored woman at five dollars a week to ake up ordered clothing. There has been a od cotton crop raised, and although cotton is w, many of the people seem to have money ith which to buy. The children are interested, nd go at their work with zeal while they are school; but of course like children the orld over, they have not pertinacity large; et when persons know how to do a thing, hen necessity for exertion comes, they will e able to do it without having then to go rough the slow process of learning. I am nxious to extend the usefulness of the store, nd want to know if thou or any other per-n would lend it $100. It now owns a sew-g machine worth fifty dollars, and goods orth considerably more than that amount, it would not be a very risky investment. I ant to add shoes to the stock in trade, an rticle in which the people are much imposed on in the stores in this village. I sent to ohn Saunders to send us forty dollars worth, ut that will be only a start. In this we ould have the custom of our whole school; nd one hundred and eleven children, walk-g daily all distances up to six miles, tread ut a great deal of shoe-leather.

Friends have given a great gift to the col-red community, in this school, and the think-g portion appreciate it. Two of the schol-ars, wholly educated in it, hold certificates from the county commissioners to teach any where in this parish. The people send their children regularly and pay for each child twenty cents per month to defray some of the expenses of the school; and they obey all the requirements we make of them cheerfully. The Boston Freedmen's Association sent for ten dollars worth of the children's work, and when it was all put together it looked very nice.

I feel as if this school had been so long upon Friend's minds that they must be in a measure tired of it; but of course I feel more interest in it as time goes on, and the children improve. I took two children north with me this summer; one has a good place in a store in Chestnut street, the other is attending the James Forten Grammar School, and earning $1.50 per week between times.

We have just passed through some very cold weather for this latitude; ice and sleet covered the trees for three days. As the people here say, "The ice he hold the wedder tight, but the sun he come and broke him up." And I am very glad the sun has again appeared, for the people here are not at all prepared for such weather. Thy friend,

CORNELIA HANCOCK.

## SKETCHES OF TRAVEL, NO. 9.

BY A. C. M.

(Continued from page 715.)

I visited the *Thames Tunnel*, a work which has excited much interest in different countries for many years. As far back as 1802 an attempt was made by a stock company to construct a tunnel under the river, but like the first attempt to lay the Atlantic cable, it was a failure. The second attempt was made in 1825. In 1827 the water broke in and caused delay, and in 1828 the water again broke in and six men perished. After repeated delays, it was finally completed at a cost of £468,000, and opened to the public in 1843. The tunnel consists of two archways 1300 feet long, the thickness of the earth being 15 feet between the crown of the tunnel and the river's bed. In a pecuniary sense it did not pay; but now the "East London Railway Company" own it, and use it to great advantage. Some forty trains run backwards and forwards through it from *Wapping* to *Rotherhithe* and thence to *Debtford* and *Newcross*, so that the scheme which, with the toil and great anxiety connected with it, wore out some of the first projectors, has, since their death, become of great service; and it may be said of the present owners (as in many other undertakings) "Other men labored, and ye are entered into their labors." I was informed by the guide at the entrance of the tunnel, that during 26

years, the number of persons who passed through were 26,490,000.

After leaving London for the last time we took a train northward to Leamington by the way of *Rugby*. Leamington is a great manufacturing town, and near to *Warwick Castle*, which we visited. This castle is reputed to be very old, some writers claiming that the foundations of it were laid in the year 50 of the Christian era; but the most reliable accounts perhaps date somewhat later. The approach to the castle is through a gateway called the Porter's Lodge. The visitor rings a bell and is admitted within the walls, and enters a fine broad road deeply cut through the solid rock. Ample foliage forms a canopy over the visitor's head, and moss and ivy are profuse all around him, making a wild and romantic picture. Progressing onward a considerable distance, he comes to a line of fortifications, upon which towers are erected; one of which, more prominent than the rest and dedicated to Earl Guy, we ascended. The walls of this tower are ten feet thick; the base is thirty feet in diameter, and its height 128 feet. On the left of this is a tower called Cæsar's Tower, said to be as old as the Norman conquest, and although it has stood 800 years, it appears as solid as the rock upon which it rests. It is connected with Guy's Tower by a strong wall, in the center of which is a huge arched gateway. The inner court is covered with a beautiful carpet of green sward. On the left stands the great mansion of the barons of Warwick; in the front is the mount, or keep, clothed to its summit with trees and shrubs. The top of the mount is covered with towers and battlements, in the center of which is a gateway closed by an iron grating. The light breaking through it produces a cheerful effect. Open flights of steps and broad walks on the top of the walls form a means of communication throughout the whole of the fortress. The whole scene is grand and imposing beyond description. The great hall is entered from the inner court by a flight of stone steps under a gothic porch, its dimensions being 62 feet in length and 40 feet in breadth. The floor is of alternate squares of highly polished white and red marble. The walls are wainscotted with oak, deeply embrowned with age, hung with ancient armor of various periods and the antlers of the rein and moose deer. Opposite is a suit of steel armor, studded with brass, worn by Cromwell. The prospect from the windows is delightful, the Avon dividing and forming below the window a fertile little island, and soon after passing the island it unites again and falls over a cascade with a pleasing sound. Sheep and cattle graze in peaceful security upon its banks, and nature and art combined, have contributed to mak it a beautiful picture. From the great ha a suite of rooms is seen, extending 333 fee many of them are filled with costly painting and works of art, some of them of great ag and so numerous that they cannot be d scribed here. In the red drawing room is beautiful table which formerly belonged t Marie Antoinette. The bed and furniture i the state bed room formerly belonged t Queen Anne, being a present from Georg the III. to the Warwick family. After visitin various departments and seeing the curiositi they contained, the tourist is conducted to th green house. This spacious building is modern construction, and is said to have bee built for the purpose of receiving the cel brated antique vase now exhibited here. has, however, a good collection of plants an shrubs, and from its front a beautiful lan scape opens, admirably diversified with woo and water. The vase is of white marble, an the guide book tells us "that it is designe and executed in the purest Grecian taste, an is one of the first specimens of ancient sculp ture at present known, compared with th age of which, even the castle itself is a thin of to-day. It was found at the bottom of Lake at Adrians Villa, near Tivoli, by Si William Hamilton, then Ambassador at th court of Naples, from whom it was obtaine by the father of the late Earl of Warwick Its shape is circular and it is capable of hold ing 136 gallons. It has two large handles and is curiously ornamented with vine branch es, tendrills, leaves and bunches of grapes, a well as many other devices." Leaving th green house the visitor continues his wall through a fine plantation of luxuriant tree and shrubs, bounding the extensive lawn fo half a mile. He then emerges from th "leafy covert." The river front of the castle the mount and its towers, the mill, the cas cade, the ruined arches of the bridge, th green house, the tower of St. Mary's church the whole expanse of verdant lawn, bounde by the "soft flowing Avon," appear in rap id succession, forming a panorama seldom equalled, never excelled. Before leaving th castle the visitor is urged to visit the Porter Lodge, to view the relics of that hero of an tiquity, "Guy, Earl of Warwick." Here h is shown many curious things of the past mostly ancient armor, and in addition a ston coffin, found in the inner court in the sixth century.

The description of this wonderful castl with its surroundings would fill a good size book, and the visitor can give but a meagr description of it. At every step he is reminde of the intestine struggles which led to th erection of these warlike structures in a pas

ge; but as he looks upon them now, with heir peaceful surroundings, he is led to hope nd believe that a better and a brighter day as dawned upon the human family; even he commencement of that day, spoken of in rophetic vision, in which "they shall beat heir swords into plowshares, and their spears nto pruning hooks; and nation shall not lift p sword against nation, neither shall they earn war any more."

After visiting a very old church near the astle, which I shall not stop to describe, we ent to Stratford upon Avon, to visit the ouse designated as the birth-place of Shakseare. We found a person in attendance well tted for her duties. The house bears the arks of great antiquity, being a frame buildng of medium height, filled in between the rame work with bricks and without siding. he ground floors are of stone and much worn. he fire-places have the appearance of oldime structures, extending nearly across the oom. There is an upper room set apart as is birth-place, which contains many relics, uch as a writing desk, said to have been used y him when at school, also an arm chair hat he used at a later period, some manuript writing of his, &c., all of which I could ot avoid receiving as rather apocryphal. We isited the tomb pointed out as his at the illage church, and without questioning too losely all that I saw, as having been conected with him, I was deeply interested in hat I did see, particularly as Stratford itself not without interest to the tourist.

From this place I went to Liverpool, and hile there, out to Chester, one of the oldest owns in England. The older portions of it re still enclosed with the wall which dates ack to Roman history. Taking a boy as uide I went to the top of the wall, and made he entire circuit. The surface is covered ith flagging stones, which make a smooth alk of sufficient width to accommodate two ersons side by side. There are many old owers to be met with, during the circuit, of ery antiquated appearance, connected with he wall itself. The one of greatest celebrity called King Charles' Tower, and a tradion has come down with it, "that on one ocasion he stood upon the top of it and witessed a battle in which his army was deeated." As there was no way provided now r ascending to the top of this tower, and om the appearance of the wall of the tower, ever had been, I was led to ask the occuant (who asks a fee for admittance) how ing Charles got to the top of the tower? e gravely replied, "Oh! I suppose he borwed a ladder!" While upon this subject I ay say that when the occupant of that towr is gone my boy guide will probably have advanced far enough to fill his place, or something similar to it, for I found he had an explanation at his tongue's end for any question asked. Take an instance. During the circuit I saw in the distance a marble statue of a man upon a horse. I asked him the history of it. He gravely answered that "the horse was a celebrated racer, and that in the last race he ran against two of the most celebrated race horses in the country, and in going the last round he broke one of his legs, and yet, notwithstanding that, he came in ahead, and this monument had been raised to commemorate the event" I have often had reason to believe that the statements and explanations of guides were not reliable; they have an interested motive, in endeavoring to convey the impression that they are well informed on all matters interesting to the tourist. The tower of Chester has many buildings within its limits indicating great age. There seems to have been less improvement than in many other places, but there has been considerable building of late, which has extended the place very much beyond the walls.

(To be continued.)

From the Christian Register.

## A LIBERAL EDUCATION.

This expression once meant, distinctively and technically, the education received at college. No one was thought to be liberally educated without the usual course of college study and discipline and the diploma, at last; and the indolent, the most negligent, the most profligate of college graduates was held to be a liberally educated man. Now that institutions for education multiply in number and get to be varied in character, and books are so largely multiplied and become so cheap, and travel, too, in foreign lands is so easy, the distinction between the college-bred and the rest of the community is in some degree effaced. And the increasing wisdom of the community, too, that overlooks conventionalities and forms, will not accept the mere possession of a diploma as an evidence that a man has been faithful to the privileges of a college tuition.

Yet it is not to be overlooked that the college, as usually constituted,—now, especially in the improvements that are making in the course of college-studies,—affords a means of a truly liberal education such as it is difficult or impossible otherwise to attain. Latin, Greek and Hebrew alone, will not liberalize. Trigonometry and the Calculus will not add very largely to the liberty of the mind. But when to these are added history, and metaphysics, and the extensive circle of the physical sciences with no small study of their immediate applications to daily life, and the

Modern Languages also, with we know not what beside, a man gets his mind opened, and learns to see some value in other departments of knowledge than that which fits him for his own specific employment. He begins to admit the largeness of the word; lays aside prejudices; becomes more candid; becomes himself more humble in the presence of others, and thirsts more for knowledge others possess and he has not secured.

The college, in past times, has not done enough to liberalize the minds of its graduates; and much remains yet for its aim and accomplishment. The most bigoted sectarians, the most timid theologians, the most virulent controversialists, have often been college-educated men. Many such still defend the genuineness of corrupted proof-texts of Scripture, or hold that the safety of religion and the church, the morals of society, and the salvation of souls depend on certain Scripture interpretations,—on certain ceremonies or certain organizations. Many such are as solicitous to hunt out heresy and forbid it a place at the communion table, as they are to denounce personal immoralities in the ministry, the church member or the community. Political bigotry, intolerance and malignity are among the most observable and the saddest phenomena of the age. And though the large number of our politicians, demagogues and intriguers may be "self-educated" men, most notable examples of illiberality in politics can be found among the graduates of the college. And if again any class in the world may be pronounced illiberal, certainly the college-educated physicians, however true they may be found in their largeness and accuracy of scientific knowledge, are often not ably intolerant towards theorists of some other school than their own.

In social relations, also, the college education is incapable of wholly liberalizing the mind. This is not to be charged upon the college as a fault not to be looked for or easily avoided; but as one of the essential difficulties of the human mind in its best circumstances which the college cannot remove. But nothing is more narrow-minded than supreme reverence for position or station, and faith in official distinction and honor, as among the essentials of human happiness. Yet there is nothing especially to be found in Greek accents, in the exceptions in the Latin grammar, or the disquisitions of metaphysical ingenuity that will relieve the mind disposed to such a weakness, from worship of wealthy men, from love of worldly display, the hankering after office and titles, and the desire of power unaccompanied by usefulness. College itself has done much to foster the love of unreal distinctions. It ha not asked who is the selfish man and who th generous, nor who alone is the ignorant an who the learned, but who is it that has thousand credit marks, and who a thousan and one; and it has given to good digestio an honorable ovation, a place in the Pl Beta Kappa, and the name of first schola which it denies to a fit of dyspepsia or temporary toothache, or has counted a regu lar attendance at college prayers, witho considering what motive may have prompte attendance, a ground of public honor, whe a student of equal piety, ability and learn ing, may have lost his college reward b having overstepped the mark of allowabl absences from forms of worship. Colleg punishments, like college rewards, often a not assigned for actual character. Violatio of institutional forms, which, however valu ble in some circumstances, are still onl forms, deriving all their value from circun stances only, is often a reason for the mo serious degredations. We do not pretend t say how much better colleges can do in th distribution of rewards and punishments but only that a narrow and worldly spirit too much fostered in them, as in all institu tions necessarily when a man is subordinate to external law.

We are tempted to ask, will women b more liberalized when they are admitted t our colleges on equal terms with men? Wi they be loftier in their ideas of social distin tions? Will bonnets cost less? Will dre be less a topic of thought and conversation How will it be with the show of new clothe on Sunday? And what influence will be ex erted on the narrowness of mind that cha acterizes much of social gathering, festivit luxury, excitement and display? Surel some degree of college experience will hel to an emancipation of some minds; folly an vice being driven out or prevented by mor serious and lofty pursuits. We only fea that two few young women will attempt th wider education, and receive the gener largeness of mind, that women ought to a tain to.

But a liberal education, it should be co sidered, is as much moral as it is intellectua All the study of science, language, histor and metaphysics in the world will not alway liberalize; and some persons that have n access to the best means of intellectual edu cation, are liberalized from their very birth The liberal man is the free man: not onl candid in his judgment of others, hospitab towards the utterances they may make, patien with the errors into which they fall, respectfu of their right, and especially respectful their right to go their own wrong way so fa

s that they may see that it is wrong; free rom personal prejudice, free from bounds of reconceived opinions, free from supreme al-egiance to class, sect, party, region, age;— ut, still more, the liberal man is free to use is own powers, mental, physical, social, noral, spiritual, limited only by reverence upreme for the truth. "Liberal" means uch, in the idea of freedom and of gener-sity which it conveys. But the ancients, rom whom the word is derived, made use of nother and even better expression to distin-uish the best educated man; he was "hu-an" or "humane." They signified there-y that the best education was kindly, that brought a man nearer to his kind; gave im more of a fellow-feeling, touched him ore nearly with that nature which makes e whole world kin. We are to rejoice now at a college education does not do so much s it once did, to create a class in the com unity, and that all the efforts of the great hilanthropists that preside over our great minaries of learning are bent towards mak-g their students better lovers of their fel-w-men, more useful in every various rela-onship.

Selected.

ASPIRATIONS.

Our aims are all too high; we try
To gain the summit at a bound,
When we should reach it step by step,
And climb the ladder round by round.
He who would climb the heights sublime,
Or breathe the purer air of life,
Must not expect to rest in ease,
But brace himself for toil or strife.

We should not in our blindness seek
To grasp alone for grand and great,
Disdaining every smaller good;
For trifles make the aggregate.
And if a cloud should hover o'er
Our weary pathway like a pall,
Remember, God permits it there,
And His good purpose reigns o'er all.

Life should be full of earnest work,
Our hearts undashed by fortune's frown;
Let perseverance conquer fate,
And merit seize the victor's crown.
The battle is not to the strong,
The race not always to the fleet;
And he who seeks to pluck the stars
Will lose the jewels at his feet.

THE SCULPTOR.

I saw a sculptor all intent
Upon his marble white,
And all his energies were bent
To mould it day and night.
With mallet hard, and tools of strength,
And many strokes severe,
The block was made to feel at length
That skilful hands were near.

And I beheld a child look on,
And gaze with wondering eye;
She saw the splinters, one by one,
In all directions fly:
The doubts that filled that simple mind
Were hard to understand,
Like curious things that children find
Upon the ocean's strand.

The marble chips, at every stroke,
Were scattered one by one,
When childish doubt broke out and spoke,
"Father, why waste the stone?"
"It is," he said, in accents mild,
"By strokes and heavy blows,
That as the marble wastes, my child,
The more the statue grows."

Are we not all but children small,
In doubt and want of sight?
And like the little child we call
In darkness for the light.
How many curious questions still
Are asked by children here,
As we behold a Father's skill
Excite our childish fear.

We see our dear ones pass away,
Whom we have loved so long;
Our little ones who could not stay,
Whose life was rich in song;
We see our loved possessions fly,
And leave us with such haste;
Then ask in our simplicity,
"Oh, why is all this waste?"

And then, amid our trembling fears,
A Father's voice is heard,
Who wipes away our falling tears
By His most gentle word:—
"It is," He says, in accents mild,
"By strokes and heavy blows,
That as the marble wastes, my child,
The more the statue grows."

—*Christian Weekly.*

INSTINCT.

*From a report of Dr. Le Baron, State Entomologist of Illinois, upon the noxious insects of the State.*

I have mentioned the wonderful instinct of the *Coccus* of the Pine, which prompts the female insects to improve the short period of their active existence, to migrate outwards upon the terminal foliage, where they and the generation succeeding them will find themselves in the midst of the greenest and freshest forage, whilst the males, which are to acquire wings and the consequent power of locomotion, fix themselves indifferently upon the first vacant space that offers, thus indicating a kind of prophetic vision utterly beyond any reach of intelligence which we can reasonably attribute to beings so low in the scale of creation. The student of entomology is continually meeting with instances of this kind, which arrest his attention and excite his wonder, and which baffle his utmost ingenuity to explain.

Permit me, by way of conclusion, to refer briefly to a few of these instances, not merely as marvellous stories, intended to excite the curiosity of children, but as remarkable facts in nature, fraught, it may be, with a profound significance.

It is the common instinct of insects which are wood-borers in their larva state, but which have no such power in their subsequent stages, to gnaw their way to the surface of the tree before they stop feeding, so that they can emerge without obstruction after they shall have completed their transformations.

The Plum-gouger (*Anthronomus prunicida*), whose history was so carefully traced by my predecessor, Mr. Walsh, and which in its larval period occupies not the flesh but the kernel of the plum, when it has completed its growth and is ready to transform in the kernel, takes the precaution to gnaw a round hole in the shell, through which it may subsequently emerge. If it did not do so, it would be fatally imprisoned, in its future beetle state, within the mature and hardened shell, an event which the Gouger carefully guards against, though the horticulturist might regard it as a consummation devoutly to be wished.

The Disippus-butterfly (*Nymphalis isippus*, Gdt.), an interesting account of which is given by Mr. Riley, in the first volume of the "American Entomologist," lives, in its caterpillar state, on different kinds of willow. In this state it passes the winter, inclosed in a willow leaf, rolled into a cylindrical case. But as the leaf would fall like the rest, when touched by frost, or be blown away by the wind, the insect fastens its footstalk with silken threads to the branch on which it grows, and thus securely rides through the frosts and storms of winter.

The larva of a beautiful East Indian butterfly, the *Thecla Isocrates*, live in companies of half a dozen or more, in the fruit of the pomegranate, and there also pass the pupa state. But before changing to chrysalids, each larva cuts a round hole in the rind, through which the future butterfly, which itself has no teeth, but only a slender flexible proboscis, may be able to escape, and as the worm-eaten fruit would be likely to fall prematurely to the ground the larvæ crawl out and make the stem fast to the tree with their web, and then return and go through their transformations.

Those moths whose larvæ or caterpillars are leaf eaters, always lay their eggs upon that kind of plant or tree upon which it is the nature of their future progeny to subsist, though they have no other relation to the tree, and though the eggs do not usually hatch till after the death of the parent, and sometimes not till the following year.

Many kinds of wasps exhibit a wonderful provisional instinct. The female wasp burrows into the ground, or sometimes into rotten wood, constructs a cell at the bottom of the cavity, and there deposits her eggs. She then carries in insects which may serve as food for her future progeny. Some speci take the additional precaution to disable bu not kill the insects thus provided, so that th young may find themselves provided wit fresh provisions. Having completed her tas she closes the hole, and never again revisi it, but shortly after perishes.

Now, are we to understand that these in sects are really endowed with a propheti vision? Do they know what will be the own condition the next month or the nex year, or what will be the future necessities their offspring which perhaps are yet unborn We are hardly prepared to attribute to the such superhuman intelligence. If they d not know, then what is it that prompts the to take such wise and far-reaching precau tions? Who will answer? I ask the que tion, but I shall hear no response, for there no earthly intelligence that can solve th mystery.

I can conceive of the formation of a plan et, by the condensation of nebulous matte in obedience to the law of gravitation. I ca form some idea, however unsatisfactory, the development of organic bodies by the op eration of physical laws, responsive to th impressions of surrounding circumstance But that an insect which was born yesterday and which will die to-morrow, can, withou the invocation of a wisdom superior to he own, adopt a systematic course of conduc having for its object the safety and welfare her future progeny, which will not spring in to active existence till long after she herse shall have perished,—this, it passes th bounds of my imagination to conceive.

It is said that Galen was converted fro atheism by the cotemplation of the human skeleton; but I confess that nothing has s strongly impressed upon my own mind th presence of an all-pervading intelligence i nature, as the wonderful prophetic instinct of insects.—*Journal of Chemistry.*

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They fail to read clearly the signs of th times, who do not see that the hour is coming when, under the searching eye of philosophy and the terrible analysis of science, the lette and the outward evidences will not altogethe avail us; when the surest dependence mus be on the Light of Christ within, disclosing the law and the prophets in our own souls and confirming the truth of outward Scriptur by inward experience; when smooth stone from the brook of present revelation shal prove mightier than the weapons of Saul when the doctrine of the Holy Spirit, as pro claimed by George Fox, and lived by John Woolman, shall be recognized as the only efficient solvent of doubts raised by an age o restless enquiry.—*John G. Whittier.*

For Friends' Intelligencer.

## REVIEW OF THE WEATHER, ETC.

TWELFTH MONTH.

| | 1871. | 1872. |
|---|---|---|
| in during some portion of the 24 hours | 5 days. | 5 days. |
| in all or nearly all day | 4 " | 1 " |
| ow, including very slight falls | 7 " | 10 " |
| oudy, without storms | 5 " | 5 " |
| ear, as ordinarily accepted | 10 " | 10 " |
| MPERATURES, RAIN, DEATHS, ETC. | 31 " | 31 " |
| | 1871. | 1872. |
| an temperature of 12th no., per Penna. Hospital | 30.85 deg. | 28.22 deg. |
| ghest point attained during month | 45.00 " | 48.50 " |
| west do. do. do. | 2.50 " | 5.00 " |
| IN during the month, do. | 2.25 in. | 3.66 in. |
| ATHS during the month. being for 5 current weeks | | |
| or 1871 and 4 for 1872 | 2596 | 1155 |
| to during each entire respective year | 16,993 | 20,544 |
| to from Smallpox do. do. | 1,879 | 2,584 |

The report of the Board of Health states that "the demic began in September, 1871, and between t time and December 31 there were 1850 deaths, king the total deaths from smallpox during its valence 4434." Notwithstanding this it will be n, from a comparison of the above figures, the re increase of deaths in 1872 over 1871 was only 1. It must also be borne in mind that for the rent month under review last year includes week more than the present. But to return m this transgression back to our

TEMPERATURES.

| | |
|---|---|
| rage of the mean temperature of 2th month for the past 83 years | 32.55 deg. |
| hest mean of temp'ture during at entire period.....1848..... | 45.00 " |
| west mean of temperature during that ntire period, .....1832..... | 25.00 " |

lthough the month has certainly been a cold (and especially if we take into consideration a ion of that of its predecessor), being more than degrees below the average for eighty-three years , we find 28 degrees recorded seven times dur- the entire period—26 degrees in 1819 and 25 rees in 1832. By our examination of our manu- pt tables, we find that in 1846 thirty-five (35) de- s were obtained, which point had been exceeded four times from that year as far back as 1790, ch shows that all the high temperatures that e prevailed have occurred, with the above four ptions, since 1846.

ur manuscript tables are ruled in four columns wenty-five years each, commencing with 1790, n which we glean the following:

| | | | | |
|---|---|---|---|---|
| n 1790 to 1804, both inclusive, av'rge, | | | | 30.20 deg. |
| 1805 | " | 1839, | " | " " 31.62 " |
| 1840 | " | 1864, | " | " " 35.53 " |

HE GREAT SNOW STORM.—We quote the follow- as embodying a large amount of information in y words:

The great snow storm of the 26th of December, , will not be forgotten in this country while a le individual of its existing inhabitants survive ll the wonderful story to his descendants. A derful story it is, whether we consider the extent of the country covered by this tremendous nor'-easter, the enormous volume of water discharged from the clouds in its course from the Gulf States to and far into the New Dominion, and from the Great Plains to the Atlantic seaboard, up to the Gulf of St. Lawrence; or whether we consider it in connection with that most remarkable atmospheric tidal wave of freezing Arctic air from the far northwest, which preceded this heavy tempest. But embracing the portentous warning of that cold tidal wave and the extensive sweep of this mighty storm, together with the disastrous tempests on land and sea which have ushered in this rough winter in the United States and Europe, and from the Rocky Mountains to the Alps and Apennines, the subject assumes the highest degree of importance to the people of both hemispheres.

"Some fifteen years ago there had been in December such severe frost as to lock up under a heavy flooring of ice the Delaware, the Susquehanna and the Potomac rivers. But with the new year, and after a day or two of warm winds from the south, there came a general and heavy rain, so warm that it was accompanied by lightning and thunder. The Delaware, the Susquehanna and the Potomac were broken up by their heavy freshets; but while the ice, in a thick and continuous mass, was still drifting down those streams, the wind whipped round to the northwest, a tremendous freeze followed, and those rivers, frozen fast again, presented the appearance of vast quarries of transparent alabaster, uncovered, and with their strata cropping out of the snow in beautiful confusion. So deep was the pack at the mouth of the Susquehanna, at Havre de-Grace, that, in being frozen into a solid mass, it served as a bridge for the railroad between Baltimore and Philadelphia till the return of spring."

And close this history with a prediction from the same source:

"Now, while it is probable that this cold term of December, with its great and terrific snow storm, may be followed a few days hence by our expected January thaw, it is quite as likely that a reaction will follow the thaw which may establish for us a severe and protracted winter."

CLIPPINGS.

"Twelfth month, 23d.—The Delaware was frozen completely over opposite the city this morning, but the ice was not very thick, and the ferry-boats soon forced a passage. Above Port Richmond, however, the ice is pretty solid. The Schuylkill river is tight both above and below the dam."

CHICAGO, Dec. 23.—From all over the west come reports of the most terribly severe weather for the last three days, the mercury standing as low as 30 degrees below, and 15 to 20 below being common.

FORT WAYNE, Dec. 24.—The thermometer last evening indicated 12 degrees below zero.

WABASH, Indiana, Dec. 24.—Upwards of sixty locomotives were frozen up and out of water, between Huntingdon and Peru, for nearly 48 hours. Cattle, hogs and sheep were frozen to death. It is conceded to be the most severe weather experienced for many years. The thermometer on Sunday morning stood 25 degrees below zero.

To show how very general the intense cold prevailed, and how great an extent of country the storm covered, we append a few more items:

"At West Chester, Pa., a most terrific snow storm prevailed yesterday. The wind blew a gale. The snow was two feet deep, and still falling fast; drifting so as to render travel almost impossible. No trains had arrived up to noon. The mercury was six degrees abvoe zero.

"Reports from many sections of Maine, New Hampshire, Vermont and Massachusetts report intensely cold weather, the thermometer ranging from 18 to 45 degrees below zero.

"At Providence, R. I., a snow storm commenced early in the morning, and continued at nine o'clock last night, with no prospect of abatement. All trains are delayed.

"At Belfast, Me., the most severe weather since the memorable cold term in January, 1857, has been experienced. On Wednesday, the thermometer was 20 degrees below zero, and yesterday 12 below.

"At Bangor, Me., the weather for the past three days has been intensely cold. The thermometer ranged from 6 to 30 degrees below zero on Wednesday.

"At Waterville, Me., the thermometer was 40 degrees below zero; at Showhegan and Fairfield, 43 below; at Wiscasset, 12 below; at Waldboro, 18 below; in and around Lewiston, 20 to 38 below; at Brunswick, 22; Topsham, 24, and at Durham 21 below; in Portland and vicinity, from 20 to 40 below. The telegraph wires were snapped and broken by the cold throughout New Hampshire, the thermometer being from 20 to 30 below zero."

*Philada., 1st mo. 2d*, 1873. J. M. Ellis.

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Note.—In our review of last month, we attempted to give from the records at the Penna. Hospital, *all* the instances, during a period of *thirty-four* years, wherein the mercury had reached as low a point as it did during 1872.

A subsequent and more critical examination of those records gives the following:

| | | |
|---|---|---|
| Night of November 29, 1847, | . . | 15 degrees |
| Morning of " 30, " | . . | 12 " |
| November 25, 1860, | . . . | 13 " |
| November 30, 1872, | . . . | 15 " |

Our first account stated *as low* a temperature had been reached *only twice*.

J. M. E.

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PHILADELPHIA FIRST-DAY SCHOOL UNION.

The second Monthly Meeting of this organization will be held on Fifth-day evening next, First month 16th, at West Philadelphia Meeting-house, 35th and Lancaster Avenue, at 7½ o'clock, business to commence at 8 o'clock, precisely. Reports from the several schools will be read, and delegates appointed to the Association; an interesting meeting is anticipated; all are invited. The Business Committee will meet on Fourth-day evening, at 7½ o'clock, at Race street Monthly Meeting-room, to prepare the Report to the Association.

The Reports from the schools should be sent prior to that date to J. M. Truman, Jr., 717 Willow Street, Philadelphia.

Clement M. Biddle,
*Clerk, pro tem.*

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HOME FOR AGED COLORED PERSONS.

The Annual Meeting will be held at Franklin Institute Hall, Seventh Street below Market, Sixth-day evening, First month 10th, at 7½ o'clock.

Friends and others are invited.

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FIRST-DAY SCHOOLS.

"The Association of Friends for the Promotion of First-day Schools within the limits of Philadelphia Yearly Meeting," will hold its next Quarterly Session at Race Street Meeting-house, Philadelphia, on Seventh-day morning, 1st mo. 18th, 1873, at ten o'clock. Reports from the different schools, &c, are requested, and that each should appoint delegates to attend. Essays will be acceptable, which, with ports, should be sent to the Clerk by the 15th, rected to 717 Willow Street, Philadelphia.

Jos. M. Truman, } *Cler*
Emma Worrell, }

The Executive Committee will meet at sam pl on Sixth-day evening, the 17th, at 7½ o'clock, a 8½ o'clock on the morning of the 18th; a full tendance desired, as important business will co up. Anna P. Wollaston, *Clerk*

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## ITEMS.

The weight of snow of the density of the rec fall is about one-fifth the weight of water; a cubic f of it consequently weighs over 12 pounds, reckc ing the cubic foot of water at 1,000 ounces. T roof of an ordinary dwelling house is somethi over 800 square feet in extent, and if we take t average depth of the snow to be only one foot, shall have on such a roof a burden of five to This is not more than a good roof ought to bear, t their are hundreds of roofs hardly able to sust their own weight.

The influence of forests on the climate of a cou try is receiving much attention. The clearing mountain tops causes sudden freshets, as we ha seen illustrated in a remarkable manner in t White Mountains. If a stream springs from a der forest, a great deal of ice, snow, and water are tained by the layer of mould, and moss, etc., acti like a sponge; and, consequently, the water drained off gently and with much less danger. Fr the same cause fearful inundations of the Rhone, France, annually occur.

The chief of the Cherokees is a graduate Princeton College and a man of culture; the Cher kee nation has a society organized on the model modern civilizations, with newspapers, schoo court-houses and the like. The highest prizes cotton were won at the St. Louis Fair by the Chick saws.

In a recent visit to the East Pennsylvania Expe mental Farm, among other experiments we we shown one where limbs on an apple-tree of consi erable size had been sawed off at different mont of the year, with a view to demonstrate the co parative healing of the stump. The edges of t wound were found to heal most thoroughly a quickly where the pruning had been done in t Sixth month. This corresponds with sound theo as the tree is then in its greatest vigor, and the s circulation most active.—*Practical Farmer.*

Lyonet, who spent his whole life in watching single species of caterpillar, discovered in it 4,00 The common fly has 8,000 eyes, and certain butte flies 25,000. M. Touchet treats it as an establish fact that, so fine are the sensory organs of an that they converse by means of their antennæ. Co sequently the strength and activity of insects surpass ours in proportion. In the whole field natural sciences there is nothing more astoundi than the number of times a fly can flap its wings a second.

The Imperial Princess of Germany finds sensib employment for her leisure in devising and execu ing schemes for the better education of wome She gives liberally out of her own private purse institutions designed to further this object, a spends a good deal of her time in personally supe intending the schools under her patronage.—*Mora ian.*

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXIX. PHILADELPHIA, FIRST MONTH 18, 1873. No. 47.

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REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.
AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Westbury Monthly Meeting ..... 737
A Communication ..... 740
A Suggestion ..... 740
School Education ..... 741
God is Love ..... 742
Scraps from Unpublished Letters ..... 743
EDITORIAL ..... 744
MARRIAGE ..... 745
OBITUARIES ..... 745
The Late Richard D. Webb ..... 745
The Indians ..... 748
A Call ..... 749
POETRY—Remote Results—A Greeting ..... 750
The Wind and Rain Storms in Italy ..... 750
The Lichens ..... 751
Labor Conducive to Long Life ..... 751
Submission ..... 752
Notices ..... 752
ITEMS ..... 752

From American Historical Record.

## WESTBURY MONTHLY MEETING.

(Continued from page 548.)

1746, 25th of 4th mo. "A pair of grave-ones were brought in order to be set up at e grave of Jacob Townsend, which this eeting is of opinion are too superfluous nd not becoming amongst Friends. Ri. Val-tine and Sam'l Prier are to treat with the dow about it and desire her to take them vay."

1751, 30th of 8th mo. "Wm. Loines and nos. Seaman, are to get the partition of the eeting house altered so as to hang on hinges nd to be hooked up when occasion requires." Cost £1.9.10]

1752, 29th of 4th mo. "A Comme are to re-ir the fences round the meeting house ound and make a gate wide enough to pass th a cart or sled.

1753, 28th of 3d mo. they are to take in e addition of land at the south end; and ake a good wide gate at the west side of e meeting ground, wide enough to pass in d out with a riding chair, and also to end the house back, and the glass windows. ney are to be paid for their time, trouble d expense."

1755, 27th of 8th mo. "A Comme are to pair the benches of the meeting house and her things that want mending."

1757, 26th of 10th mo. "Benj. Smith is to lp Sam'l Willis in recording Friends' suf-ferings and other things; and is to be rea-sonably paid for his trouble." He is paid £2 for writing four books of Discipline; and a surplusage for the paper.

1758, 29th of 3d mo. "A glass window is mended. The fence is to be repaired so as to be sufficient to preserve the pasture."

1760, 25th of 6th mo. "A Comme are to take a view of the meeting house, and for the present to stop the holes up in the south side of the roof and at the ends and repair the windows and benches, and prepare materials; and if they want money, to procure it at the meeting's cost." 2500 shingles are bought at £4.10. a thousand.

1761, 26th of 8th mo. "Our worthy Friends Susanna Hadden from Ireland and Susanna Brown from Phila. were much concerned with the indecent order of our grave-yards, and used entreaties or gave counsel that they might be put in more decent order as becomes the Truth."

1761, 30th of 12th mo. "It's the conclusion of the quarterly meeting that all grave-stones placed at the head and foot of graves be removed and taken away, and that no stones for the future be placed at the head and feet of graves; and that it comes under the notice of the overseers of each Weekly meeting to see it done."

1762, 27th of 10th month. "Oba Valentine, Wm. Loines, Thos. Seaman and Isaac Doty (for Westbury) are to remove the grave-

stones and do up the graves of those who have no near relations."

1762, 29th of 12th mo. "It being very tedious to write on Monthly meeting days in the winter season and the house being cold, the meeting concludes to get a stove, and appoints Saml. Willis to take care and get a good one and pay for it out of Friends' money."

1763, 23d of 2nd mo. "It being proposed to change the hour of meeting from 12 to 11, the monthly meeting object (1.) because distant Friends would be pinched for time to get to meeting; (2.) from a confusion of time, some would come late and disturb those that came in due time; (3.) people can better judge of 12 o'clock (the hour used for a long time past,) without watches (which most have not) than of any other hour."

1763, 29th of 6th mo. A Comme is to buy boards speedily for a loose floor over the great room of the meeting house.

1764, Daniel Stanton says: we went to Saml. Willis's and lodged. * * * We went to Wm. Loines's and lodged, and on First day was at meeting which was very large."

1765, 31st of 7th mo. "The Comme attended the marriage of Sam'l Hicks and Phebe Seaman; and at the house where the wedding was they did not see but that things were pretty orderly managed; but afterwards the young people had a time of exercising and playing ball. After the wedding some time the Comme treated with Hicks about the breach of orders in such loose behavior, and he seemed to be sorry for it."

1766. Jno. Griffith says: "we had an exceeding large meeting at Westbury. As there was general notice, abundance of people came from several parts of the Island so that there was near as large a concourse as at the Yearly Meeting. Their expectations were much after words, but they had none from me, I being shut up in silence the whole time. The Monthly meeting of business was held at the close thereof."

1766, 5th of 3d mo. "The meeting house at Westbury is to be enlarged for the accommodation of the quarterly meeting when held there. The Flushing Monthly order a subscription that the quarterly meeting may know how readily money may be raised. New York subscribed £70.8; Flushing, £25; Newtown, £8.19; Westbury, £41.10; Rockaway, £1.8. 29th of 10th mo. The proposal about enlarging and repairing the meeting house is spoken to. The Comme are to get a carpenter to mend the north door and make a new south door.

1767, 25th of 3rd mo. "It is considered that if Friends should go forward to make an addition to this house it would be needful for a Comme to take a view of it as it is now circumstanced, and take the dimensions and delineate a draft or model how they think it may be done in the properest manner, so that they may better form a judgment toward the cost, and write to Flushing for some of their members to join with us with their advice. 25th of 11th mo. The Comme are to make up accounts with the carpenter and endeavor to pay him if they have the money. 1770, 28th of 3rd mo. Agreed that the money deposited in the hands of Friends to enlarge and repair the meeting house should be applied towards the further finishing of it. The Comme are to forward the work, prepare materials and hire workmen to effect the business as far as the money will hold out."

1769, 8th mo. D. Stanton says: "I went to Westbury where we had a large meeting on First day, which was favored with Divine help and near unity with friends, where came my kind companion Joshua Cresson. After meeting we visited some Friends' families and next day were at a burial and the day following at the Youths' Meeting. * * * First day following we were again at Westbury meeting which was large, and I hope they were faithfully warned in gospel love, to the satisfaction of Friends. * * * After having visited upwards of 50 families there we parted with Friends in tender love."

1770, 28th of 2nd mo. "Ri. Titus has it on his mind to make a religious visit to Friends in Jersey. Mat. Franklin is to accompany him. 25th of 7th he had drawings for New England. 26th of 9th mo. David Willets has it on his mind to visit Jersey."

1770, 25th of 4th mo. "Ri. Titus is to put up the fence round the meeting house land, and make a good gate at the north end and amend the west gate. 1771, 24th of 4th mo. He is to take care of the pasture and be paid for it."

1770, 28th of 11th mo. Monthly meeting "Elias son of John Hicks of Rockaway, and Jemima daughter of Jonathan Seaman of Jericho, declared their intentions of marriage. John and Micajah Mott are to enquire into his clearness. 1771, 30th of 12th mo. Robert Seaman reports that he attended the marriage both at Jericho and afterwards at Rockaway; and Jehu Mott attended at Rockaway and the marriage was consummated orderly."

1771, 27th of 2d mo. "Considering that John Willis has burnt and brought a parcel of charcoals to this meeting house for the use of Friends, the treasurer is ordered to pay him out of the stock in his hands."

1771, 25th of 12th mo. Jno. Youngs desires to buy the stove that had been used in the meeting house, and (not having ready

money) to pay £4 currency in currying Friends' leather, if he liked it on trial. Friends expect money, so he declined meddling with it."

1773, 31st of 3rd mo. A Comme are appointed to keep up the fence round the meeting house, and do up the graves in a decent manner. Thos. Willets and Gideon Seaman are to have the care of interring those not of our Society in our Burying ground."

1774, 27th of 4th mo. "The horse-stable wants considerable done to the repairing it. Also the enclosure belonging to this meeting needs to be enlarged. A Comme are to procure rails, make the fence and examine what should be done towards repairing the stable."

1779, 3d of 3rd mo. Ri. Titus with Henry Post as companion visit Flushing Friends in their families.

1780, 20th of 3d mo. The horse-stable is to be repaired and the pasture ground manured. Cost £39 5s 7d., and some old shingles sold for 16s.

1780, 31st of 5th mo. "Elias Hicks proposes with Wm. Valentine and Jno. Searing to visit Friends of our monthly meeting."

1780, 27th of 9th mo. "Jno. Searing, Adam Mott, Jno. Willis, Elias Hicks, Wm. Hickman, Fry Willis, Wm. & Charles Valentine, Silas Downing, Dan'l. Parish, Jacob Underhill, Henry Whitson, Jr., Jos. Willets, Gideon Seaman, and Henry Post, are appointed to consider of schools; and other concerned Friends have liberty to meet with them, and report as soon as they have come to a result. 25th of 10th mo. They report that "Friends are sorrowfully affected with the manner of schooling their children who are joined with those not Friends, and masters are employed of not good examples, whereby their youth sustain great loss in a religious sense. A Comme is proposed who are to have the care of the schooling of our children throughout Westbury monthly meeting; and first to erect a school house so near this meeting house that master and children may attend meeting. 1781, 27th of 6th mo. a school house 40 by 20 feet is to be erected on Thos. Seaman's land leased for £4 a year. Terms of tuition, 6s. per quarter. 12th mo. Westbury had subscribed £449, 0, 3 towards the school fund. 1782, 27th of 11th mo. The British soldiers have taken possession of the new school house and the school is thereby broken up. 1784, 31st of 1st mo. The school house needs repair. A necessary house is to be built. 1788, 24th of 9th mo. This school is to be divided with Jericho: Westbury is to have £81,4,10 and one half the school house, and Jericho, £101,4,10 and the other half.

1781, 29th of 3d mo. "The monthly meeting is uneasy concerning admitting those not members in Society to be interred without distinction in our burying places. A Comme is to take such cases under care, and to endeavor gently and in a tender manner to discourage such burials, when they think best. The pasture ground is considerably grown up to rubbish, and needs subduing. Some manure should be put thereon. £2. 8s. is paid for labor on the meeting house ground. 1782, 27th of 11th mo, Jos. Willets is paid £8 for mowing the briers and manuring the ground adjoining the meeting house. Jno. Willis is to procure coals."

1781, 27th of 12th mo. John Willis goes "to the eastern part of this Island on a religious visit, accompanied by Thos. Titus who has sometimes a few words to say in our meetings as a "Minister."

1782. Wm. Mathews says "I was engaged with others in visiting families at Westbury. 13th of 12th mo. after a solemn heart tendering season with Thos. Seaman's family, (where I had mostly made my home) and several other Friends who came to take their leave of me, in which prayer was offered for each other's preservation, I parted from them in much love."

1782, 1st of 9th mo. Jno. Pemberton says: "I went to Westbury on First day, and in the afternoon had a large meeting with the black people in the meeting house. They behaved well. 2d of 10th mo. I met with David Sands on his return from a laborious visit to the east part of the Island where he had about 70 meetings."

1782, 25th of 12th mo. "Our ancient Friend, Samuel Willis deceased the 24th and and is to be buried here to morrow. The monthly meeting adjourns till the close of his burial."

1784, 28th of 1st mo. "It was proposed whether some advantage may not arise by appointing some meetings particularly for the negroes." Four are appointed. The Comme who attended report their satisfaction therewith.

1786, 29th of 6th mo. It is proposed to divide Westbury preparative meeting and settle one at Jericho.

1790, 27th of 1st mo. "There are in the treasury £2,16 in old coppers (at 20 to the shilling) that do not pass, and we propose to hand one third to Jericho monthly meeting."

1797, 29th of 8th mo. Ri. Jordan says: "we rode to Westbury and lodged at Gideon Seaman's, whose father is a very aged man and blind, but otherwise active; frequently goes to meeting more than a mile on foot, and seems lively and cheerful in spirit. Fourth day attended the Week day meeting where many Friends collected who made a

very plain appearance, but I sat the meeting through in silence, and so went away."

Soon after the British landed on Long Island they occupied Flushing meeting house for barracks or stores, and the Yearly meetings were held at Westbury till 1795, when it was held in New York.

For Friends' Intelligencer.

A COMMUNICATION.

We give place to the thoughts of our correspondent W. J. Ball, but think that he does not give sufficient prominence to religious obligations as a motive for action. We dissent too from his assertion that our business in this life is to be happy, unless he means happiness in the highest sense, and this is often the lot of those whom the world esteems "smitten of God and afflicted."

The *Intelligencer* continues to be a welcome weekly visitor, and is read with pleasure by myself and wife. I have been interested in the discussions in regard to the declension in the Society of Friends. It is remarkable that notwithstanding the fact that the fundamental principles of the Society are daily growing in favor with reflecting people, still there are few accessions from without. To what is this to be attributed? Is it because Friends are not progressive enough? Have they got behind the age in which we live? Do they attach too much importance to forms of speech and modes of dress, now that these things have little or no significance?

Must we not admit it, that all our faculties and propensities are good in themselves, and that all should receive proper education? Is it not excess alone that makes the wrong? Do we properly appreciate the philosophy of human life, and recognize the fact that our business in this present state of existence is to be happy — that such must have been the design of our Creator? Shall we never get rid of the superstition that "Man was made to mourn,"—that he must be sorely afflicted in this "sublunary vale of tears," in order to merit the joys of heaven?

It seems to me all these crude and unphilosophical dogmas should be laid aside. We should, I think, recognize the fact that the laws of nature are the laws of God, and that our chief duty is to acquire a perfect knowledge of them, and put ourselves in accord therewith. If it cannot be shown of any particular practice that it is injurious and detrimental to our happiness here, there is no tenable objection to it. There is no difficulty, I think, in proving that virtue brings its own reward; and it has appeared to me that preachers would not so often have to lament the apparent little good resulting from their long and arduous labors if they had laid aside their dogmas and addressed themselves to the *living issues* of the day. Mankind are moved by motives of interest other action is impossible. It is true some may spend their whole lives in doing good to others, but they would be miserable if they did not so devote themselves.

In looking over the whole ground, it appears to me that the individual who leads the most rational, consistent and *happy life* here in this present state of existence, may very safely leave the great future to its own appropriate developments.

WM. J. BALL.

*Terre Haute, January* 3, 1873.

For Friends' Intelligencer.

A SUGGESTION.

The essays of our friend T. H. S. on the "Causes of Declension in the Society of Friends," have been perused with much interest. In the few words of criticism I now offer, I claim for myself an equal purity of motive that the author of the essays has desired should be accredited him, and which is here freely admitted. For his thoughtful consideration I make the following suggestion.

While it is granted that the justice of some of his strictures cannot be questioned, there are others so sweeping in their character as to almost repel an examination. This induces a belief that they would be better received and more likely to claim serious attention and thus attain the desired object if they were to assume the form of *queries*. One paragraph in the *Intelligencer* of the 4th inst. (essay No. 3,) I deem especially open to this objection, viz.:

"Friends everywhere have, by imperceptible degrees, come too much to regard their whole religious duty as consisting in going through and keeping up the outward forms and usages thus established by their ancestors."

Now it cannot for a moment be admitted that there are any members of our Society, if we look either into the past or present, who in any degree have regarded, or do "regard their *whole* religious duty," as consisting in what is above described. That there are many who attach *too much* importance to the outward forms and usages, will not be denied. And this, it is presumed, is what the author meant, but his language is not clear.

A slight omission, and a little transposition of the almost identical words, placed in the form of a query, as above suggested, would probably meet the case and be satisfactory to

For instance, substitute "*Have not Friends everywhere come to regard their religious duties as too much consisting in*," &c., &c.

There are other paragraphs in the same number that assume the characteristic of very positive assertion, and it will be matter of regret if the *style* adopted by the author should be the means of being an obstacle to the careful consideration of the very important points he presents to view.

It is well known to many of my friends that I have mingled somewhat with "*the outside world*," and in such mingling have seen the dangers to which some of our society *who do not* thus mingle are exposed, and to which our friend T. H. S. alludes; but I cannot endorse the sweeping inferences which will naturally be drawn by many who peruse his essays, and which, I believe, would do injustice even to the author. He should bear in mind also that, in the admission of his articles to the columns of the *Intelligencer*, the editors, while paying a just tribute to his honesty of purpose, frankly stated they could not endorse *all* his views, and that they would be published with that understanding. Now as this cannot with propriety be repeated with every issue, care should be taken, as far as possible, not to compromise them in any way with their friends, as no matter how mistaken the conclusion is, an editor, unless he disavows it, is often held more or less responsible for the opinions he publishes. It is to be hoped these remarks will be received in the same spirit of kindness with which they are offered, the writer believing he has only fulfilled a duty. J. M. E.

1*st mo.* 5*th*, 1873.

From the Christian Register.

## SCHOOL EDUCATION.

* * School education, as at present conducted, is quite too traditionary. Like the church, it needs from time to time revolution and reform. It is very difficult, in a single city or ward, a single town or district, to introduce changes. The general feeling prevails, "What is old is safe;" and still more, "What others do it is best for us to do." But when we look over the Reports made to the State Board of Education, and see how large the percentage is of children that are not sent to school, or are sent with great irregularity, we are sure that school is not as interesting as the theatre and the circus to the children, nor held by the parents to be as valuable as the small services that a child can give in the street or the shop, or on the farm. We would like to see schools so interesting, that, as for some sorts of medicines, according to the advertisements, children cry for them. But when we look over the minute and dry details of geographies, which sometimes are little more than geographical gazetteers,—or over the abstract language of grammars conveying the most abstract ideas of the least practical value, or over arithmetics with dreary rules, dreary explanations, and long pages of dreary examples, we think how many parents of these children could by any conceivable motives be confined six hours a day to studies pursued in methods such as these? It seems as if large numbers of school-books, however vast the improvement may be upon the past, are still prepared by persons who have never held intercourse with the mind of a child, and have never learned that knowledge, rightly offered, is just as attractive now to the child, as the first apple, with the knowledge it had to impart, was to the innocent and childlike in the garden of Eden.

Of all branches of education that are most strictly essential, and are most neglected, reading stands in the first place. It might be considered, with much plausibility, that, if a child up to twelve or fourteen years of age were required to do nothing else at school but to read and to listen to reading, and the books for its use were wisely chosen, it would be immeasurably better educated as a reflecting and intelligent being, and with far more of an inquiring mind, than under the present multifarious course of instruction. What a stock of ideas might be furnished! How much of history and biography might be imparted! How much of science be communicated! And we do not mean that knowledge would be poured into the idle and empty mind of the child as water into a pail, but that, as the mind should become developed, it would act; it would think; it would make inquiries for itself. Of course, not all children would thrive intellectually, by means of reading alone. But surely they do not all thrive now. And so little intellectual excitement is given by the present means of education, that the minds of most children sleep under instruction. They rush out of school, and have enough to talk about, to enjoy together, or to quarrel over; but seldom indeed do they discuss problems of arithmetic, the latitude or productions of Whang Chi, or the value of the subjunctive mood. But appropriate knowledge, suitably conveyed, will be as interesting outside of the school-house as the fastest shape for skates or sleds.

Learning to read has two objects: one, the acquisition of ideas, and the other, the way to impart them. The first, alone, is thought of, probably, in nine-tenths of our schools. And even that is pursued only in such a way that the failure of the child to learn his geography, history, grammar, and other subjects

of pursuit, is owing to the fact that he has never learned to read with understanding, not that he has not studied "definitions." He has no time, and never will have time, to study the dictionary through; and if he were to undertake it, his first questions would properly be, Who will define the definitions themselves? But he has never read books or newspapers enough to get that knowledge of the meaning of words and sentences, and that perception of connected ideas which an intelligent mind must have, and may have, without any thought of the meaning of words, or ability to define them. We want a vast amount of reading in our schools, in order to enable the mind to gather ideas from the printed page.

And we want, in addition to that, the power acquired of being able so to read that others can understand and feel and enjoy. We should need fewer temperance societies in communities where reading had been so taught that the enjoyment of listening to it could be general or universal. But that is not enjoyment when one can read through the newspaper, and so let the family around the evening lamp know what Congress is about, what murders have been committed, or what fires have occurred. A stupid reader, without a heart, would possibly answer for such a purpose. But the human voice is known to be an instrument of strange and hidden and infinite melodies; its tones have a most mysterious access to the affections of the human heart. Not all instruments of music combined can imitate or equal it. * * * Intelligent and expressive reading, which is the first essential to a good education, to the acquisition of knowledge and the cultivation of the mind, is thus far in the history of schools too much neglected. Is a revolution possible?

From Home Memories.

## GOD IS LOVE.

Words easy to repeat when all goes prosperously with us; easy to be felt then, for we look upon that prosperity as a token that He is love. But when storm after storm descends, sweeping away our pleasures and comforts, crushing our hopes, blighting our prospects; when we see the sky of our earthly happiness darkened, our earth-lights dimmed and gone; to stand calmly amid the desolation which these storms have left, and feel that all came from the hands of Him who is "Love," and that we would still rest upon that Love, is no easy attainment.

If we looked on things in their true light; if we felt more the "power of the world to come," we would feel that never more clearly does God show himself as a "God of Love," than when by "stirring up our nest" in this world, He makes us look above for our home; when by darkening our sky, He teaches us to look to Him for light; when by turning our footsteps from the smooth, sunny path, where they would fain have lingered and rested, into a rough and dark one, He makes us seek His hand to lead us on to the rest that remaineth for us, feeling that we are but pilgrims and strangers on earth; when by changes and death, He makes us yearn for that land where "there shall be no more sorrow or crying, but where God shall wipe away all tears from our eyes."

We believe that in heaven we shall not have one feeling of sorrow, on reviewing the way by which He led us. If *then* we shall praise Him, let us exercise faith, and feel, amid our deepest trials, "It is well," for I know that I shall shortly praise Him even for these.

Yes! it is love that chastens us here, that we not be conformed to the world. It is love that makes us feel the uncertainty of earthly happiness, that we may seek our portion in that "inheritance that fadeth not away."

> "E'en the hour which darkest seemeth
> Will His changeless goodness prove:
> From the gloom His brightness streameth:
> God is wisdom, God is Love."

We may trust in the wisdom of God; we may depend on His power; we may bring these attributes to bear upon His dealings with us, and feel submissive to His will; we may feel that He is our guide, and is working out all things for us; that "His way is perfect," and not a murmur may arise at His darkest dispensations; but never, oh! never can we place the future in His hands without one idle wish; never can we see storms arising without one fear; never can we flee to God as a tender parent, until we feel that He is a God of love, as well as of wisdom and power; that for our real good He would deny us nothing; that He sympathizes with us in all our sorrows, and causes, even from our afflictions and crosses, blessings to spring up.

We can then look forward calmly. Trials and troubles may and will come; but He who is wisdom, and knows what is best for us, will order them in the manner most calculated to do us good; He who is power will give us strength to bear them, and He who is love will deal with us in the gentlest way. On looking back upon scenes of bitterness and grief, through which God has seen fit to lead us, have we not felt that it would have been impossible for us, with all of our tenderness to ourselves, to have selected so gentle a manner as that in which He dealt with us?

We have seen the blow impending and shrunk from it; we have been agonized in

thinking how it would crush as it fell; and have cried in anguish of spirit, "Oh remember that we are dust!" "A bruised reed," Thou hast said, Thou "will not break." The blow has fallen; but is the dust blown away? No: it stands a monument to His goodness. Has the "reed been broken? Oh, no: it has been turned into an instrument to His praise, and its sweetest sound is "God is Love."

Thus are we brought to acknowledge that God is love. And if we were not so faithless, we would know Him by living more worthy of our privileges, and would trust more confidently in His wisdom, love and power. The past may bring to our minds bright prospect now shaded over; happiness gone forever; warm and loving hearts, which throbbed for us, now stilled in death; cherished ones, by whose side we hoped to have walked through life's journey, but whom we have accompanied step by step, to the "valley of the shadow of death," and there parted with.

The present may contain but wrecks of the happy past—dark days, in which neither sun, nor moon, nor stars appear to throw a single gleam of light upon our pathway, and yearnings to the past which almost crush us. And from the thoughts of the future we may shrink, but we will bow in submission to our Father's will. We will trust His promise "as thy day, so shall thy strength be;" and feeling that He who has delivered, who doth deliver, will yet deliver us, we will feel from blessed experience that He does indeed, keep those minds in perfect peace, which are stayed upon Him. If by the exercise of faith, we can thus trace all of these providences—and some, oh, how mysterious! O love; what shall be our emotions when we shall no longer need faith to interpret His dealings, but in another world shall see the "needs be" for all; when we shall bless Him, perhaps most for our dark days, and for our deepest sorrows!

## Scraps

### FROM UNPUBLISHED LETTERS.

I often feel a wish that we were so situated that we could drop in on each other and spend an afternoon or evening together, and be more of each other as we are passing along through time and drawing near the close of this life—which to us has been, I doubt not, as pleasant as is allotted to the average of human beings. We have had our trials and afflictions as well as our favors and blessings, and have now lived until we are near closing the three score and ten years of our probation in unbroken friendship and love of each other. In this we have surely been favored, as well as having many other blessings dispensed to us. How much longer this life is to be continued we know not, nor what our relationship is to be in that which is to follow. We do know that there have been seasons here in which we have communed together in that feeling wherein our spirits have been raised above the perishing things pertaining to this world, having a foretaste of that which is everlasting. We are still permitted to experience this at seasons when the same state is attained, and it continues to be the same living quickening Power that it was to us in years long gone by, not at all diminished. Is not this evidence to us of its enduring nature, even from everlasting to everlasting, the Alpha and Omega, the eternal life. "And this is life eternal, that they might know Thee, the only true God and Jesus Christ, whom thou hast sent." John xvii. "I came forth from the Father, and am come into the world; again I leave the world and go to the Father." "Verily, verily, I say unto you, if a man keep my saying, he shall never see death." "Your father, Abraham, rejoiced to see my day; and he saw it and was glad. I say unto you before Abraham was I am."—John viii. These records are a confirmation of our own experience in an ever enduring Power that has, does, and ever will sustain that immortal soul which trusts in it, and yields in obedience to its teachings. The promised Comforter, teaching man, and opening to his understanding all that is needful for him to know for the fulfillment of the duties of this life. And this abideth for ever as is promised—never leaves or utterly forsakes those whose trust and confidence are reposed therein. Is not this the Christ, the Son of the living God, whom He gave, that whosoever believed in him should not perish, but have everlasting life; not to condemn the world, but that the world through Him might be saved. "This is the condemnation that light is come into the world, and men loved darkness rather than light because their deeds were evil.

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"Let me offer you, my beloved friends, a salutation of love warm from my heart; and may I express the desire that a flow of gratitude may be known for the many blessings dispensed. Yes, these are many, even though disappointments and trials, are also ours. Some writer has said, "It is only when our will is in opposition to the Divine will that

the *uncertainties and calamities* of life overburden us. But when we know that the enjoyments of life, however rich and abundant, are not the purpose of life, but are only incident to its real uses, we begin to understand that the same love which gives, may, by its continued and higher action, take away." I feel for myself the desire that the flow of grateful feelings for remaining blessings may be so full as to carry away all repining on account of those that may have been withdrawn. I find a constant effort is needed to maintain this condition or state of mind, under the realization of the fact that my physical powers are steadily weakening, causing very many disabilities. Yet this is, doubtless, the experience of most as they advance in years; and if, as the frail tenement declines, we can only know the inner man to be strengthened and sustained, what matters it, and why murmur that nature asserts her rights!

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 18, 1873.

THE following was handed us as our paper was going to press. As the subject has been regarded of sufficient importance for a Monthly Meeting to take prompt action upon it, we commend the communication of our friend E. M. to the serious consideration of Friends.

NOTICE.

*To the Correspondents and Members of the several Monthly Meetings of Friends within the State of Pennsylvania.*

*Dear Friends*:—The Convention, now sitting, for the amendment of the Constitution, or fundamental law, of our State, affords an opportunity which may not soon occur again, for the advocates of moral and religious progress to urge upon its attention their long unheeded claims for the unrestricted liberty of conscience, for the abolition of capital punishment for crime, and the withdrawal of all legal support and encouragement from the sale of intoxicating drinks.

This deeply interesting and important concern was introduced into, and weightily considered by our Monthly Meeting (New Garden) yesterday, and resulted in the appointment of a committee to correspond with members of the Convention, and otherwise to aid and encourage the adoption of such amendments as have been alluded to, and affect the well-being of Religious Society.

While it is the admitted duty of the Representative Committee to attend to concerns of this character, during the recess of the Yearly Meeting, this does not absolve us from our own duties either as individuals or in the associated capacity of Monthly Meetings. As the Monthly Meetings constitute the executive department of our religious organization, there seems to be a peculiar propriety in their taking action in the premises. It is believed that a benefit might result from the simultaneous action of each Monthly Meeting as an independent executive body, all harmonizing together and tending to the same end.

Impressed with the correctness of this view, I am instructed by the committee to call your attention to the concern and to invite your earliest and earnest co-operation, while the opportunity is afforded, to secure unconditional liberty of conscience to all, irrespective of sect or condition; to obtain the total abolition of capital punishment for crime; and if we cannot restrain the manufacture of intoxicating beverages, let us endeavor, at least, to take away the legal protection and authority for their sale as a drink—and hold the vendors to a strict accountability for the injuries which they may inflict.

Respectfully, EZRA MICHENER.

*Correspondent of New Garden Monthly Meeting.*

*Toughkenamon, Chester County, Pennsylvania, 1st mo. 10th, 1873.*

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WE acknowledge the receipt of a complimentary ticket from Dr. Lord, to his course of lectures, the prospectus of which we append:—

*University Course of Historical Lectures on the Great Representatives of Modern Civilization, designed Especially for Ladies, by John Lord, LL. D.*

Dr. John Lord, LL.D., author of the "Old Roman World," proposes to deliver, in Horticultural Hall, Broad Street, his course of twenty-five Lectures on the Men and Women who, for the last five hundred years, are most identified with the Progress of Society.

These Lectures, given in Boston in the winter of 1869, and in New York in 1871, to very large and cultivated audiences, will commence Tuesday, January 7th, at 12 o'clock, and will be continued in the same place and at the same hour until finished, on successive Fridays and Tuesdays.

Both ladies and gentlemen are invited to attend this course, although it is especially designed for ladies, since they only are supposed to have time and leisure to listen to elaborate discourses in the middle of the day. The subjects are varied and important, and embrace the great events, characters and passions which pertain to Modern History. To those who have not time to study the standard authorites, yet who wish to pursue a course of systematic reading on historical subjects, these lectures may prove valuable. They are the result of thirty years' labor, and have been given at different times and in different forms in nearly all the large cities of the country.

Tickets for the Course, $15: Single Lectures, $1

o be had at the principal book-stores and at the Hall. Reserved seats, without extra charge, to be had at the Hall.

SUBJECTS.

I. Dante—The Rise of Modern Poetry. January 7.
II. Savonarola—Unsuccessful Reformers. January 10.
III. Michael Angelo—The Revival of Art. January 15.
IV. Martin Luther—The Reformation. January 17.
V. Ignatius Loyola—The Counter Reformation. January 22.
VI. Thomas Cranmer—The English Reformation. January 24.
VII. Henry IV—The Huguenotic Contest. January 29.
VIII. Gustavus Adolphus—The Thirty Years' War. February 1.
IX. Cardinal de Richelieu—Absolutism. February 4.
X. Queen Elizabeth—Woman as a Sovereign. February 8.
XI. Lord Bacon—The Inductive Philosophy. February 11.
XII. Galileo—Scientific Discoveries. February 15.
XIII. Pascal—Limits of Religious Thought. February 18.
XIV. Oliver Cromwell—Civil and Religious Liberty. February 22.
XV. Louis XIV—Grandeur of the French Monarchy. February 25.
XVI. Madame de Maintenon—Woman in Society. March 1.
XVII. William III—The Balance of Power. March 5.
XVIII. Frederick the Great—The Prussian Monarchy. March 8.
XIX. Louis XV—Decline of the French Monarchy. March 12.
XX. Rousseau—Sentimental Reforms. March 15.
XXI. Mirabeau—The French Revolution. March 19.
XXII. Edmund Burke — Parliamentary Orators. March 22.
XXIII. Madame de Stael—Literary Women. March 26.
XXIV. Napoleon Bonaparte—Military Despotism. March 29.
XXV. Daniel Webster — American Constitution. April 2.

MARRIED.

LIPPINCOTT—GRISCOM.—On Fourth-day, the 8th of Twelfth mo., 1872, at the residence of the bride's parents, Marlton, N. J., under the care of Moorestown Monthly Meeting, Albert A., son of Aaron Lippincott, of Moorestown, N. J., to Mary L., only daughter of David D. and Elizabeth H. Griscom.

DIED.

HEADLEY.—In Bustleton, on the 18th of Twelfth mo., 1872, Rebecca H., widow of Joshua Headley, in the 72d year of her age; an esteemed member of Byberry Monthly Meeting. Truly it may be said "Her children shall rise up and call her blessed."

HAZARD.—At Buffalo, N. Y., on the 1st of First month, 1873, Joseph Stevenson, only son of Willet B. and Susan E. Hazard, aged nine years and seven months.

GARRIGUES.—At his residence near Moorestown, N. J., on the 10th of Twelfth mo., 1872, Wm. A. Garrigues, in the 64th year of his age; a member of Chester Monthly Meeting.

KIRK.—At the residence of her son, Milton Brown, Fawn Grove, York Co., Pa., on the 23d of Twelfth month, 1872, Sarah Kirk, an Elder of Little Britain Monthly Meeting in the 75th year of her age.

From Old and New.

## THE LATE RICHARD D. WEBB.

In this last summer there died one of the truest, most disinterested, most intelligent friends our country ever had on the other side of the ocean. Not in public life or conspicuous position, and disliking notoriety, nothing in his life or habits challenged the world's notice; and yet it may be safely affirmed that he was among those, few in any community or country, whose hands are on the springs which move society, who watch the fountain-heads of the great human stream, and seek, by patient and unostentatious work through life, to make those fountains pure, those waters healthful and benign. It may be trite to say that a large proportion of the heroism of life is found in such fields, or nooks; but it is not the less true; nor do we the less need to honor those whose contributions to humanity are of this unselfish kind.

We speak of Richard Davis Webb, of Dublin, Ireland, who died there, on the 14th of July last, at the age of sixty-seven. He was of Quaker parentage, and received his education in the schools and homes of "Friends," whose admirable qualities, both of personal character and social influence, never had sincerer illustration, nor, perhaps, more need and room for their exercise, than in much-suffering Ireland. His ancestors, like those of most of the Irish Quakers, had come from England in the armies of Cromwell or William III (1650, 1690), and remained as farmers on confiscated lands. Soldiers from compulsion, not choice, they generally, thenceforward, repudiated war and violence; and, by the strictest adherence to the principles of peace, became a most beneficent power in Irish affairs.

The father of Richard D. Webb (James) early left his father's farm in County Antrim, and came to Dublin to make his way in life. On the slender pay of forty dollars a year, he managed to send home to his mother sixty dollars in his first three years. In a few years more, he had saved enough to set up a linen-drapery shop, and married Deborah Sparrow, of Wexford, of a Quaker family of intelligence and genius, whose in-

fluence was most beneficially felt during the horrors of the rebellion of 1798. Of several sons and daughters, Richard was, we believe, the oldest. He grew up to think that Quaker books and society included everything safe or desirable, and that any departure from their rules and methods would be wrong and fatal. Under such discipline, and his first school being of narrow ideas, he suffered not a little. Not that there was any want of kindness, but no chance for expansion and growth. With his small pocket money he bought "Paradise Lost," and Pope's "Iliad," and eagerly read them with his schoolfellows. His father, though himself of the strictest, would not deny the boy's strong bent, but sent him to the more advanced and liberal school—still under Quaker teaching—at Ballytore.

Here the pupils were from all classes and sects. Edmund Burke had been one of them. Its teacher, James White, was a man of fine scholarship and most amiable character. An air of liberality, refinement, and literary taste pervaded the school; and the change to it was the unfolding of a new life to young Webb. What he here acquired, and especially the new impulse he gained, gave an aim and tone to all his future life.

On leaving school, he went as an apprentice into a Dublin printing house, where his thirst for books found large satisfaction. On holidays he would make excursions on foot into the neighboring country, and even to County Wexford, to visit relatives in whose society he found at once happiness and instruction. Of one of these, Jacob Poole, a man of literary tastes, and some antiquarian learning, he has given his recollections in a brief poem published in the "Liberty Bell," Boston, 1842.

In 1828 he commenced business for himself as a bookseller and printer in Dublin. He became a printer of most critical taste and discrimination; but his wider interests prevented business from ever engrossing his mind. All he undertook he did diligently, and carried it through with scrupulous exactness and punctuality; but he valued his business quite as much for the mental food it brought him as for the daily bread it gave. In 1833 he married Hannah Waring of Waterford, whom he had first seen at Ballytore school, in the teacher's family. She, too, was of Quaker birth. Theirs was a true marriage: they were true helpers to each other. Congenial in taste and character, high principled and pure-minded, such a union could not fail to shed light and good abroad.

Previous to this, the great temperance reform had reached the other side of the Atlantic, and Mr. Webb was among the first i Ireland to espouse it. In company with Judg Crampton, Dr. Harvey, James Haughto Richard Allen, and others, he founded, abou 1830, the Hibernian Temperance Societ and at a later day joined in Father Mathew movement. They were men of all creed but worked together to rescue as many vi tims of intemperance, ignorance and vice possible, and to lift up the working people Dublin and Ireland to a higher level. The secured a commodious hall, and institute weekly meetings, which they kept up fo many years (they were regularly held, th writer of this knows, in 1843), collecting the large audiences of this class, whom they i structed and entertained in a great variety ways. They also instituted regular visits t the jails and prisons.

West India emancipation, and the Britis rule in India occupied much of his attentio as did also the question how peace should b made the policy of nations. A few yea later he made a firm stand against tithes, an the compulsory support of the English Churc in Ireland. "Friends" had hitherto quietl submitted to have their goods distrained fo this tax; but when his tables and chairs wer seized, on his refusal to pay the tax, he mad no small noise about it in the newspaper and by tracts. The government evaded th issue by merging the tax into others, so tha separate protest became almost impossible but he lived to see the State Church abolish ed in Ireland by the Parliament of the natio

But active participation in all these que tions, however, gradually gave way befor the master-interest and passion of his life,— the movement against slavery in this cou try. His attention was first drawn to it b Harriet Martineau's writings; and when th London Anti-slavery Conference of 1840 wa held, and he was thus brought into persona contact with the leading American abolition ists, he was fully prepared to give them hi hand and his heart, and to identify himsel with their cause. He saw that work in i comprised work in every other good cause From that time till the end of th American rebellion, his hand never reste from his anti-slavery work. His serie of letters to the "Anti-slavery Standard; his large private correspondence with Ame ican friends, in which his genial spiri never for a moment was betrayed to wrath or lost its hope and courage; his home i Brunswick Street always hospitably open t the victims of slavery, and to the advocate of its abolition; his labors to increase th numbers of friends and supporters of th cause; and his own liberal gifts to it out his moderate means, all attest the depth

is convictions, and the sincerity of his vows n its service.

When the Friends in Dublin refused to llow their meeting-house to Frederick Doug-ss and other American speakers on slavery about 1845), he withdrew, with his wife and is brother James, his helpers in all good orks, from that society. This was a severe ial to persons of their kindly and loving ature, and tested to the last degree their in-grity. It is pleasant to know that this ithdrawal never prevented their co-opera-on in any benevolent work of the society; nd when the terrible famine-years of 1845–-7 came, they were among the most efficient orkers with the Relief Committee of the ociety of Friends. In the discharge of is duty, Mr. Webb travelled extensively rough sections of the country far remote om the capital, and his valuable reports are nong the printed transactions of that body.

When the "Anti-slavery Advocate" (a onthly paper) was established in 1852, iefly by the efforts of Dr. Estlin, of Bristol, r. Webb was solicited to become its editor. hough this service must needs be rendered atuitously, and involved the giving of much me and labor, he did not hesitate; and for the hole period of the paper's existence (ten or even years) he and his wife gave their best ergies to secure its regular publication, and make it an efficient helper of the Ameri-n Anti-slavery Society. Few men had less sure than he for such over-work, as his n business required his untiring and mi-te attention; but the one was done, and e other not left undone.

In 1860 he compiled "The Life and Let-s of Capt. John Brown," whose career d death had stirred him to the very soul. It s carefully and handsomely printed by his , Alfred Webb, and published in London. this best memoir of John Brown, he was ain efficiently helped by his wife.

In 1862 the great sorrow of his wife's death l upon him,—a loss affecting his whole re-ining life. In the "Advocate" of Aug-t of that year, he renders his loving tribute her worth.

During the war of the rebellion, though ubled by the slowness of the North to take h anti-slavery ground, and at times una-to sympathize with his American co-rkers in their strong faith in the coming umph, he never for an instant left their e, and only lifted his own voice the higher protest against all compromise with slave-

And this was no slight or easy thing to England at that time was proving ngely recreant to her anti-slavery tradi-s; and, as one of that nation has truly l, "An unaccountable storm of Southern sympathy swept over the United Kingdom. To be a Northern sympathizer was to be a low person; it was gentlemanly and digni-fied to side with the South." These few words tell the story. Mr. Webb stood firm while the storm raged around him; and, by example and word, rebuked its mad clamor and its shameful calumnies. And when the war ended, and the world beheld free men only, where before had been four million slaves, he joined the increasing company, on both sides the Atlantic, who made the relief and education of the freedmen their especial work. In that work Great Britain co-operated generously.

Peace re-established, and slavery abolish-ed, Mr. Webb longed to visit America, and see face to face the men and women with whose souls his soul had so long been knit in confidence and affection; and in the spring of 1868 he came hither with his elder daugh-ter. Meetings and greetings full of a mutual pleasure were at length sadly interrupted by a severe injury which he received from a fall in a steamboat on Lake Superior. We know that from that injury he never recovered, and that probably his life's termination was there-by hastened. Still, his friends remember with satisfaction that he often said, he was compensated for the accident by friendships formed or strengthened here, and by the sym-pathy and kindness it called forth. It was while recovering from the immediate effects of this fall, that he learned of the sudden death of his younger daughter, who had re-cently married, and gone to India; and, be-fore the allotted time of his American visit had expired, he was summoned home by the death of his beloved brother James. Many will bear witness to the uncomplaining and patient spirit with which he received all these sorrows; while the remembrance of his so-journ here, and his correspondence with American friends, remained among the chief-est pleasures of his last years.

Many incidents of his life, indicative of his brave and loving nature; of his aversion to all pretension and arrogance; of the con-fidence and respect felt for him by persons of all degrees in social life; of his readiness to befriend and aid the young and the unfortu-nate; of his generous sympathy in all forms of human suffering and wrong, must be forborne now.

In personal qualities he was most genial and attractive, and his conversation was sim-ply delightful. His memory, well stored by judicious and varied reading, supplied fact and anecdote abundantly, yet in such easy and natural manner, in such apt and ready language, that no thought of a show of learn-ing could remain for a moment. His sense

of humor was keen and delicate, Irish in the best sense. It remained with him to the last, brightening the hours of his departure, and cheering children and friends. Till within a week of his death, books and society were his constant comfort and pleasure; his warm interest in this country, his joy in its welfare, and his abiding love for friends here, mingling continually with the thoughts and occupations of his home.

In religion, as in life, he was a friend of the most entire freedom. His religious opinions, from early life, were liberal, and tended constantly to question the correctness of the prevailing theology; and it cannot be doubted that he had rejected the doctrinal creed of the Society of Friends long before their indifference to the question of slavery had led to his open departure from their religious connection. His was not a nature which could receive, or impose, any theological tests, nor which could censure another for difference from himself. He rejoiced in the goodness and the love of God; he recognized his brethren in all the sons of men; he delighted to help and do good to all in need; his highest happiness was in kindly and joyous intercourse with kindred natures; his deepest pain in knowing of the cruelties and wrongs practised by men on their fellow-men. He cared not to speculate concerning the future life, and would not dogmatize. We *know* nothing of it, he would say, and must trust and hope. To such integrity and sincerity of soul as his, that trust cannot be vain; and the wonder which, just before death, he expressed as to what the future life would be like, is now, we, too will trust, lost in the sense of what God has prepared for those who love him. "In my Father's house are many mansions." S. M.

For Friends' Intelligencer.

## THE INDIANS.

A new source of trouble for our Government appears to have arisen recently with the Modocs, and *extermination* seems to be the rallying cry with too many.

While such a feeling exists in many sections of our common country, and in some cases, even in our very midst, it is cheering when we find any of our periodicals willing to take such an impartial view of the matter as may be found in the following, taken from an editorial in the *Evening Bulletin* of this city, of the 3d inst., which is by no means an isolated instance of justice to the red man from the same source. J. M. E.

### THE INDIAN WAR IN OREGON.

There are two sides to the story of the Modoc Indian troubles in Oregon, whi first reached the public ear about three four weeks ago. The view of the matt taken by the whites was presented at the b ginning, and according to this the blame li wholly with the Indians. It was charge that their removal from their present hon was a public necessity, and that when th government selected a reservation for the they approved it, agreed to go upon it, ar accepted the presents given them as the pri of their obedience. It was, however, foun to be impossible to induce them to rema upon the reservation. They persisted, wit out good reason, in coming back to their o homes, and after several futile attempts peaceable settlement of the difficulty, orde came from Washington to drive the India to the reservation with a military force. T savages rebelled against this treatment, se eral fights occurred, and the contest is y undecided. The Indians tell a somewhat d ferent tale. They say they were order upon the reservation for two reasons: Fir because the country occupied by them is e ceptionally fertile, abounds with game, has superb climate and was coveted by the whi settlers in the neighborhood; second, becau the Indian agents, who were the authors the scheme for the removal, knew that t Indians when upon the reservation wou have to be maintained by the governmen and the said agents hoped to make a goo thing out of the large contracts. The sa ages say that when they got to the reserv tion they found it nearly uninhabitable winter, because of the intense cold, a wholly devoid of game, while the supplies clothing and food furnished by the gover ment were insufficient to sustain life. Th left the reservation after an experience one winter, and now they declare that th will die rather than accept it as their hom

Of these two statements we incline to belie the latter. It is merely a repetition of the miliar old story of the covetousness and ra city of the white settler and the unfaithfuln and trickery of the Indiant agent. Precis such injustice and oppression as are descri here have caused all the trouble that we h had with the savages; and the close rese blance of this complaint to those that w made in former years, warrants the conc sion that the white neighbors of the Modo wanting their land, and the agents want the profits of fat contracts, a scheme was vised for robbing the Indians of their o and of reducing them to miserable pover If this is true, the government has mad very grave mistake in accepting the sug tions of the agents, and in attempting to c summate a grievous wrong with the bayo

The remoteness of the scene of the trouble from Washington is the excuse for such an error, for the representatives of the government upon the spot ought to be entitled to confidence, and there is hardly another instrumentality by which a view of the situation may be obtained by the authorities. But if these agents do happen to be dishonest, they have the power to commit the government to a very hurtful policy, simply because of their official position; and it is not at all unlikely that they have abused their authority in that very fashion.

There is, of course, no reason why the peace policy of the President should not operate as well in Oregon as in any other portion of the country, and we believe that it might have been applied in this case with even better effect than usual. The Modoc Indians have never given trouble before. Nobody ever heard of their making war upon the whites until this aggression upon them was begun by the agents of the government. The fact that they actually did go upon the reservation once, without making trouble, proves that they desired to behave properly; while the circumstance that such docile savages have taken up arms and are now fighting desperately rather than return to the reservation, shows that there must have been, as they declare, some grave objection to the place and the manner of their treatment. The story that they tell has been confirmed in some measure by the correspondents of the San Francisco press, who tell besides tales of terrible outrages committed by the white settlers upon the families of some of the Indians who are engaged in the strife. The government ought to investigate this business before its troops are permitted to strike another blow. If one or two men of the kind of which the Board of Indian Commissioners is composed, should be sent out to ascertain the truth of the case with absolute impartiality, the country would be satisfied to wait for the result, and then to have the Indians punished if they have done wrong. But while the truth is obscured as it is now, people who know how fully the red man has been dealt with under similar conditions in the past, will be inclined to believe that the treatment of the Modocs now is barbarous and cruel. It may indeed be too late to prevent the perpetration of what will be little better than a fiendish crime if the Indians actually are in the right. They have retreated to a great cave of volcanic formation, which is in an almost inaccessible position near their camping grounds. All efforts to dislodge them have failed, and at last accounts the troops were preparing to fling shell into the cavern. The Indians will doubtless display characteristic courage if they fulfill their promise to die in their stronghold rather than to submit.

### A CALL.

The attention of Friends is called to what some regard as a need among us. It is an Institution where the aged and infirm of our members may find a comfortable retreat, convenient for the visits of their friends, and sufficiently near to enable them to attend our religious meetings.

The inmates of such a Home need not be confined to those in membership, but also may include such non-members as are connected with us and unite in our fundamental principles. We should regard these with affectionate interest, as they have no claim on our meetings for pecuniary aid, and are sometimes compelled to accept of a Home in Institutions not conducted in accordance with the views of Friends.

For the purpose of considering the matter and examining into the practicability thereof, it is proposed to hold a meeting in the Monthly Meeting Room at Race Street, on Sixth-day afternoon, First month 24, at 3 o'clock.

Friends generally are invited, and it is hoped there will be sufficient interest to insure a good attendance.

*Signed by*—Eliza J. Neall, Rachel Wheaton, Lucretia Mott, T. Elwood Chapman, Wm. Hawkins, Rebecca Hawkins, Sarah S. Biddle, Stephen Cox, Jos. M. Truman, Jr., Frances J. Newlin, Sarah F. Middleton, Susan Carroll, Wm. M. Levick, Hannah M. Levick.

From the Ministry of Song.

### REMOTE RESULTS.

BY F. R. HAVERGAL.

Where are the countless crystals,
So perfect and so bright,
That robed in softest ermine
The winter day and night?
Not lost! for, life to many a root,
They rise again in Flower and fruit.

Where are the mighty forests,
And giant ferns of old,
That in primeval silence
Strange leaf and frond unrolled?
Not lost! for now they shine and blaze,
The light and warmth of Christmas days.

Where are our early lessons,
The teachings of our youth,
The countless words forgotten
Of knowledge and of Truth?
Not lost! for they are living still,
As power to think, and do, and will.

Where is the seed we scatter,
With weak and trembling hand,
Beside the gloomy waters,
Or on the arid land?
Not lost! for after many days
Our prayer and toil shall turn to praise.

Where are the days of sorrow,
And lonely hours of pain,
When work is interrupted,
Or planned and willed in vain?
Not lost! it is the thorniest shoot
That bears the Master's pleasant fruit.

Where, where are all God's lessons,
His teachings dark or bright?
Not lost! but only hidden
Till, in eternal light,
We see, while at His feet we fall,
The reasons and results of all.

## A GREETING.

BY SUSAN COOLIDGE.

Oh! dear and friendly Death,
End of my road, however long it be,
Waiting with hospitable hand stretched out
And full of gifts for me,

Why do we call thee foe,
Clouding with darksome mists thy face divine?
Life, she was sweet, but poor her largess seems
When matched with thine.

Thy amaranthine blooms
Are not less lovely than her rose of joy,
And the rare, subtle perfumes which they breathe
Never the senses cloy.

Thou holdest in thy store
Full satisfaction of all doubt, reply
To question, and the golden clues to dreams
Which idly passed us by.

Darkness to tired eyes,
Perplexed with vision, blinded with long day,
Quiet to busy hands, glad to fold up
And lay their work away.

A balm for anguish past,
Rest to the long unrest which smiles did hide,
The recognitions thirsted for in vain
And still by life denied.

A nearness all unknown
While in these stifling, prisoning bodies pent,
Unto thy soul and mine, beloved, made one
At last in full content.

Thou bringest me thine own,
And garnered flowers which felt thy sickle keen,
And the full vision of that Face divine
Which I have loved unseen.

Oh! dear and friendly Death,
End of my road, however long it be,
Nearing me day by day, I still can smile
Whene'er I think of thee.

—*Independent.*

[Paris (Dec. 8) Correspondence of the London Standard.]

## THE WIND AND RAIN STORMS IN ITALY.

The extraordinary storm of wind and rain that seems to have swept over all Italy on the 4th inst. added to the losses already inflicted on the peninsula by the inundations of October and November. Here the wind was so violent that it bore busts and statues from the roofs of several houses where they had stood as ornaments for years. Fortunately the fall of these missiles from the palaces did no harm in the streets; only roofs, windows, doors and balconies were injured. Florence escaped also with slight damages. But accounts received from Naples report that fair Parthenope has rarely exhibited such a grand spectacle as her usually tranquil bay presented when moved by the furious winds from the 2d to the 5th inst. The spectators lined the beach and the heights to witness the heavy labor of the angry waters, and amid the resounding turmoil of the waves to satisfy their curiosity as to the agonies of anything in the shape of a boat. It was the old spectacle of the poet over again, which many a lazzarone safe on shore, beheld with pleasure and amazement. The fierceness and grandeur of the tempest were such as not even the oldest marinaj and coral seekers remember to have seen upon their smiling gull. Only one or two deaths occurred, but the *materiel* injured or destroyed will be a heavy loss to the Government and private individuals. The waves destroyed the dykes and leaped over the quay into the streets, inundating the magazines of the arsenal. The losses by this inundation are estimated to be 7,000,000 francs. Along the bend of the Chiatamonte and the Riviera di Chiaja the waters overflowed the parapet of the street. At Santa Lucia, a little bay naturally protected by the rocks, three boats perished, but as they were very near the street the guards were enabled to save their crews. The new street built along the beach from Fort Ovo to Santa Lucia was quite destroyed and the large blocks of stone of the parapet reared to defend it were blown down by the gusts and borne inland by the rushing waters several yards. The mail steamer coming from Palermo only entered the "military port" after struggling many hours and losing its anchors. Three war iron-clads also lost their anchors, ditto a mail steamer, Il Milano, lying in the "mercantile port." During the precipitous down-pour of rain, when the elements were, as one may say, in the thickest of their fight, the waves beat up against old Castle Ovo and the quays with thundering thumps like discharges from heavy artillery. Steam was kept up in the tossing boats, which seemed to be threatened every instant with the loss of their chains and a consequent trial trip out in the *gurgite vasto*. The storm embraced in its circle all the smaller ports in the bay. At Granello three vessels were wrecked, and the penal bath establishment—*il bagno penale*—for the galley slaves was inundated, to the great inconvenience, but also to the great expectations, of 200 galleymen. These were removed by the military to a neighboring place of safe-keeping, and scarcely had they been removed when the wall of the bagno fell with a loud noise, which astonished many of the confined *galeotti*, and gave to more than one of them hopes of escape. But they soon found flight impossible, owing to the precautions of their military guardians. In the ports of Portici, Torre del Greco, Torre Annunziata

he shipping suffered much, but, strange to ay, Castellamare, just beyond, escaped any njury, whether owing to the sulphurous beds nd ledges or variegated tints of the sea there, ne cannot know. Bath-houses along the Riviera di Chiaja were demolished to the mount of 30,000 francs. At Salerno it is ow known that the losses were not so great n the shipping line as at first reported. An English brig lost a mast, and an American chooner one of its anchors, while several of he Italian small crafts plying in the Gulf nk to rise no more.

From Leaves from the Book of Nature.

THE LICHENS.

The lowliest and humblest of plants, these hens become, however, the most useful ser- nts of Nature, which here, as in the other rks of the Almighty, affords innumerable oofs that, throughout creation, the grandest d most complicated ends are obtained by e employment of the simplest means. These y, faintly-colored cups live, truly aerial ants, on the most sterile rock, without a rticle of mould or soil beneath them, nour- ed alone by invisible moisture in the at- sphere. Modestly choosing the most ex- sed situations, they spread, line by line, h by inch, and push up the little urns ich crown their short stems, amidst rain, st and snow. In these urns they treasure their minute, dust-like seeds, until they en. A small lid, which has until then n held back by elastic threads, now sud- ly rises ; and, as from a miniature mor- , they shoot forth little yellow balls, which er the ground around them ; and thus y work on, quiet, unobserved, and un- nked. Dressed in the plainest garb of ture, growing more slowly than any other nt on earth, they work unceasingly, until, last,—their last and greatest sacrifice,— y have to dig their own graves. For vidence has given them a powerful ox- acid, which eats its way slowly into the k. Water and other moisture is caught the minute indentations : there it is heated frozen until it rends the crumbling stone fragments, and thus aids in forming a . Centuries often pass, and generations r generations of these humble bond-slaves form their cruel duty, before the eye can a change in the rock that still looks bleak barren. Now, however, comes a faint, clear, tinge of green. It is a mere film , but visible to the naked eye, and show- the higher and more luxuriant forms of ceful mosses mixed with fungi, which in- ose their tiny globes and miniature um- las. They come, we know not whence ; the slightest crevice in the bare rock suf- fices to arrest some of the invisible germs which are constantly floating in the air, and affords them a home. They yield nothing in industry and perseverance to their humble predecessors : hardy little laborers in the same great work, they seem to delight in the clouds and storms of a wintry season, when all other verdure fades. They find a home and live and thrive with equal contentment, in the burning cinders of volcanic islands, like Ascension, on which they formed the first green crust after it had risen from the ocean, and on the tempest-beaten bowlders of Norwegian granite, which they cover with a scarlet coating, well-known as the violet-stone, and full of rich, sweet perfume. As they wither and die, minute layers of soil are formed, one after another, until grasses and herbs can find a foothold. Shrubs, with their hardy roots, now begin to interlace the loose fragments of earth, and to bind the very stones to a more permanent structure. The ground grows richer and richer, until at last the tree springs from the soil ; and where once the ocean and the tempest alone beat on the bare rock, there we see now the lordly monarch of the forest raise its lofty crown, and under its rich foliage shelter bird and beast from the spray and the storm. Soon all is fertile, meadow-tangled thicket, and wide-spreading forest.

LABOR CONDUCIVE TO LONG LIFE.

In view of the short duration of life entailed by some occupations, it must be regarded as a consoling, yea, a sublime fact, that labor in general does not tend to shorten life; but, on the contrary, by strengthening health, lengthens life; while, on the other hand, idleness and luxury are productive of the same results as the most unhealthy occupations.

Dr. Guy, an Englishman, in calculating the average duration of life in the wealthy classes, arrived at the very surprising result, with regard to adults, that the higher the position in the social scale, the more unlimited their means, the less the probability of a long life.

We have so long been accustomed to consider the possession of riches as the best guarantee for physical welfare, that many will be surprised to hear from Guy "that the probability of the duration of life lessens, with regard to adults, in each class of population, in the same degree as the beneficial impulse for occupation is lacking. If a person who for a long time has lived an active life retires from business, it may be taken for granted, with a probability of ten to one, that he had seized the most effective means to shorten life."

We may smile at the soap-maker, who,

after having formally retired from business, went, nevertheless, on each day of soap-boiling in his work-shop; but it must also be acknowledged that his instinct did not mislead him. Of all conditions of life, idleness is the hardest for nature to combat; and this is especially true of persons who have accustomed themselves to a busy life.

SUBMISSION.

"Mr. Peabody one day came home from a walk. His wife said to him, "I have been thinking of our situation, and have determined to be submissive and patient." "Ah," said he, "that is a good resolution, but let us see what we have to submit to; I will make a list of our trials"—First, we have a home; we will submit to that; second, we have the comforts of life; we will submit to that; thirdly, we have each other; fourthly, we have a multitude of friends; fifthly, we have God to take care of us. Ah, said she, pray stop! I will say no more about submission."

THE Christian's fellowship with God is rather a habit than a rupture. He is a pilgrim, who has the habit of looking forward to the light before him; he has the habit of not looking back; he has the habit of walking steadily in the way, whatever be the weather, and whatever the road. These are his habits; and the Lord of the way is his Guide, Protector, Friend and Felicity.—*Cecil.*

FRIENDS' SOCIAL LYCEUM.

This Association now holds regular meetings every Third-day evening, at 7½ o'clock, in the Library room, Race Street Meeting-house, the exercises being highly interesting and instructive. On Third-day evening next, the 21st inst., the subject for interchange of thought, after the regular business, will be, "What is the cause of the difficulty so much complained of in procuring satisfactory female help in families, and how can it be remedied." General attendance of the meetings is requested.

ANNA B. CARROLL, *Secretary.*

A STATED MEETING of Friends' Charity Fuel Association will be held in the Monthly Meeting Room of Friends' Meeting-house at 15th and Race Streets, on Seventh-day evening, the 18th inst., at 8 o'clock.

WM. HEACOCK, *Clerk.*

CIRCULAR MEETINGS.

1st mo. 18, Woodstown, N. J., 10 A. M.
" 26, Octorara, 3 P. M.
" " Centredale, Iowa, 3 P. M.
" " Upper Greenwich, 2½ P. M.
2d mo. 2 Mullica Hill, N. J., 2½ P. M.
" " Moorestown, N. J., 3 P. M.

## ITEMS.

CAPITAL punishment was abolished by the last Legislature of Iowa. Those holding opposite sentiments are, we learn, laboring for the repeal of the law.

THE library of the Escurial, which so narrow escaped destruction some weeks since, contains ov fourteen thousand MSS. in Hebrew, Arabic, an other languages.

ACTUATED by the information furnished by D Livingstone, the British government has project an effort to extinguish the slave trade on the ea coast of Africa, and has asked the co-operation other powers. A British messenger is now on h way with this errand to Zanzibar.

THE agricultural strikes in England continue, a very many laborers are out of employment in co sequence of the refusal of their employers to p the wages demanded. These men talk of emigra ing to Brazil, although they will not, in all prob bility, carry out such a plan. But English strik must inevitably be less successful than those this country, notwithstanding their seemingly great excuse; for the demand for labor is less fluctua ing and imperative. The recent strike of the m employed in the London gasworks ended in tot failure, and no difficulty was found in filling th places.—*The Independent.*

PROF. ROOD, of Columbia College, undertook r cently, in *Silliman's Journal*, to compute the ti required by any visible object to make a perceptib impression on the eye. With the Leyden jar he o tained and measured sparks, the duration of who main constituents was only forty billionths of a se ond. "With their light," he says, "distinct visi is possible; thus, for example, the letters or printed page are plainly to be seen." One of h experiments having been accompanied by circu stances which compelled the retina to retain a wh series of not less than ten impressions, whose join duration was the time named, he concludes th "four billionths of a second is sufficient for hum vision, though the probability is that a far shor time would answer as well, or nearly as well." *I change Paper.*

A writer in the *Journal of Applied Science* say "From Denmark, Sweden, Russia, Germany, T key, and South America, as well as our own co try, forests have disappeared, while fuel becon scarcer each year; and, hence, the re-establishm of forests becomes a question of great importan "Egypt, well known for its dry climate after destruction of its forests, olive and other plan tions, had about six rainy days every year on average; but so many millions of useful trees h again been planted, there are now about twenty-f rainy days per year recorded. Napoleon III, c vinced of the great benefit the barren and swam districts would derive if planted with trees, by command many millions have been planted in v districts of the country, and thousands of acres the desert in Algiers have been transformed i forests, with trees suitable to the climate, and w surprising results. By their rapid growth a gr change of the climate is observable, and twice m rain and dew has fallen in the neighborhood of young forests than before. More than sixteen g graphical square miles of the swampy and unheal country along the coast of the Bay of Biscay, in Department of the Landes, where swamp fever prevalent, have been planted with millions of tr especially the cork-oak and swamp-pine, with s prisingly beneficial results. Not only have th trees drained the land, but they have changed into a healthy country with fine forests. In Ja a law exists that whoever cuts down a tre obliged to plant another instead. In Biscay e proprietor plants two for one which he cuts do and the law compelling this is severely execut

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
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CONTENTS.

Extract from "Nurse and Patient" ..... 753
The Proverbs ..... 755
The Universal Father ..... 756
The Secret of Happiness ..... 758
A Tribute ..... 758
Extract from the Life of James Gough ..... 759
Local Information ..... 759
EDITORIAL ..... 760
OBITUARIES ..... 761
The Mutual Aid Association of Friends ..... 761
Sketches of Travel, No. 10 ..... 761
The Christian Spirit ..... 763
The Beauty of Winter ..... 764
POETRY—"Drive On" ..... 764
Sir John Bowring ..... 765
Constraint is not Government ..... 766
Singular Intelligence in a Dog ..... 767
Notices ..... 768
ITEMS ..... 768

From Lippincott's Magazine.

## EXTRACTS FROM "NURSE AND PATIENT."

BY DR. S. WEIR MITCHELL.

I once heard a doctor well known in his y, and skilled in the arts of curing, say t he feared the great mass of physicians, their every-day familiarity with disease, not fully feel how great a calamity in a lthy household is a case of grave illness. ave many times since then had occasion to preciate the correctness and force of this hark, and am sure that I can do no better vice than by preaching a little sermon on brief text, and pointing out more at large t he meant, and how it is that the sick- s of one in a house may become the fruit- source of mischief to others.

suppose that my friend, when he thus ke, did not refer at all to the many little nents of childhood, which to the young her seem serious enough. The little aches, so-called colds and indigestions, born of nges of diet, of teething and what not, come go, needing for the most part but slight lication, and far more often wise advice as ood, dress, temperature and ventilation, probably very little besides; the doctor's function now-a-days being in the mass of cases to stand between the mother or se, naturally eager to do something, and sick child, and to save the little one from system of incessant dosing which at pre- is practiced chiefly by the homœopath—in a word, to put in a constant plea for sanitary wisdom in the nursery, and for that best of the herbs of the field, called *time*.

But there is in every community, both among children and adults, a vast list of cases of disease which are in their nature long and wearisome—fevers which endure for weeks; lung and heart maladies which through months or years lead slowly to death; cases of mental trouble; and the sad catalogue of palsies and other maladies of the nervous system, many of them of great and uncertain duration. Let any one of these fall upon one of a household, and it is very apt to bring in its train certain incidental calamities which, as it seems to me, are to some extent avoidable or unnecessary. I should like briefly, but as forcibly as I can, to point out what these evils are, on whom they alight, and how best to avoid them. * * *

Let us suppose that some one in a family group fails and sickens, until at last the doctor comes and makes his study of the case. Then follow perhaps a few days of anxious waiting, and we learn at length that the patient is ill of a low fever, most apt, in our latitudes, to be typhoid. These few days of doubt are very trying, not alone to those who await the medical verdict, but also to the doctor himself, who can very rarely know from the outset of the case precisely what form of evil he has to contend with. Many diseases begin with the same symptoms, just as many words

begin with the same letters: each added letter helps us to identify the word, and each additional sign helps to indicate the malady, until doubt ripens to certainty, and we know at length what foe we have to deal with. Then the shadows begin to thicken with all the dreary accompaniments of illness, until by and by the first confusion disappears, and the steady order and discipline of the little hospital service of the sick room takes shape beneath the doctor's watchful eye. One of the earliest questions he has to settle is as to who shall nurse this patient—who in his absence is to be the hands, and at times the head, for in every fever case there should be one nurse, with such obedient assistants as she may need for relief and rest. In most cases, for various reasons, the nursing has to be done by members of the family. It seems to them horrible that a stranger or hireling should come in to take what they conceive to be their duties, or haply it is a mere question of means. Only too often some one female member of the household seizes on the work and devotes herself to it, excluding all outside help, and only too often going through it with a splendidly absurd and reckless disregard of common sense. Or else, starting with the case, she gets upon her by degrees that strange feminine mood of sacrifice, and, conscious of her physical inability, but urged by this insanity of loving, will go through with it, say what you will, protest as you may.

Now, it seems a slight thing at first thought to take care for a few weeks of a sick person, but, apart from the night-watchings which are so wearisome, the life has trials which sorely task the strongest, and the effects of which are strangely sharpened, owing to the nurse being tied by love-bonds to the sick. Here are some weeks to be spent chiefly in a dim light, such as most patients like to have. There is the incessant watchfulness; the new and trying task of carefully noting the hours and seeing to the ordered sequence of medicines, stimulants and food; the broken, irregular rest, and the undue and needless exactions which the patient will make upon a relative. With these comes also the entire change in habits of life, and a worrying sense of novel responsibility, which is intensified by the influence of affection; so that every little decision which the nurse has to make becomes a trial of needless severity. I suspect that the average woman of the upper class would plunge into such a life with the utmost confidence in her capacity to nurse, little imagining that, unless she is a most exceptional person, her very affection would be against her making a good nurse.

There is, moreover, one physical disability which few people think of when assuming the care of a sick person. It is necessary ag and again, in every grave case of illness, the nurse to put forth all her strength at ti in lifting or moving the sufferer. To do well or with comfort to a patient is no e thing for a strong man, because it requ him to bend over the bed in a posture wh makes the effort to lift most trying. The c sequence of such exertion to a woman, esp ally to one untrained in nursing and unu to its exactions, are such as may easily be agined without further words from me.

What you want in a sick room is a ca steady discipline, existing but unfelt— patient, cool control which a stranger is more apt to exercise than a relative. I word, just as a doctor always feels it un to attend alone his own dear ones in gr illness, for like but lesser reasons the nurse is a stranger—one who is naturally f from worry and irritations, who is unmo by traditions of love, and who, acting sim and purely from sense of duty, takes t care of her own health which is essentia make her nursing perfect. Such an attend is willing to take her share of sleep and fr air, and so remain cool and tranquil un all circumstances and in all exigencies, m ing far more light the task of the doctor, a able from experience of illness to note chan and call for aid at needed times. Such h excludes from a sick room that host of li annoyances for doctor and patient which may call *fuss*. I have been astonished t in Miss Nightingale's book so little is said this subject of amateur nursing and its evi but certainly most doctors will agree with that, save in the cases of infants, where mother cannot and should not be displac the best nursing is paid nursing, and the wo very often that which comes from the fami But if the sentiment of a too tender self- votion, when undertaking this task, be h for the patient, it is still worse for the lovi nurse; so I feel that, despite what I have s just now, I may have failed to say forcib enough how vast is the strain of such a ta Let any of my readers recall anew the int sity of interest, the anxious eagerness w which they may have watched a very si friend, wife, sister or husband. Let th bring back the nervous terrors which gr upon them through the long hours of dre waiting for the turn in the tide, and rec the enormous physical effort exacted, and th will perhaps come to understand me bett Such a situation brings to the nurse just t combination of anxiety with overwork wh I have elsewhere described as apt in busine men to bring about diseased states of bra nor does it fail of like effect in the nursi woman thus overtaxed. The patient dies

covers, but leaves in many cases a sad legacy broken health to the friend who watched d wept by the bedside. I have been amazed metimes to see how brief a period of such rk will entail, even in seemingly healthy ople, weeks or months of intense prostra-n, or some long and mischievous train of zzling nervous symptoms. Indeed, some of e most alarming and permanent break-wns in (apparently) strong and vigorous men I have seen follow prolonged efforts nursing their friends, while it is at least far re rare to see like results among paid rses. * * * *

It happens, for obvious reasons, that fever es must sometimes be nursed by members the family; and when this is once decided n, there are certain distinct and simple cautions against future trouble which it y be well to notice. One person, if possi- a woman of middle age, should have the ire control of the sick room, and should eive the physician's orders, and direct such es as must fall, or ought to fall, in part n others. This arrangement, when clear- nderstood, at once ends a good deal of the s and disorder which come of too many ds, and puts the doctor far more at his e. There is one person to look to, one re-nsible care-taker to whom he can turn, who should always make out the written edule of diet and medicines, and should able to answer all his questions. It were that such a person had her regular sleep, that she confided to others the night-ches, with such directing care as might be ded. Without a full share of sleep I do think that any one can preserve fully that sure of equanimity or freedom from tability, that normal tone of mind and y, which in such a long-continued strain bsolutely needed. Quite as important is hat the nurse, and indeed every one about ck room, should be a part of the day out oors. Nothing freshens a nurse like this, without it she is unable to eat as she ld do, and thus to supply to sorely-taxed ns the nourishment they need; for if any requires generous living, it is the watcher sick bed. We are met at this point by culties which inertness, sentiment or sel- thoughtlessness make at times almost rmountable. The indisposition of our en to exercise is favored in such cases by illingness to seem even for a moment to rt a loved one, and by a morbid feeling one ought not to be seen out of doors n those most dearly loved are in peril; e in some few cases the patient's wishes he greatest obstacle. It is easy, however, vercome these little difficulties by choos- early morning or late evening hours for exercise, and by always telling the patient you are going, and punctually returning at the time you have set, so as to avoid for him those petty disappointments which want of such care brings to the morbidly-irritable invalid. As regards paid nurses, the hindrance to needed fresh air comes from want of thought in their employers. It has happened again and again to every careful doctor to ask of the nurse, "When were you out of doors?" and to learn from her reply that days or weeks may have slipped past without any one's having had the humanity to take care that she should have a chance to breathe the fresh air of the streets. I have been many times amazed at the want of thought as to this matter on the part of even the kindliest women and the most thoughtful physicians. If you want a good nurse, you must have a healthy nurse, and no human being can be caged in a sick room for weeks and still remain well; and if not well, your nurse is just a little irritable, somewhat less alert than common, or perhaps wearied into the carelessness that comes of such usage.

(Conclusion next week.)

From The Christian Banner.

## THE PROVERBS.

BY N. GALE.

A proverb is a striking thought, briefly expressed and often used. Proverb is derived from *pro* for, and *verbum* word: "An allegorical saying, where more is meant than meets the eye; a short saying that stands for a whole discourse." Proverbs are common to all nations, but are most used by unlearned people, who have few, if any books, and often want words of their own to express the thoughts. The proverb has been called "the wisdom of the many, expressed in the language of the few." Perhaps as many as twenty thousand of these pithy sayings, from the languages of various nations, have been collected and published; but it is proposed only to speak of the Book of Proverbs, which forms a part of the Holy Scriptures. They are called "The Proverbs of Solomon," though he did not write them all.

They had probably been collecting from the days of the patriarchs, increasing in number from age to age; but Solomon, about a thousand years before Christ, arranged them in order, and added many of his own, under the guidance of the inspiration of God. We are told in 1 Kings iv, 32, that "Solomon spake three thousand proverbs."

Perhaps he did not write them all, as not more than seven hundred and fifty are ascribed to him in the Book of Proverbs. About three hundred years after Solomon, "the men of Hezekiah copied out" other proverbs

of Solomon, which begin with the twenty-fifth chapter. To these are added "the words of Agur," and "the words of King Lemuel, the prophecy that his mother taught him." To this set of maxims for kings and magistrates, is added a beautiful alphabetical song in praise of the virtuous woman, the verses beginning with the letters of the Hebrew alphabet in their order. Most of these proverbs were spoken at least two hundred years before Homer lived; more than seven hundred years before the seven wise men of Greece spoke their maxims; and six hundred years before Socrates, Plato, and Aristotle gave the world their philosophy. Yet the proverbs of Solomon are more profound, more weighty in character, more serious, and more spiritual, than the wise sayings and maxims of all the ancient sages.

Solon, one of the seven wise men of Greece, used to say, "He is a happy man who hath beloved children, horses whose hoofs are uncloven, and hounds of the chase, and a stranger guest!" We shall see that the proverbs of the Bible give us higher views of life than Solon knew. * * * *

The Book of Proverbs is written in poetry, of a variety of styles, which fail to appear fully in our English translation. Most of the proverbs are in the form of a distich—a couple of poetic lines making complete sense. Of the distich there are several varieties.

1. The synonymous distich, in which the second line repeats the meaning of the first, in a form slightly changed, so as to make the thought more impressive:

The liberal soul shall be made fat:
And he that watereth, shall be watered also himself.
(Prov. xi, 25.)

2. The antithetic distich. Here the second line, by its opposite truth, illustrates the first:

Whoso loveth instruction loveth knowledge:
But he that hateth reproof is brutish. (xii. 1.)

3. The synthetic distich. In this the two verses express kindred, but different truths:

He that hideth hatred with lying lips,
And he that uttereth a slander, is a fool. (x, 18.)

4. The integral distich, where the thought begun in the first line is completed in the second:

Go from the presence of a foolish man,
When thou perceivest not in him the lips of knowledge. (xiv, 7.)

5. The parabolic distich, which presents a maxim comparing a moral idea with an object in nature, or common life:

As a jewel of gold in a swine's snout,
So is a fair woman without discretion. (xi, 22.)

Besides the varieties, there are proverbs of four lines:

Hearken unto thy father that begat thee,
And despise not thy mother when she is old:
Buy the truth, and sell it not;
Also wisdom, and instruction, and understanding
(xxiii, 22,

Six line stanzas are found (xxiii, 1–3), one of seven lines appears in xxiii, 6–8. the proverb extends beyond seven or ei lines, it is called a gnomic poem; a poem detached thought, and striking maxims.

Such are the reflections on the drunk (xxiii, 29–35); the satire on laziness (x 30–34); Agur's prayer (xxx, 7–9); prince's mirror (xxxi, 2–9); and the pra of the virtuous woman (xxxi, 10–31).

All these forms of poetry are to make wisdom of the Proverbs more attractive. would be an interesting study for child and youth to look out proverbs, and cl them under their proper subjects, and tell what kind of distich they are written.

THE UNIVERSAL FATHER.

Is God the God of the good only, or He not also the God of the wicked? G indeed looks, we may believe, with pecul approval on the holy, upright, and disint ested. But He does not desire spiritual p fection and eternal happiness for them m than he does for the most depraved. T Scriptures even seem to represent God as culiarly interested in the evil. Jesus ill trates God, love to the fallen by the para of the shepherd, who, having a hundred she and losing one, leaves the ninety and nine go after that which is lost, and He add "There is more joy in heaven over one sinn that repenteth, than over ninety-nine ju persons that need no repentance." The go do not and ought not to absorb God's lo For the evil have within them equal capa ties of goodness. In all men lies, howev hidden, an infinitely precious germ of lo and holiness waiting to be quickened. A to the all-seeing eye this is never lost. calls forth unutterable love. Yes! God lov the most evil. We, in our conceited puri may withdraw from them, may think it p lution to touch them, may say, "Stand of But God says to His outcast child, "Co near."

Do I speak to those who have escaped gr vice? Bless God for your happiness. R joice in the propitious circumstances whi have conspired for your safety. But do n feel as if God were exclusively your Go Set up no insuperable barrier between yo self and the fallen. Even if you are inwar ly as well as outwardly pure; if you are r strained from self-indulgence, not by extern motives, such as custom, opinion and intere but by deep abhorrence of evil, do not i agine yourselves peculiarly favorites of Go

Who of us can claim such peculiar favor on the ground of unsullied virtue? How many wavering steps can we retrace in our past lives, how many lapses, how many wanderings, how many falls! Can we remember no critical moments when what is called chance determined our characters and conduct, when, opportunity had seconded our will, we, too, might have joined the outcast? Do you not feel that you owe what you are to the grace of God, which bore with your frequent frailties, to the inward reproofs of His Spirit, to the warning voice of friends whom His Providence placed around your path, to events which startle you into reflection, to holy thoughts and subduing suggestions which were breathed upon your soul you knew not whence? Who can review his own history, and fail to ascribe his salvation to the mercy of God? What sincere man does not feel himself bound by a common experience and common nature to the reform of his race? A truly good man will indeed know that he is good, will practice no deception upon himself, will be conscious of his progress and grateful for it. But he will find that he has become what he is by reliance upon God's infinite good will. He will not indulge in a self-exacting persuasion of his superiority. He knows that he has risen by leaning upon a higher power than his own. He knows how, amidst a thousand misgivings, in moments of self-reproach and compunction, he was upheld by confidence in that free love of God which never forsakes the most unworthy.

In speaking thus of the tenderness due to the evil, I have no desire to extenuate guilt, or to break down the distinction between virtue and vice. The distinction is real. We must never confound him who acts from principle with one who is enslaved by passion. That false courtesy, which treats all alike, is treachery to God. We ought to look on the crime with indignation. But indignation may be blended with an earnest desire to recover the wrong doer. This union of stern rebuke with tenderness we know to be possible, for we experience it towards our children, relatives and friends when they go astray. We ought to detest vice, whether in ourselves or in those most dear to us. But as we love ourselves while reproving ourselves most bitterly, so should we love our erring fellow-creatures, whilst we frown upon and firmly oppose their sins. Indeed, the only true love of the bad is that which abhors their corruption, and seeks to arouse in them a like abhorrence. Love can pierce the conscience like a two-edged sword. No violence of anger is so awful as the calm rebuke of love. The tenderness that apologizes for wickedness is among the worst forms of cruelty. Whilst God looks on the evil with never-failing compassion, and desires their recovery to virtue, He sends appalling judgments on the impenitent. And, in our sphere, we are to feel and to express the same irreconcilable hatred against all wrong doing. I plead for no sickly lenity towards the fallen in guilt. I would not disarm the judge seated in each man's breast. This inward oracle seldom pronounces too severe a sentence upon crime. We spare ourselves and others too readily. The true tone of indignant virtue is rarely heard in this compromising world. Conscience must never be silenced. Still the most evil are not forsaken by God. He is forever their Father, and they are His immortal children. Forever He welcomes them to return to their loyalty, that they may become angels of purity and light. This truth let us never forget. No measure of wickedness should estrange us from our fellows or sever the tie of humanity. Never must we harden our hearts against our brethren, however debased. For their repentance and restoration we should earnestly pray and strive, and should rejoice to pour upon them every spiritual aid, encouragement and consolation.

This spirit of universal humanity is the very soul of our religion. As yet its heavenly power is scarcely felt. Therefore it is that so few of the blessings of Christianity appear in Christendom. Alas, we lack *humanity*. We talk of it, we profess it, but we contradict its essential principles in character and in life. We rear partition walls of distinction between ourselves and fellow-beings. We exaggerate petty differences. We hedge ourselves round with conventional usages. Nor can we, if we would, without severe struggle, break through these obstructions to universal love. Our habits, our established modes of thought and action, the manners and fashions of society, all hem us in. Unconsciously and perpetually we violate man's highest right, the right to be regarded and treated as a child of God. Man's noblest relationship is practically denied. The grand light in which this tie ought to be viewed, has hardly even dawned upon us. What a regeneration it will be throughout all society, when men learn fully to believe in their spiritual relationship to One Heavenly Father! We hold this truth in words. Who feels its vitalizing power? When brought home as a reality in social life, it will transform the world. Then will the new heaven and the new earth be created. Then will our race become a peaceful and blessed family, a temple of true filial worshippers. All other reforms of society are superficial. Until men's eyes shall be purged to discern in one another, even in the most degraded and fallen, a ray

of the Divinity, a reflection of God's image, a moral and a spiritual nature within which God works, and to which he proffers heavenly grace and immortal life; until they shall thus recognize and reverence the Eternal Father in all His human children, the true bond of communion will be wanting, between man and man, and between man and God. Till then, under all forms of law and courtesy will lurk distrust and discord, infusing pride, jealousy and hate into the individual heart, into domestic life, into the intercourse of neighborhoods, into the policy of nations, and turning this fair earth into the likeness of hell. But a better day is coming. The kingdom of heaven is at hand. A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power.—*Dr. Channing in "The Perfect Life."*

1672. When the great general meeting in Rhode Island was ended, it was somewhat hard for Friends to part; for the glorious power of the Lord, which was over all, and his blessed truth and life flowing amongst them, so knit and united them together that they spent *two days* in taking leave one of another, and of the Friends of the Island; and then, being mightily filled with the presence and peace of the Lord, they went away with joyful hearts to their various habitations in the several colonies where they lived.—*Journal of George Fox.*

### THE SECRET OF HAPPINESS.

One of my neighbors, in town and church, is an old lady whose dress is of a style belonging to no period of fashion. I wonder sometimes if, for forty years, the cost of it has exceeded as many dollars. Her step is light as a girl's, her manner bright and cheery, and over her otherwise homely face spreads the glow of a heart at peace with God. Her youth was spent in a struggle for daily bread, and scarcely was this pressure removed before she was called upon to mourn the loss of first one and then another loved member of her family, until she outlived every relative. Her home is plain, almost bare of the luxuries considered as indispensable to comfort, yet there is not one to whom I so much enjoy a visit as to this solitary woman, ever so warm in greeting, so cheerfully companionable.

"There is so much heartease about you," I once said to her, "that it refreshes me to meet you. Why, you are the youngest and happiest person I have seen to-day!"

"Oh, yes," she replied, smilingly, "I have stopped growing old, for each day brings i nearer the possession of endless youth, in i better home. And how can I be unhappy this beautiful world where my Heaven Father has placed me?"

"Still you have had your full share trials and sorrows."

"Yes, I have surely passed through t valley of Baca, but by the grace of God have been able to make it a well. But, friend," she continued, "I have been hap only since I ceased to strain after what w beyond my reach, and resolved no longer hug to my bosom my griefs and disappoi ments, but to take them all to God, and *le them with Him*, content to be what He wish and only that."—*The Moravian.*

"CALUMNY," says Archbishop Leight "would soon starve and die of itself if body took it in and gave it lodging." "The would not," says Bishop Hall, "be so ma open mouths if there were not so many op ears."

For Friends' Intelligencer.

### A TRIBUTE.

We may, perhaps, place too much impo ance upon these tributes of respect and lo to the memory and worth of the depart And may we not also pay undue respect those who have held prominent places in c ranks,—who may have conformed more stri ly to the usages of society, and yet the rec of whose lives is no purer than many maki less profession? One by one our loved or pass away, until they seem like a migh host, gathering on the shores eternal; a we scarcely find space thus publicly to e merate their virtues, however brightly th cluster round our hearts. But there con to rememberance one, who a few months a was a partaker with us of earthly blessings Calvin Philips, a member of Race St. Mon ly Meeting, who departed this life Nin month 18th, 1872, aged 59 years. We m truly say he was one of Nature's noblem His youth gave promise of his later m hood. Dutiful and loving as a son and brother, true and devoted in the relations a husband and a father, he endeavored discharge his duty with an earnest desire the best welfare of his loved ones. Neith was he unmindful of the obligations whi bound him to his fellow-men, but gave he to the necessities of the poor and afflicte and it might truly be said of him that t "left hand knew not what the right ha did." He was especially considerate of th in his employ, exemplifying in the mana ment of extensive business operations, w many workmen, that true harmony of int est that should ever exist between those re

ons. He was not indifferent to the best interests of the Society to which he was attached, but recognizing the religious element, nd felt that its promotion was essential to e truest welfare, not only of sects, but of mmunities. His sweetness of disposition, rict integrity and sense of justice between an and man, endeared him to a large circle friends, and those who enjoyed his friendip felt the assurance that he was truly a end in the time of need. May it be our deavor to cultivate the garden of our hearts, d improve the golden opportunities which me to each one of us, thankful for the good other lives, and encouraged by their faithlness, yet not seeking to follow in the footeps of any, but to know the perfect will of od concerning us, and to be true to its realings. L. J. P.

*First month 15th*, 1873.

As we take the measure of the beauty, and wer, and glory of this new and higher life ich has been bountifully bestowed on us, at remains but to lift up heart and voice God and cry: "It is meet, right, and our unden duty that we should, at all times, d in all places, give thanks unto Thee, O rd, Holy Father, Almighty, everlasting od?"

XTRACT FROM THE LIFE OF JAMES GOUGH.

I sincerely desire the youth into whose nds this may fall, may deeply ponder these teresting reflections, so as seriously to conder their latter end, and make timely preration for it; as not knowing at what hour e Master may come, at midnight, at cockowing, or the dawning of the day. And en I am well convinced they would be eaned, not only from the luxury, dissipation, d gross enormities of the world, but from affectation of, and conformity unto the in amusements, manners and fashions there, which too many indulge themselves in to eir hurt. Let them not satisfy themselves th an apprehension that they indulge only things of an indifferent nature, and in hich religion is not concerned. Instead of wisely measuring themselves by themselves, d comparing themselves with each other, ing their deeds to the true criterion, the *ght*, that they may be made manifest, what urce they originate from; and in the light any of the little things will be seen to draw e mind from its proper center, and the seats those that sell doves, occupying the temple the heart, to unfit it for an house of prayer. is not sufficient that we are preserved from oss evils (although this is laudable so far,) t if we are concerned to make our calling and election sure, and to secure an inheritance amongst them that are sanctified, we are to walk in obedience to the will of God, (which is our sanctification), revealed by his grace in our hearts, which teaches to deny ourselves not only of those things that are manifestly evil, but of those also that, under the appearance of indifference, gratify our carnal desires, and draw the mind into folly and vanity, from that state of vigilance on which our safety depends; not only to abstain from those irregularities in conduct, which injure our reputation with men, but to keep that guard upon the avenues of the heart, that we suffer no thief to find entertainment there, to steal away our affections from God, or defile this temple of the Holy Ghost. Man that is created a little lower than the angels, is created for higher and nobler pursuits than the gratifications of sense, and not to rest satisfied in merely avoiding that conduct which exposes him to censure, but to follow that which merits praise and procures divine approbation.

If any man will come after me, said our blessed Lord, let him take up his cross daily, deny himself and follow me. As these are the prescribed terms of discipleship, and if we would be eternally happy, are to be submitted to, they have greatly the advantage, who are so wise as to submit thereto in the early part of life. It is good for a man that he bear the yoke in his youth, before his evil propensities be so confirmed by indulgence as to become habitual; custom hath a powerful influence over the human mind, and the cross to evil habits is hard to endure. Can the Ethiopian change his skin, or the leopard his spots? "Then may ye also do good, who are accustomed to do evil."

In vain do they talk of happiness who never subdued an impulse in obedience to a principle. He who never sacrificed a present to a future good, or a personal to a general one, can speak of happiness only as the blind do of colors.—*Horace Mann.*

For Friends' Intelligencer.

LOCAL INFORMATION.

*Dear Friends,*—Having had several letters asking information as to how to get here to attend our next Quarterly Meeting (Blue River) to be held the 22d of 2d month, 1873, I thought there might be others who would also like to attend, and I would inform them through the *Intelligencer*. The train that leaves Indianapolis at 6.30 A.M. arrives in Lafayette, Ind., in time to take the 9.30 A.M. train on the Bloomington division of the Wabash Valley Railroad, and arrives at our station "Holder," 1½ miles south of Benja-

minville, at 4.30 P.M. Friends coming will please inform us in time to be met at the depot. Those traveling west can come this way and attend our meeting without adding much, if any, to the expense or the time consumed. With an invitation to all who can come to do so. Your friend,

W. L. Dorland.

*Benjaminville, Malone Co., Ill., 1st mo. 7th,* 1873.

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 25, 1873.

The 29th volume of *Friends' Intelligencer* is within a few weeks of its last issue. We again remind some of our subscribers that they are in debt for this volume. As our terms are in advance, the failure to pay promptly, puts us to much inconvenience, and we ask immediate attention to this notice.

On the 15th inst., the Board of Indian Commissioners appointed by the President of the United States assembled in Washington to hear reports from the agents and missionaries who have been engaged during the past year in the civilization and improvement of the several tribes of Indians who are the wards of the Government. The meeting was attended by delegates from nearly all the religious societies to whom agencies have been assigned. Felix R. Brunot, the Chairman of the Commission, extended a welcome to the friends of the cause, and invited the delegates to give such information, and make such statements and suggestions from their knowledge of the work, as would aid the Commission in its future action. Then followed reports from the religious Societies or associations that have charge of the several agencies. These reports were very interesting and suggestive, and several points of interest affecting the welfare of the Indians were noted by the Secretary of the Commission, with a view to future discussion.

The morning session continued from 10 to 3 o'clock, when, by general consent, it was concluded to invite all the friends of the Indians to a conference in the evening. This was attended by members of various denominations, and by some Indians of several tribes, who were then in Washington.

The Chairman announced several topi that had been suggested in the morning f discussion in the evening, among which we the following:

How the proper administration of la should be secured to the Indian territorie and how the Indians should be secured in title to their lands?

After a free interchange of sentiment, which many valuable suggestions were mad these subjects were referred to the India Commission, who were requested to secu proper legislation from Congress in the particulars. Most of the speakers of th evening had resided among the Indians, an were personally acquainted with the facts the related.

One of the religious teachers among the expressed his belief that when their con dence could be secured, they were docil teachable, and desirous of improvement; th they had a better idea of the Supreme Bein than the pagan whites by whom they we surrounded, and that he had never met with a Indian that did not, when properly appeale to, express his belief in, and reverence fo the Great Spirit.

Among the speakers of the evening wer two prominent Generals of the United Stat army, who had been stationed at forts in th vicinity of Indian tribes, who testified tha in every instance of outrage that had com to their knowledge, the white people had bee the aggressors; that there was no law in man of the Indian territories by which offende could be punished; that it was a hopele task for the Government to secure peace b the sword, and that experience had demon strated that the policy inaugurated by th President was the only one which could su ceed with the Indians, who were very suscep tible to deeds of kindness. It was furthe stated that, after a careful examination, was believed that since the massacre at Mi nesota, the Government had expended mor money for expenses that sprung out of i than had been expended by all the Christia missions in the country. It was strongl urged by several speakers that the best sol tion of the Indian problem was to induce th Indians to pursue the arts of civilizatio

o live in houses of their own; to cultivate he ground, which they should enjoy in fee imple, and bestow upon them rights of citizenhip as had been done in the case of the freednen.

Composed as this Convention was of a arge number of persons of widely different eligious views, who had come together to iscuss the difficult problems connected with ndian civilization, it was very gratifying to bserve the broad and catholic spirit by hich the assembly was animated, and the eference with which the suggestions of all he members were received. All united in ecognizing the just claims of the aborigines, nd in the earnest desire to join hands in carying forward this work of Christian philanropy.

FROM Noyes, Holmes & Co., of Boston, e have received "The Teacher's Companon," a little work on Free Hand Drawg, and Model and Object Drawing by Valter Smith, State Director of Art Edcation in Massachusetts. We are much leased with this work, and believe it may e made an important aid in teaching an nportant art. It is to be hoped that the ay is not very far off, when free hand drawg shall be as much a part of common hool instruction as writing, reading and rithmetic.

WE are indebted to Eldridge and Brother, f this city, for a copy of Joseph C. Martinale's work on Human Anatomy, Physiology nd Hygiene. This book is elementary in its haracter, and is fully illustrated by such ngravings as will give a clear idea of the cts mentioned in the text. The typograhy is excellent, and the book is worthy of e examination of those interested in the ducation of youth.

DIED.

EVANS.—At her home in Waynesville, Ohio, on e 4th of Twelfth month, 1872, Elizabeth S., wife Joel Evans, aged 52 years and 5 months; a usel member of Miami Monthly Meeting, Ohio. She d been an invalid with consumption for several ars, but her great energy gave her strength to ork for the welfare and happiness of her fellowings. She was a true comforter in time of trial, ving full faith in the Lord. But her work is done, d she has been called to everlasting joy and rest.

WATSON.—Of apoplexy, on the 11th of Twelfth onth, 1872, at the residence of his sister-in-law, Mercy P. Pickering, in Lower Makefield township, Bucks County, Charles Watson, late of Buckingham, Bucks County, Pa., in the 60th year of his age; a member of Buckingham Monthly Meeting, Pa. His remains were interred at Buckingham.

RHOADS.—On the 19th instant, at the residence of her brother, James Rhoads, near Haddington, Mary Ann Rhoads, in the 60th year of her age; a member of Radnor Monthly Meeting.

For Friends' Intelligencer.

THE MUTUAL AID ASSOCIATION OF FRIENDS.

This Society was organized 4th mo. 17th, 1871, on the beneficial plan; each member when sick one week or over, receiving $5.00 per week during such illness, and in case of death $50.00 is paid toward the burial expenses. There is also a provision for a loan fund to be used after it has accumulated to a certain amount. At the close of the year 1872 the amount of funds invested in Philadelphia city loans was $2,000, costing $2,044.75.

The number of members at that time was 71, of whom 10 were life-members. Five reside away from the city of Philadelphia.

The understanding is that *all* the members are to be paid the amounts to which they are entitled as a right, and not as a favor or as charity.

Only 10 members have thus far been entitled to receive the weekly payment, and that but for a short time, so that the expenses of all kinds were $298.98, with a balance in the treasury of $29.92.

It is believed that this society is, as its name indicates, a "mutual aid" to its members, and that many, especially women and others receiving a moderate compensation, would do well to become members.

The following have recently been elected officers: President, John M. Child; Vice President, Isaac G. Tyson; Treasurer, James Gaskill; Secretary, Alfred Moore, 28 N. 7th St.; Assistant Secretary, Jane Ingram; Trustees, Wm. Hawkins, for 3 years, John Saunders and Samuel S. Ash holding over; Visiting Committee, John Wilson, Rob't D. Smith, Wm. Ingram, Rachel A. Tyson, Mary A. Carpenter, Hannah F. Barnett. T.

For Friends' Intelligencer.

SKETCHES OF TRAVEL, NO. 10.

BY A. C. M.

(Continued from page 731.)

Eighth mo. 31st.—I left Liverpool this morning for Ulverstone. The land is not as good in this direction as we have found it in many other parts of the island, although generally level. I have passed many coal-pits on the way, where they were mining. Also passed through many towns and villages, some of which were of large size, with manufacturing establishments connected with them —Wiegan and Preston being of the number

Most of these towns are situated in the vales and upon wet soil.

The river Ribble is near Preston, in the County of Lancaster. We also passed through the city of Lancaster, which is a large place; and at length arrived at Ulverstone, a very old town, among the hills. Many of the houses are of grey stone, and are snugly situated on slopes, or at the base of hills, which protect the town from inclement blasts, and have a picturesque appearance.

The hill of Hoad, on which stands the monument to Sir John Barrow Bar't., is a prominent object. I ascended the monument, and had a very extended view of the surrounding country.

Ulverstone is said to contain 9,186 inhabitants. A railway runs near the place, which has undoubtedly much increased its importance. Many new buildings of modern style have been added since the building of the road.

In the vicinity of Ulverstone are numerous villas. Being at the entrance to the Lake district, it is a favorite starting point or temporary sojourn for tourists. It is now the junction for the line to Lake Side, Windermere. Pleasant excursions may be made to many points of interest by those who have time to devote to it, such as Chapel Island, Conishead Priory, Swathmore Hall, formerly the residence of George Fox, Barrow's Monument, before alluded to, and the village of Bardsea, resorted to by invalids in search of health. Not far from Ulverstone is the village of Pennington. In a level meadow, near the latter place, is a large oval mound covered with trees, and supposed to be an ancient Saxon sepulchral monument.

My first visit after my arrival, was to the old stone meeting-house, given by George Fox to Friends of Ulverstone. After giving the "land with the buildings thereon to the Lord forever, for the service of His sons and daughters, and servants called Quakers, &c., &c.," he expresses himself as follows: "And also my ebony bedstead with the painted curtains, and the great elbow chair that Robert Widders sent me and my great sea-case, or cellaridge, with the bottles in it. These I do give to stand in the house as heir-looms when the house is made use of for a meeting-place, so that a Friend may have a bed to lie on and a chair to sit in, and a bottle to hold a little water to drink." And again, in regard to the improvements suggested by him to be made in and around the buildings, he says, "I would have it gone about and prepare things beforehand,—see what you will want, either lime, sand, wood or stone. And I would have Robert Barrow do it if he can. And I would have, next winter, an orchard planted. And I would have some trees se about the close, and if thou wilt set some thy fir trees there, thou may." The last in junction is, "And let it be done substan tially." Signed, GEORGE FOX.

The meeting-house is a very plain building with a porch, and is surrounded by a high wall, which in front has an arched gatewa leading into a court yard, which is kept in good order. The entire front wall of th house is covered with English ivy, and als the inner side of the wall enclosing the yard The greenness of the yard, and the ivy run ning profusely over the old moss-covere walls, form a very pleasing contrast, which with the quiet of the place, the wavy outlin of the surrounding hills, all verdantly clothed make it a beautiful rural scene. The hous itself has undergone some change by havin larger windows inserted on the side of th principal room. Two of the ebony bed-post stand within the passage, and serve as jamb in a door-way, leading to the gallery. O each side of a book-case are the two ol carved oak chairs, in an excellent state o preservation, one of which was sent to Georg Fox by Robert Widders, and the other i said to have come from Swarthmore Hall.

The old sea chest is also preserved in a adjoining room. But the most interestin relic shown, is the old Bible, printed in 1541 with a lock and chain, which once secured i to the Preacher's Platform.

The rendering of some portions of this boo sounds odd to modern ears. The last vers of the eighth chapter of Jeremiah is give thus: "I am hevy and abashed, is ther not tryacle (treacle) at Gylyad? Is there n Physicyon there?" Again, in I Cor., chap. 5 "A lytle leven sowreth the whole lompe o dowe." Again, in Rom. chap. 16, verse 1 "I commend unto you Phebe our sister which is a minister (instead of servant) of th church which i at Chencrea." The Bible al luded to was one hundred years old in Georg Fox's day, and is now over 330 years old and still in a good state of preservation.

I asked the boy who conducted me ove the house and grounds, how many Friend met there on meeting-days? He replied tha he thought about twelve. I attended meet ing there the next morning, (First-day morn ing) and there were apparently from 20 t 25 present; four of the number, however, di not belong there. The Friends of that meet ing hold an afternoon meeting on First-day in the town of Ulverstone, and have a notic upon the door of the house, inviting others t attend. I went to that also, but found ver few in addition to those in attendance at th morning meeting.

Swarthmore Hall, situated about half

mile from the meeting-house, has the appearance of having been sadly neglected. The owner of the property lives at a distance from it, and it has been let, with the lands surrounding it, to tenants who have felt no interest in keeping it in order. The surroundings of the house are a filthy stock yard; and an old neglected orchard. The building covers a fine site, and has an extensive prospect of varied description, stretching from the belt of fine trees in the foreground, which occupy a dell at the foot of the garden, to the mountains of the Lake district, far beyond the ridge of distant hills which shelter the neighboring town of Ulverstone.

The yard is enclosed by a long range of outbuildings on the west side, probably to protect the place from intruders, and also to ward off the heavy gales. These out-houses consist of barns, stables, cow-sheds, brew-house, storerooms, granaries, &c., &c., and appear to be as old as the Hall itself. There have been some alterations in portions of these buildings, but no improvements. Like most old English residences, there are high ivy-covered walls. These, however, are in a ruinous condition. They enclose some portion of the ground around the garden and orchard, but there are so few traces left of anything like a well made garden, that the imagination almost fails to picture one.

The front door of the Hall opens into the court yard, and has been renewed within the last century. The interior has been much altered at various times, so that it is difficult to recognize the arrangement of the diffierent apartments. This applies more particularly to the lower portions of the house. The great hall has been encroached upon. In the deep recess of the window, an old oak writing-desk is pointed out as the one used by George Fox. The chambers on the second floor are spacious and oak pannelled, and show the marks of antiquity with more certainty than some other portions of the house. Near a room, said to have been occupied by George Fox, is a small passage leading to a door which opens into the garden, and it is said that he was accustomed to address those who were assembled to hear him, from this place, when the Hall was crowded and the people retired to the garden for want of space.

In conversing with a member of the meeting at Ulverstone, respecting the neglected condition of the Hall and its surroundings, he informed me that it had long been a matter of deep regret to Friends there that it should have been suffered to fall into such a condition, and he intimated to me that a Friend of his acquaintance had for some time been anxious to buy it, in order to improve and preserve it, but thus far had not succeeded. It is greatly to be desired, that he may yet accomplish the undertaking.

As somewhat illustrative of the home life of Swarthmore Hall in the primitive days of Margaret Fell, I will add a few items selected from an account book of receipts and expenditures, kept by her daughter Sarah Fell. By comparing the prices of labor, and articles purchased, with those of our own time, we shall see that money was of great value, and that labor and produce were proportionably low.

CASH PAID BY SARAH FELL.

| 1673, Sept. 25. | | £ | s. | d. |
|---|---|---|---|---|
| To | Peggy Dodson, for rubbing 2 days | | | 2 |
| " | Money paid sister Lower to pay her maid's quarterly wages | 0 | 6 | |
| " | Money paid for 6 meat dishes and | | | |
| " | 1 milk dish | 0 | 0 | 4½ |
| " | Money paid Higgins for bringing 2 keys of mother's from Lancaster | 0 | 1 | |
| " | Money paid for 3½ lbs. of butter, mother's account | 0 | 0 | 8¾ |
| " | Money paid for 5 chickens, mother's account | 0 | | 10 |
| " | Money paid a man that brought a haunch of venison Wm. Kirby sent mother | 0 | 1 | 6 |
| " | Money paid Thomas Benson for dying 2 pair stockings sky color of mine, and a petticoat red of mine (effaced) | 0 | 0 | |
| " | Money paid Richard Fell, binding and lettering the great Bible | 0 | 1 | 6 |
| " | Money paid for hat little Mary Lower, I gave her | 0 | 0 | 6 |
| " | Money given M. Caton by us four sisters, when we dined at sister Fell's | 0 | 1 | 0 |
| | Each of the four daughters are charged with whiskes, one of which follows here : | | | |
| " | Money paid for a black a la mode whiske for sister Rachel | 0 | 2 | 0 |
| " | Money paid J. Higgins for a fat sheep, when Wm. Penn was here | | 7 | 6 |
| " | Paid for a whelp for a sheep dog | 0 | 0 | ½ |
| " | Paid for a sheep dog for mother | 0 | 0 | 6 |

The above gives a pretty correct idea of the account at large; and in this day of extravagant expenditure is a curiosity in its way.

## THE CHRISTIAN SPIRIT.

A fine illustration of this spirit is given by the late Dr. Norman MacLeod, of Scotland, in his touching story of "Wee Davie."

Johnnie Morton and auld Andrew Gebbie, the first "a keen Burgher," and the latter an "anti-Burgher," lived at different ends of the same house, "and it was the bargain that each should keep his ain side o' the house aye well thatched. But they happened to dispute so keenly about the principles o' their kirks, that at last they quarreled and didna speak at a'! So ae day after this, as they were on

the roof thatching, each on his ain side, they reached the tap, and looking ower, face met face. What could they do? They couldna flee. So at last, Andrew took off his Kilmarnock cap, and, scratching his head, said :—

"Johnnie, you and me, I think, hae been very foolish to dispute as we hae done concerning Christ's will about our kirks, until we hae clean forgot His will about ourselves; and so we hae fought so bitterly for what we ca' the truth, that it has ended in spite. Whatever's wrang, it's perfectly certain that it can never be richt to be uncivil, unneighborly, unkind, in fac', tae hate ane anither. Na, na, that's the devil's wark, and no God's! Noo, it strikes me that, may be, it's wi' the kirk as wi' this house. Ye're working on ae side, and me on t'ither, but if we only do our work weel we will meet at the tap at last. Gie's your han', auld neighbor!"

"And so they shook han's, and were the best o' freens ever after!"

## THE BEAUTY OF WINTER.

Winter scenery has charms of its own, that yield to no other season. On a clear winter day, the landscape often has a depth of coloring such as no other time of the year affords. An indiscribably soft and tender atmosphere rests upon the earth, through which glows the deep purple and blue of the distant hills. The whiteness of the snow gives to the scene a celestial purity, a suggestion of heavenly things.

There is abundant beauty too, of the minuter kind. What is more delicate and exquisite than the tracery of the bare tree-tops relieved against the sky? And every snowstorm works a myriad miracles of dainty architecture. It clothes the black spruce with a hundred feathery plumes. It hides every unsightly object with a soft white mantle. Under its touch in a single hour the whole earth is transformed, and masquerades in every variety of beautiful and grotesque apparel. Then, as by the quick changes of a magician, comes a sudden shower or thaw, and again a frost, and the sun rises upon a world clothed in diamonds.

But the deepest charm which nature has in winter is that which night brings forth. The earth is not more unlike in summer and winter than are the heavens. Compare the mellow glory with which the harvest-moon floods the earth with the cold bright light of the far-off moon of winter. And the winter stars,—what sight that is given to man so stirs his sense of awe and mystery, so moves him to rejoice and reverence and adore?

It seems to us that in the severity and sternness of winter, the moods which Nature suggests are higher and more heroic than the milder seasons inspire. When the earth abound with every fruitful thing, when the warm a wraps us and the wind breathes gently upon u the sense of these things brings great deligh But when the blood quickens to resist th cold, and bound in frost and snow the eart seems under the power of some mightier i fluence than those which minister to the phy ical man, then we seem to come closer int the presence of the Infinite One. Let on stand in the forest at night, when the groun is white about his feet and look up throug the net-work of the great branches to the sta blazing from their infinite distance and liste to the mysterious voices of the wind, and h may well feel himself within the courts o God.—*Christian Union.*

## "DRIVE ON."

"I feel," said Arthur Howell to his faithful wife on day,
"My Master calls me from this house, and I mus quick away!"
"Where is it thou wouldst go?" she asked, "if suc thy duty be;"
"It is not clear to me," he said. "The Spirit movet me."
And soon upon the road he was; his son sat by hi side;
"Which way?" the youth then asked of him "where, father, wouldst thou ride?"
But Arthur heeded nothing more the question of hi son,
Than simply to direct him thus, "Drive on my son drive on."
And on they drove, and on and on, with solemn gai and slow;
Past toll-house, farm, and factory, in silence did the go;
Until the son, uncertain, said, "A long way hav we gone;"
But Arthur answered only this, "Drive on, my son drive on."
And on they drove, until they reached a house besid the way,
When, looking up, the father said, "Here is th place we'll stay;
"This is the house I saw last night; a vision cam to me;
That is the open door I saw, that is the old oak- tree."
And in that house he entered straight; then silent ly he prayed:—
"Good Lord, what is it I shall do? for I am sor afraid!
"Deep in the night a spirit came, and pointing her was gone,
I seemed to read these written words: 'Christ' servant thou, drive on.'"
Then, looking through the open door, he saw a funeral train,
Slow winding up the dusty road; the spirit came again,
And then behind the train he went; "Why fol low?" asked the son;
He said as he had said before, "Drive on, my son drive on."
And very soon the corse had come into a graveyar green,

With Arthur following after still, as he before had been ;
He joined the mourners grouped around a tomb all newly made ;
And through the stillness of the sobs, was heard the sexton's spade.

A fire was kindled in his heart, he lifted up his voice :
Blessed are the dead who, in the Lord, in Spirit shall rejoice !
Blessed are the dead who, in the Lord, shall henceforth peaceful die !
Rest from their labors shall they have, in Abraham's bosom lie !

For thus the Spirit speaketh ; yea, their labors have an end,
Their works shall follow after them, God doth His angels send ;
And what was wrong shall righted be, and souls shall be redeemed ;
The Holy Spirit, to this soul, was nearer than it seemed.

Long had it suffered in this life, long had it wished for rest ;
A pure, though deeply sorrowing heart, was in that aching breast ;
The mortal shackles now are broke, the soul is now set free,
Behold the promise of the Word ! Redeemed this one shall be !"

And then a mourner rising up—"A prophet sure thou art !
Knew thou this buried innocent ? Knew thou her broken heart ?"
I knew her not, nor did I know," the preacher, answering, said,
Nor man, nor woman, did I know, who was it that was dead."

Then how canst thou, a stranger here, proclaim what we all know ?
Yet would the world still disbelieve, and slander on her throw ?
How she was charged with cruel sin ;—This was her dying word :—
The Lord will show my innocence ! His voice will soon be heard !

For to my funeral there will come a holy man and true—
One of Christ's ministers on earth, and he will speak to you ;
The Spirit this did say to me in answer to my prayer :
Go in peace ; O ! now I see the angels waiting there."

And straightway then the preacher spoke, and answering, he said :—
It was the still small voice I heard, the Holy Spirit led :
It was by its power that I was moved, the Father and the Son,
Rode with me, and bowed in prayer, I saw it write, 'Drive on.' "

Then Arthur left the graveyard green, a calm was on his brow,
A peaceful quiet in his breast ; clear was the calling now ;
And journeying home, with cheerful words. he oft addressed his son :
"Now heed thee well, in after time, the Spirit's voice—'Drive on !' "

H.

*Philadelphia Friend.*

SIR JOHN BOWRING.

The *Christian Register* of 12th mo. 21st, 1872, notices the death, at the age of 81 years, of this poet and philanthropist, with many of whose beautiful hymns our readers are familiar. From the notice we extract the following :—

Sir John Bowring, both as a social economist and as a writer of religious hymns, outlived his own proper generation. He lingered long after his contemporaries in work and thought had gone. Yet he was in no sense a retired veteran. He marched with the new regiments to the last. No movement of science, of society, of religion, in the present year, was foreign to him. He did not grow old. Under the burden of his fourscore years, he had preserved himself from the rust of age ; from that—"last stage of all"—

"When we are frozen up within, and quite
The phantom of ourselves."

During the summer and autumn just ended, at the British Association for the Promotion of Science, at the Royal Geographical Society, at Social Science Meetings, at the Prison Congress, at gatherings for furthering international peace, and at Unitarian Meetings, the stranger was almost sure to notice a head of unusual power and beauty—an old man's head, still indicative of blended power and benignity—and to be told, upon inquiry, that the old man was Sir John Bowring.

As a young man, he developed a great fondness for, and proficiency in, the study of European languages and literature. The tongues of Eastern Europe especially interested him. He was first known to the English public through his own songs, and then through the songs of other lands. Between the years 1821 and 1843, he seemed to have been almost constantly issuing his translations of foreign lyrics. Even as late as 1866, we find him bringing out a volume of Hungarian poetry. The number of tongues and dialects with which he had some acquaintance is surprising,—Russian poetry and Batavian, lyrics out of Spain and Poland, popular songs from Servia and Scandinavia, epics of Bohemia and the Magyars, with specimens from the Frisian muse, the Esthonian, the Icelandic and the Portuguese. Even a little familiarity with so many tongues makes a profound impression upon the popular mind. Dr. Bowring became a sort of literary wonder to his contemporaries of thirty years ago. He had the gift of tongues. His cargoes of rhythmic thought came in from all shores. The wealth of his adventures in this sort was well put once, by an Edinburgh reviewer, as

similar in supposition to Antonio's: "He hath an argosy bound for Tripoli, another to the Indies, a third for Mexico,—and other ventures he hath."

Poetry, however, was but a side-play of his life. He grappled with the social and political problems of his land with great seriousness. Scarcely had he made himself known as a writer and translator of verse, than he was recognized as a radical in politics. It is an unusual thing to find in one man the idealist and the realist, the poet and the utilitarian. Jeremy Bentham had a distrust of sentiment, a contempt, almost, for poetry. Dr. Bowring was one of his staunchest followers. They walked hand in hand through the labyrinths of politics, national reform and social science. But Bowring was intellectually and spiritually quite another type of man. Not only could he plod, he could soar. He could know the delights of imagination while doing brave work with his reason, and attending to the practical affairs of every-day life. As early as 1825, the poet Bowring took prominent rank among the utilitarian radicals of England. As editor of the *Westminster Review*, we find him advocating free trade long before the day of Cobden and Bright. His facile pen pleaded as earnestly for that popular education which his nation to this day so lamentably lacks. He espoused the cause of Catholic emancipation, Parliamentary reform, and the most complete religious liberty. These were all unpopular causes. The lower classes were too ignorant to care for them, and the higher classes were either too full of prejudice, or too charged with positive hostility, to give them an impartial consideration. To be the advocate of these advanced utilitarian measures required the moral intrepidity which in America was required to beat down the sin of slavery under the nation's feet. Yet Dr. Bowring, despite scorn and disparagement, kept bravely to them, and wrought worthily with his radical friends.

In the year 1834, the poet-politician entered the employ of the British government, and continued in its service for more than a quarter of a century. The then Liberal ministry appointed him as a fit person to investigate the commercial relations of England with several of the foremost European nations. He was one who seemed to walk with equal care the paths of polite literature and of public life. And it is curious to notice how the political critics of that day balanced their sneers at his political theories with compliments paid to his generous culture and unquestionable integrity of character.

But it is given to no one to attempt so many parts with satisfaction to the general public, or even to his most intimate associates. In one point of view Sir John Bowring's versatility was the measure not only of his strength, but of his weakness. The breadth of his interests ever induced him to undertake too much. A political philosopher, a diplomatist, a linguist, a poet, a philanthropist, and a traveller, it was impossible that he should succeed perfectly in all, or greatly excel in any. Great richness and variety of life, such diverse tastes bring to the individual; but they weaken the effect of the individual upon the world. It is the intense, narrow, one-sided man who produces the deep external impression. Bentham, not Bowring, did that. Bowring lived a life of great fulness to himself, of large usefulness to his nation; but as the world counts success, he was not one of its greatest men. Somebody has called him an acolyte at the altar of reforms, not prophet or high priest. * * *

So general was the esteem in which he was held where he had always had his home, that a desire was felt to have him buried in Exeter Cathedral. Application is said to have been made, that, though a Unitarian, this should be allowed. His remains, however, were committed to the earth on Wednesday, Nov. 27th, at the new cemetery, Exeter. More blessed than the lives which our fast time counts great, is a life which so faithfully serves its time, ministering intelligently and enthusiastically to the higher needs of men.

S. F.

## CONSTRAINT IS NOT GOVERNMENT.

There is a common confusion of thought which resolves all government into a system of constraints, more or less stringent. The monarchy, absolute or limited; the republic, however free; the family; the school—are all supposed to be upheld solely by codes of laws, with some rewards attached to their obedience, and more penalties affixed to their violation. Even self-government is thought to be only the *compulsion* which the higher faculties exert over the lower, requiring them to surrender their desires, from the fear of the ultimate consequences of indulgence. Though there is at first sight a plausibility in such a view, it is in fact a mistaking of the means for the end—an exhibition of the tools employed in carving a beautiful statue in such a light as to hide the statue itself from sight.

There are in fact only two titles by which authority of any kind can be maintained, that of *might* and that of *right*, and it is only as the former is held subservient to the latter, used simply as its tool, and gradually cast aside when superfluous, that the idea of government can assume any true dignity or

reality. The lowest form of constraint, that of physical force, is never now associated with the idea of government. The lion overpowers and kills the man, but does not govern him. The parent controls the movements of a struggling child by superior strength, the officer of the law drags the offender to justice, but we know that there is no government in either, though both have might on their side, and exercise a constraint that cannot be resisted. Neither is there any *obedience* in the man who lies passive under the lion's paw, or the child firmly held by the strong grasp, or the criminal who is born to prison. It is only the mechanical yielding to superior physical force. Where there is no volition, there can be no obedience.

It is, then, only with the possibility of free action, that the idea of government can begin. When violence is not actually exerted, but threatened, and the certainty of its execution is known, it is in the possibility of disobedience, not in the severity of the threat, that we see the first dawning of government, or submission. Only in the proportion in which this free-will is acknowledged and respected, and the authority of might becomes gradually merged in that of right, can a true government be said to exist. Thus the essence of all family government consists in the judicious and gradual *removal* of all constraint, with the child's advancing sense of moral obligation. The wise mother no longer holds the child's hand from the forbidden trinket, when, by her authority over its mind, she can enforce her command, and she gladly resigns even that authority as fast as it becomes superfluous, and teaches it *self* control with far more assiduity than she uses in personally controlling its actions. No system of rewards and punishments, however excellent, should be mistaken for government. They may coexist with it and supplement it, rendering it more effective, but they are only appliances, and wholly distinct from the government itself. This is true, whether they are enforced by authority or used as influences for regulating the conduct. Appeals to self-interest may determine a man to perform outwardly benevolent actions, or the fear of the frown or scorn of a friend may induce him to relinquish a vice, but in neither case is he governed. It is only when the inner sense of moral obligation enters that true government begins, and only where the former reigns supreme is the latter firmly established. Rewards, punishments, and the natural conseqences of our actions are ever exercising a constraining and restraining influence over us; they are necessary means of education, needful enforcements of law to bring obedience into a habit and to change unwilling submission into a glad recognition of each law, and a spontaneous and loving compliance with it, but they are instruments and not objects, means and not ends. Self-government, then, is the essence of all government. All control should lead to self-control, all authority should support the supreme authority of conscience, all influence bear upon the cultivation of the moral sense. We can imagine a community so virtuous that all enforcements of law have become superfluous, the inner sense of right being so fully developed as to ensure prosperity and happiness. This would imply not the absence, but the perfection of government. Its instruments are laid aside only to reveal the beauty to which they have contributed.

Even this secret and individual sense of duty has also its tools, which must not be confounded with the true governing power. The laws of our being affix pleasure and pain to right and wrong independently of all outside authority or influence, and the more deeply we study them the more fully we shall appreciate this lesson. But while these effects act upon us with the authority of *might*, however gently and reasonably exerted, there is behind them all the supreme voice of *right*, which is the true governing power in every heart, and to which each should bow irrespective of all consequences, not in slavish submission to a compulsory force, but in glad recognition and loving acquiescence. It is only when duty and love are perfectly in unison, when the affections are transferred from the means to the end, when our warmest feelings and most intense desires are in harmony with the authority of right, when our whole natures yield willing assent to the voice of God, that the true government has been reached and its foundations firmly established.—*Public Ledger.*

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SINGULAR INTELLIGENCE IN A DOG.

The editor of the *British Workman* says, Mr. Adshead, one of our Derbyshire correspondents writes:

"I live in the country, and have often occasion to be from home for weeks together. During my absence my dog (a very valuable one of the bull and terrier breed) displays an amount of sagacity, which to me is quite as interesting as it is singular. During my stay at home he quietly sleeps in the back kitchen, but on the night of the day that I leave home, he makes his way up stairs to the bedroom where my wife sleeps, when he creeps under the bed, and from thence he will neither be coaxed nor driven until the morning, as much as to say, 'I know your natural protector is gone, so here I will remain and do the best I can to guard you.' This the dog does every

night until my return, when he goes back to his old quarters in the kitchen, and there remains until I again take my departure.

"He has not been taught to act thus, and I can only refer his conduct to that sagacious apprehension of consequences which has led many dogs aforetime to place themselves in situations where they have become the means of saving life, and defending property."

SURELY there is no task which life brings with it, at least to the average man, calculated to raise him so much as the task of educating his children. It is by far the greatest and most delicate problem which he ever has to solve. It demands all his powers of thought and contrivance, and by making so constant a demand upon them forms and disciplines them; at the same time it disciplines the affections. In short, a man cannot educate his children without at the same time in a much greater degree educating himself. What trade or profession does as much for the man who follows it? Not perhaps the most intellectual of all; and assuredly a good many of the occupations by which men make money are for all other purposes a mere waste of time. What then are we to think of the division of labor by which a father devolves upon others all that is valuable and dignified in fatherhood, and retains only its burdens and anxieties? What an impoverishment of character must be the effect of such an abdication of the paternal dignity? It must lead inevitably to those low views, of the actual prevalence of which we are always complaining, that money-worship, that morbid industry, that insensibility to the highest interests and enjoyments.—*Prof. Seeley.*

FRIENDS' SOCIAL LYCEUM.

Lecture by J. G. Hunt on Third-day evening next, 28th inst., on the Structure and Functions of the Digestive Organs, with optical illustrations.

ANNA B. CARROLL, *Secretary.*

MUTUAL AID ASSOCIATION OF FRIENDS.

Stated Meeting Second-day evening, First month 27, at 8 o'clock, in Race Street Monthly Meeting Room. Meetings are open for the attendance of all.

ALFRED MOORE, *Secretary.*

## ITEMS.

THE Astronomical Expedition sent out last summer to Sherman, the summit of the Union Pacific Railroad, promises valuable and important results. The expedition was organized by the Coast Survey, principally to acertain what advantage would be derived from spectroscropic observations, the instruments being stationed at a high elevation. The temporary observatories were erected near Sherman, at an elevation of eight thousand three hundred feet above the level of the sea. The solution of the principal problem attempted, to wit: the increased visibility of the stars from great altitudes, has long interested astronomers. In 1856, Professor Piazzi Smith ascended the volcanic cone of Teneriffe and ascertained that its summit afforded great advantages for telescopic observation. Since that time the spectroscope has been brought into extensive use, and has succeeded in overcoming the disadvantages of an impure and opaque atmospheric medium. The observers at Sherman report that the spectroscopic additions to the telescope have reduced the effects of the atmosphere at least one-fourth. When the sky was unclouded the air was of a most exquisite transparency, and nearly all the stars of the seventh magnitude were visible to the naked eye. The telescope entered the field with greatly augmented power, and revealed clear and full images. The power of the spectroscope was also aided by the altitude, and nearly three hundred lines were discovered in the sun's spectrum, being three times the ordinary number seen.—*Public Ledger.*

PROFESSOR BAIRD, of the Smithsonian Institute and United States Fish Commissioner, has received a telegram stating that 750,000 salmon eggs will be shipped from Bremen by the steamship America, and probably arrive in New York on the 25th. They will be in charge of Rudolph Hessel, an eminent Bremen fish culturist, and on their arrival will, in great part, be delivered to the State Fish Commissioners for introduction into the waters of the great lakes and Atlantic coast. One-third of the eggs were presented by the German Government.

THE Isthmus of Suez is interesting as a dividing line between the tropic and the temperate zones for nearly all steam navigation. At Suez the crews are changed, and if the sailors engaged to go to that point from Calcutta are Chinamen, and the ship is to go through the canal to Great Britain, an English crew is put on board. A reverse operation takes place in the case of steamers going from England to the East Indies.

How metals are produced has for a long time been a question among men of science. The general opinion has been that the metalliferous veins and deposits have remained as they are from the beginning, and that no additional deposits are at present going on. But some have contended that chemical processes are in constant operation, and that vital forces are all the time at work eliminating metals and depositing them in the form of ore as they are found in mining operations. Recent chemical experiments in England appear to sustain this idea. Corroborative evidence is also claimed to be found in the abandoned silver mines of Mexico and Peru. The long disused galleries of the working are frequently found encrusted with filiated threads of silver, which it is certain could not have been there when the mines were abandoned. According to this new idea of the constant creation of metallic substances, the earth is a vast laboratory, constantly at work and constantly producing.

THE cultivation of beet root sugar in France has now risen to an industry of the first importance. It employs more than four hundred manufactories, and the process of manufacture is each year brought to a higher state of perfection. There are in France three or four journals specially devoted to subjects connected with the manufacture, the machinery required, the chemistry of the process, the cultivation of the beet, the sale of the products, &c. In portions of Germany, also, beet root sugar is produced in large quantities, and the business appears to be established as one of the great industries of the country.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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Joseph S. Cohu, *New York.*
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CONTENTS.

Extract from "Nurse and Patient" ..... 769
What is Religion? ..... 772
Extract from an Epistle written by T. Ellwood in the year 1686 ..... 773
An Answer to J. M. E. ..... 773
God and Man ..... 774
Hope ..... 774
A Holiday Hymn ..... 775
Scraps from Unpublished Letters ..... 775
EDITORIAL ..... 776
OBITUARIES ..... 777
Friends among the Freedmen, No. 29 ..... 777
Mary Somerville ..... 779
POETRY—The Aged—A Study ..... 780
Sketches of Travel, No. 11 ..... 780
Electric Phenomena ..... 782
Needful Caution ..... 783
To Young Housekeepers ..... 783
Notices ..... 784
ITEMS ..... 784

From Lippincott's Magazine.

## EXTRACTS FROM "NURSE AND PATIENT."

BY DR. S. WEIR MITCHELL.

(Concluded from page 755.)

Thus far I have limited my remarks to the ubject of cases of acute illness, which, how-ver trying, are more or less brief when com-ared to the maladies yet to be considered in heir influence on attendants. There is in very community a certain proportion of sick ersons who are chronic invalids, and who, om various causes, being closely confined to heir rooms or beds, exact a vast amount of areful nursing. Such cases bring in their ain to many households an amount of misery f which, at first thought, it is hard to con-eive. Among these we find the sad catalogue f consumptives, paralytics, and the lesser ervous maladies, as the graver forms of hys-eria and mental affections. Of course, in any wealthy houses, the heaviest care of ich cases is confided to good hired nurses, ut very often this cannot be, or else the ex-ctions of the patient and the self-devotion of ve and kinship cast the entire weight of heir care upon some single member of the mily. A sister, aunt or mother is gradual-absorbed by the duties of the sick room ntil her life for years is passed in the gray onotony of some such self-imposed task. I o not say that this should not be—right-inded people cannot fly from obvious duty -but I do strongly feel that the complete sacrifice thus made is not always best for the invalid, and is full of peril for the attendant; and that even where most demanded it is capable of being so modified as to be better for the one and safer for the other.

The evil begins in the curious selfishness which is apt to grow upon the chronic invalid, so as in many instances to make him or her more or less despotic in the household. Old invalids long and closely confined see their circle of enjoyments narrowing, and naturally shrink from the little social sacrifices of their personal wants which in common life every reasonable creature is continually making. They want some one to talk to, to read to them, and make their meals cheerful—above all, to sympathize with them. Their senses become acute, sounds and bright light disturb them, affection bends to their least wish, and they grow into despots, and little by little lessen, through their wants and fears and sensitiveness, the liberty of a household and the happiness of others. They reason, if at all, on the slightness of the calls they make on others, forgetful of their number; and thus aided by the only too-willing love about them, by degrees dominate a whole circle, and absorb, as it were, all the strength and sweetness of some one devoted life. It is easy for health and strength and love to bend and yield to pitiful weakness and pain—ever so easy for women to sacrifice self—until at last, as time runs on, every in-

terest in life concentrates upon the patient and the sick room. With this come irregular habits of living, neglect of exercise and broken health. By and by the nurse falls ill of some disease, and we wonder over her case, forgetting how thoroughly such an existence prepares the way for illness, and how sure it is to make the onslaught terrible. The life I have so briefly traced in outline may come to be far worse and far more hurtful in the presence of certain forms of sickness, because certain types of malady bring with them to the too closely-confined nurse injurious consequences which do not depend alone upon the annoyances inseparable from the life of the sick room. Among the diseases which are in all probability hurtful to the nurse, or at least to the relative who acts as such, and is in constant contact with the patient, breathing his breath and sharing his room, is the too common sickness known as consumption. This malady, which the sentimental novelist has taught the public to regard as a gentle fading away of the body without pain or distress, is usually one of the most distressing of the many modes of exit from this life. The tax it makes on the feelings and physical forces of the attendant is most severe, and is combined with a large addition of danger when the nurse, especially if of like blood with the sufferer, is closely confined to the sick room. There is indeed a belief universal among the people of some countries, and shared by many physicians, that consumption is capable of being directly communicated when the attendant is a wife, for example, and is thus more often and more nearly than another in the company of the invalid. I cannot pretend to settle positively the extent of this peril, but I feel confident that it would be unwise to shut up with a consumptive any one of the same family, and that hereditary tendencies to the disease should make such caution much more imperative.

A good deal of the happiness and health of the attendant relatives in any disease may depend upon the mode in which the character of the patient is modified and altered by years of pain and sick-room trials, and such changes in the patient are influenced perhaps in some degree by the nature of the malady. Chronic sickness ennobles a few and debases the many ; but as a rule long-continued or frequent and terrible pain is one of the most awful trials to which human nature can be exposed. We all see people who "suffer and are strong," who in the midst of torture think more of others than of themselves, and who, like Robert Hall, live beautiful and useful lives while never free from pain ; but diseases in which, with pain, there is also great waste of tissues are more trying than those which involve only pain ; and under such influences the strong grow feeble of will, the bravest timid, the kindest irritable, and the best of us selfish. * *

But is there then no escape from these mischievous consequences ? People will get ill and remain ill. There are others whose plain duty lies in attendance on such victims of misfortune, and I should be the last to counsel any one to shrink selfishly from clear though sad and painful obligations. I fancy that few cases of the kind I describe ever occur without sufficient protest and competent advice from the doctor. But the force of custom and the dread of ill-tempered remarks are commonly too much for him, and he is only listened to with respect to be disobeyed with certainty, like many another preacher.

As regards consumptives, of whom first I wrote, it is most desirable that as long as possible the nurse should sleep in an adjoining room within call, and never in the sick room —most important that the chambers be well aired at all times, and that she should be more than any other nurse, some hours of each day in the open air. The dangers of such cases are, however, better known and felt than are the more insidious evils of the other forms of disease to which I have drawn attention. Where the great misfortune of a chronic case of illness has fallen on a family it is possible, when we have to deal with people of common sense and decision of character, to mitigate in some degree the essential evil of the situation. It were well in such cases to take care to distribute the burden so that not on one person alone shall fall its entire weight. Usually, as I have said, some one relative gradually slips her shoulder more and more completely under it, until by mere force and duration of habit she becomes uneasy and impatient when any effort is made to relieve her, and resents the effort as an interference with manifest duties. I have seen many young lives fade and sadden under such tasks, and have felt indignant that others should stand by and see in silence the mischief they wanted vigor or unselfishness to prevent.

In some cases it is impossible to avoid consigning the case to a single relative, and when any one person thus deliberately or unconsciously passes into the slavery of the sick room it is well that she should be made to feel how necessary it is for her to do everything to avoid the evils which such a life engenders. To insist upon a certain and ample share of freedom and time for pleasures and duties outside of the sick room, of fresh air and exercise, are simple acts of duty to herself, and, in a higher sense, to her patient. Apart from

the physical ills of confinement and never-ending, monotonous duties, it is good for no one to be too constantly in the society of any one person, and least of all in that of one necessarily made more or less morbid by illness. Just as change of climate is essential to bodily vigor, so change of moral climate is needful for health of mind, and the contact with a variety of people becomes of service to those who otherwise run the risk which comes of "set gray lives" and changeless days.

There is another evil, already alluded to, which falls heavily on the sick nurse, and which is very difficult to deal with. It arises from the self concentration and growing selfishness which even the best of old invalids find hard to avoid, and which, especially if the sufferer be one in authority in the household, is sure to result by slow degrees in more or less interference with the happiness of others, and especially of the younger members of the family. It is to be met only, as far as I can see, by a clear comprehension of just what is due to suffering and morbid wants and emotions, and by an early and decisive way of checking all unfair and unneeded encroachments. To yield in everything to a chronic invalid is in a manner easy, and this is some folks' fashion of dealing with children; but the final result is good neither for child nor for sick person, and, by enabling the latter to cultivate the resistible sources of annoyance and morbid emotions, is certain to result in enlarging for him by degrees the boundaries of misery. A little timely firmness from kind but steady-minded friends will do much to limit this cause of unhappiness to patient and attendants.

I am tempted to add a few words as to the yet greater necessity of not spoiling children because of sickness. In acute illness it may be well very often to let them have in many things "their own way," as the saying is, but as regards young people sick with chronic maladies for years, and perhaps likely to be ill or crippled for life, there can be no more fatal mistake. They, of all people, need to possess and to have aid in forming strong, self-sustaining characters—they, if any, are to be taught self-denial and restraint, unless we are willing to make them alike unhappy and the cause of unhappiness.

With such precautions, and a firm resolve to keep in view the manifest duty of taking care of her own mental and physical health, it is altogether possible for a woman in fair health to take honest charge of a chronic invalid; while without such determination the task I have described is most likely to end in making one invalid the more. Without proper management no one can endure such a life, and no physician who reads these pages but will be sure to recall only too many examples of lives laid down in needless sacrifice by those who too willingly yielded themselves up to the tyranny of the sick room.

* * * * * *

There is another form of disease of which as yet I have said nothing, but which is so surrounded with peril for the watching friends that I should have failed in my task did I not most earnestly warn my readers of its dangers. When a case of insanity in any of its many forms falls upon some one in a household, certain questions at once present themselves which are closely connected with the subject of this brief paper. The physician is very soon called upon in these cases to decide whether the patient is in such a state as to make residence and treatment at home desirable, or whether recourse to an asylum is best. There is a growing tendency in the minds of thoughtful alienists to believe that many instances of aberration or of melancholy are best cared for in the patients' own houses; and if the doctor so decides, or if, as often happens, some time must elapse before he can come to a decision, the question of attendance becomes at once of the gravest moment. As to this there should be not the slightest hesitation. In either of the cases stated there should be selected a careful and kindly attendant, who, if possible, ought never to be a relation or friend. The reasons for this are absurdly clear to a doctor, and are briefly these: A stranger has control over cases such as no kinswoman can obtain, and, unmoved by too great sympathy or emotion, is far more able to carry out discreetly and firmly the needed measures of relief. Moreover, for moral treatment it is usually needful more or less to isolate such sick persons, while it is plainly undesirable and imprudent to expose other individuals of the same blood, and possibly of like tendencies, to the emotions and states of mind which close confinement with those they love, but who are thus disordered, are sure to bring about. Like other physicians who meet with cases of nervous disease, I have been often called upon to witness the wreck of mind and body which the effort to fulfill such a task has brought about. Indeed, I can think of nothing more likely to insure loss of health than an effort on the part of a young person, especially if a relative, to nurse the insane. Here, if in any case, are present in their worst forms all the evils which make attendance on the sick a trial of physical and mental health. The greater the love for the sufferer, the more unwise for both is the trial, the greater for the nurse is the strain. The incessant watching, the weary waiting in this most sad and un-

certain of all maladies, the terrors as to what may happen in a disorder so changeful, the alternations of hopes and fears, and the agony of battle with aberrations and diseased opinions which it is vain to strive to change or influence, combine to torture the nursing friend ; while close confinement and the usual unavailing effort to conceal the nature of the case, and the morbid horror which this disease creates, all unite to make such attendance sadly dangerous for those near of blood. In fact, no one should be submitted to so terrible an ordeal ; and if it be impossible to create for a case of insanity an asylum within the house, with a paid attendant, then it is better, as soon as may be, to place the patient in some well-ordered hospital. The picture I have drawn is no sketch from fancy : many and many a life, and, worse than that, many a mind, has been wrecked in such service : while, as I have said, and would like once more to urge as the best of all reasons, it is impossible to devise a better plan for ensuring the continuance of a case of mental disease than keeping the patient in the constant company of one or more members of the same family.

Before closing, I should like to add a few sentences as to nurses. It is very easy to advise people to get a nurse, but a nurse is really a hard thing to get. Our attendants on the sick are usually drawn from the list of monthly nurses, who, as a rule, are badly trained to the duties of fever cases, and are apt to be pre-engaged or available only for short periods of service. It is commonly possible to get a Sister of Charity, but the women of these orders are certainly not so perfectly drilled in this country as they are in Europe, and are, I suspect, as a rule, recruited from a somewhat lower class than is the case abroad. At all events, other prejudices very often stand in the way of employing them, and we still need, therefore, well-drilled nurses, who can be readily obtained whenever they are required. It has, indeed, often amazed me that so few women—I may say, no women—of a somewhat better class should have taken to this very profitable trade in any shape save as monthly nurses. To be a good nurse surely demands no inconsiderable ability, and, as it seems to me, there can be no better or nobler business for a tender-hearted and clever woman. Whatever be the cause, at this moment the demand is far larger than the supply—perhaps because to be a first-rate nurse involves so many qualities in the way of culture and refinement that they are rarely united in the class of women who pretend to this business. We see so much of bad nursing that my temptation is large to go on and say what a good nurse ought to be, and how sick folks should and should not b nursed ; but all this Miss Nightingale ha said far better than I could say it, and m chief desire was to do what she has not don —point out some of the perils of nursing t the nurse.

For Friends' Intelligencer.

## WHAT IS RELIGION ?

What is Religion and what should be th object of Religious Associations?

Religion is the recognition of the followin propositions :

First, There is a Supreme, Personal, Spiri ual Being, the Creator and Ruler of the un verse, whom we call God.

Second, There is a spirit in man similar i essence, and having relations more or le direct with the Supreme.

These propositions form the basis of all th religions of the earth, and on these, whethe consciously or unconsciously, have been erec ed all the superstructures of religious belie

The view held by Friends involves a furthe statement, which is derived mainly from th foregoing and the development of which b this Society shows that, as a body, they onl have fully realized these truths, viz :

Third, The evidence of the existence God, our knowledge of his will, and the con viction of our obligation to obey that will ar derived from our inner consciousness; tha is, God reveals himself directly to our soul shows us what is his will and that we ough to yield obedience thereto.

These propositions cannot be proved mathe matically ; we have to assume them to b true, and they are only true to those who *fe* them to be so. But they have been acted o by mankind in all ages. Even when me have supposed their belief to rest on th authority of others, it would be found t analyzing the operation of their minds, tha on these vital points they yield assent authority because the view meets the witne in their own souls. They do not believe b cause of the authority, but they yield to a thority because they believe.

While it is claimed that all religious pe sons build upon these propositions, and mu assent to their truth if they could see clear the action of their own minds, it is furth claimed that even those who refuse to a knowledge any religion, and who deny th two first propositions, must accept the esse tial truth contained in the third, which that the final court of appeal for all kno ledge of what we should do or avoid is t sense of right and wrong in each heart.

Assuming this to be a correct statement what religion is, we proceed to consider wh should be the object of religious associatio

The general statement of that object would seem to be—To unite in taking such means as will lead to a correct observation of the divine intimations, and to assist each other to yield obedience to them.

The consideration of this branch of the subject will be continued in a future number.

E. C.

*New York, 1st mo. 18th, 1873.*

EXTRACT FROM AN EPISTLE WRITTEN BY T. ELLWOOD IN THE YEAR 1686.

SELECTED FOR FRIENDS' INTELLIGENCER BY G. O. F.

"Let every one examine himself, that Achan, with his Babylonish garments may be found and cast out; for indeed he is a troubler of Israel.

"And all friends, who, upon true search, shall find yourselves concerned in this particular, I warn and exhort you all, return to that which at first convinced you; to that keep close, in that abide, that therein ye may know, as at the first, not only a bridle to the tongue, but a curb to the roving mind, a restraint to the wandering desire. For assuredly, Friends, if truth be kept to, none will need to learn of the world what to wear, what to put on, or how to shape and fashion their garments; but Truth will teach all how best to answer the end of clothing, both for useful service and modest decency. And the cross of Christ will be a yoke to the unruly will, and a restraint upon the wanton mind, and will crucify that nature that delights in finery and bravery of apparel, in which the true adorning doth not stand, but in the hidden man of the heart, in that which is not corruptible, even a meek and quiet spirit.

'And the grace of God, which hath appeared to all, and which hath brought salvation to many, will not only teach to deny all ungodliness and worldly lust, and to live soberly, righteously and godly in this present world, but will also lead those that obey it, out of all excess, and out of all superfluities and worldly vanities, and will teach them to order their conversation aright. Therefore, to this heavenly grace let every mind be turned, and therein stayed, that thereby all who profess the Truth may be kept in the holy limits of it; that in their whole conversation and course of life—in eating, in drinking, in putting on apparel, and in whatsoever else we do or take in hand, all may be done to the glory of God, that our moderation in all things may appear unto all men."

He that believeth hath everlasting life, he hath it now, is already passed from death unto life, and he looks up to the Lord and Giver of it for everything needful, and expects it out of his fulness.—*Romaine.*

For Friends' Intelligencer

AN ANSWER TO J. M. E.

The kind and well-meant criticisms of J. M. E., in the *Intelligencer* of the 18th inst., are welcome as conveying a caution I will endeavor to profit by, and, they, at the same time, afford an opportunity for some explanation. He cannot, however, so well judge of the difficulties of my position as if he occupied it. It is very safe to advise caution in the use of "sweeping" assertions, but I have to discriminate between this care on the one hand, and honesty to my convictions on the other. It is a well recognized rule in our meetings that a Friend who has a clear sentiment upon any subject under consideration, is in duty bound to give it for the benefit of the body; and the duty to give it frankly and honestly is a matter of course. Our convictions should always be expressed in mild and respectful language, and this I have endeavored to do. The passage selected by our friend for illustration, when closely examined, shows, I think the guarded care that was intended to be exercised:

"Friends everywhere have, by imperceptible degrees, come too much to regard their whole religious duty as consisting in going through and keeping up the outward forms and usages thus established by their ancestors."

The worst that can be said of this, I think, is that it is a little awkward. The word "whole," which in *strictness* does not admit of qualification, is used in connection with the qualifying words "too much." But it is a paramount rule of construction that we cannot reject any of the words; therefore, the word "whole" must yield to the qualifying expression with which it is used, and the meaning that results is, not that Friends "regard their *whole* religious duty as consisting in going through," &c., but that it is everywhere *too much so.* This is my conviction, and the language used was intended to, and, I believe, does, express that and no more. But other qualifying words are also used. It is stated that this condition of things has come upon us "by imperceptible degrees." Not that Friends have, and do, err in this respect *knowingly,* but that it has been an imperceptible growth from generation to generation. No imputation is made or intended against the motives or the sincerity of any.

I grant that the mildest form of expression consistent with clearness and frankness ought to be used, but J. M. E. is himself too well skilled in composition not to perceive, on reflection, that the form of *queries,* as a milder way of saying that a thing is so, besides being wanting in candor and straightforwardness, would not do. However proper it may

be in a single instance, to introduce a constant succession of queries in the course of an article and series of articles would be ludicrous. I desire it distinctly understood that in making assertions I give merely my own sincere religious convictions, and there leave them. I make no claim to infallibility; and feel assured that nothing in connection with our Society that is founded in Divine truth, is in any danger of being injured by my pen.

As to compromising the editors by my sweeping strictures, as intimated by our friend J. M. E., I cannot suppose that, in view of their own explanation at the beginning, any of the readers of the *Intelligencer* would expect them to exclude from their columns everything that may not happen to square with their own ideas. Has not the cause of Truth suffered too much already from the disposition of Friends to discourage freedom of criticism in regard to the state of things existing among them? T. H. S.

*Philada., 1st mo., 1873.*

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WHEREFORE, brethren, let us be careful neither to out go the Guide, nor yet loiter behind Him; since he that makes haste may miss his way, and he that stays behind lose his Guide.—*Wm. Penn.*

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GOD AND MAN.

There is not a throb of happy life in any creature, but the heart of the Infinite One throbs in answering happiness. Our Father's joy is in our joy. He does not come down out of the clouds to us on great occasions, and dwell for the rest of the time in a remote seclusion. His life is closer around us than the air and sunlight. There is not a bright autumn leaf that is not an out-shining of the Divine beauty. Not a moment's pleasure or a ruffle of annoyance comes to us, that is not felt in God's consciousness. There is no slightest yielding on our part to evil, but casts a shadow on him; no moment's conquest of wrong, but he rejoices in it. As God is with us in sympathy in all these things, so in them all he seeks our confidence. He would have us look up to him more freely and familiarly than the child seeks its father's face. For our hours of great necessity, for times of sore trial and conflict, he has infinite resources of help; for all our profoundest longings he holds an abundant answer. But, more than this, he would have us take him into our daily companionship. He would have us bring to him our simplest happiness as well as our pain, our laughter as well as our sighing. He would walk with us as our most familiar friend, terrible only when he stands across the path of our evil desires; giving us the sweetest and the freest companionship; drawing us insensibly into all noble and heavenly character by his divine presence.—*Christian Union.*

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PRIZE men for their real worth and not for their gilt, and believe those to be the greatest men who are the holiest men, and those to be the best company who keep company with Christ.

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HOPE.

Hope is the parent of faith. I believe in the heaven I am made to forecast, whose horoscope no human hand constructed. Marius the Roman general, meditates among the ruins of Carthage. Amid what wrecks human hope will sit. The soul, distressed and afflicted, impoverished and bereaved, yet never surrenders, but yearns and longs and anticipates still. David from his depths cries out, "It is good that I have been afflicted;" and in an old Bible I have read the penciling of one in sore grief against his text: "With my whole heart I acknowledge this." What is it that accepts misery from the Most High, defends the Providence that inflicts its woes, espouses its chastiser's cause, purges itself in the pit of its misery of all contempt of his commands, and makes its agonies the beams and rafters of the triumph it builds? It is an immortal principle. It is an indestructible essence. It is part and parcel of the Divinity it adores. It can no more die than he can. It needs no more insurance of life than its author does. Prove its title? It is proof itself of all things else. It is substantive, and every thing adjective beside. It is the kingdom all things will be added to. "My mind a kingdom is," pass popedoms and empires and temporalities as they will.

But this is not argument; it is ecstasy. What is ecstasy? An uplifting to some position above our usual stand. We always see more as we get up higher on a tower or hill. On yonder cape, whose name of *Ann* some love of woman gave, I have been amazed at revelations of beauty, from rising forty or fifty feet into the air; forests in the dim horizon, intervales stretching along the banks of streams, and the far-off Atlantic swell and roll girdling with foam the isles. It is an ectasy to be on Mount Washington or Mont Blanc; it extends the view. Some years ago, I sailed with some friends to pick up that little pin on the floor of the deep,—the island of Fayal. As we surmised from observations of the sun that we were nearing the latitude where it is laid down, there was debate whether a vague cloudy line we saw in the distance was land or mist. But a great surge tossing the vessel brought out plainly the hump of vineyards washed with breakers and laced with streams, to our exclamation of

nanimous joy. So from the surge of feeling
ve may descry the heavenly shore, hid from
he level survey of common-place life. It is
o halcyon, but a stormy sea, that lifts us to
he vision. Not on the bright, glassy surface
f our prosperity, but on the sullen, heaving
ide of sorrow, shall we behold the port we
ould make. Gray weather softens the land-
cape, and assists the sight. It was said of
ngland, she imagines she sees further on a
loudy, threatening day than with all clear.
o through gloom we discern glory. The
orm throws up the sea-weed to enrich the
nd. Foul weather is needed to make the
ir fruitful. The bolt that shatters your
oof directs your eye upward. The Almighty
lesses us with menace as with promise.
hen our children, the heirs we hoped to
ave our lodging to, are carried dead from
s door, we seek a city that hath foundations;
r we, too, on our own thresholds must turn
ur back, and, able to walk no more, be led
nd lowered through the same low gateway.
—*Radical Problems.*

From the Transcript.

### A HOLIDAY HYMN.

BY F. H. COOKE.

Father, beneath these happy skies
Relaxed the world of business lies:
The careworn man comes home to rest,
Once more a child on nature's breast.

Soul of the sunshine and the flowers!
Thy presence fills these vacant hours;
Thy love, that quickening all we see,
Throbs in the heart of bird and bee.

Thy love and ours, for near and far,
By mount and flood our dear one's are;
The airs that kiss thy garment's hem
Are sweet with prayers we breathe for them.

Grant that when autumn hours at length
Return to test our growing strength,
The summer's wealth of tenderest thought
May into living deeds be wrought,

*Plainfield, Mass., July*, 1871.

## Scraps

### FROM UNPUBLISHED LETTERS.

I have thought of thee many times this
eautiful winter morning, with the feeling of
ffection that always attends remembrance
f thee, and I have taken the pen to tell
hee that the two invalids are decidedly bet-
er. Four weeks have passed since I have
een confined to the house, and when we once
ecome housed in cold weather it is difficult
o get out again. We are, however, sur-
ounded by all the comforts we can desire,
nd often feel that we can repeat *from our hearts* the beautiful lines of Addison, which we *do repeat from our lips*:

"Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a *cheerful heart*
That tastes these gifts with joy."

It is cause of thankful rejoicing that even under severe suffering, with the uncertainty how it may terminate, I am favored by the Good Being with that perfect trust in Him that enables me to be cheerful and hopeful through it all.

It may interest thee to know that our valued friend ———, has recently made family visits in our neighborhood, and is expecting to embrace in her labor of love all the families within our Quarterly Meeting. Her visit to us was very acceptable. I could own the truth of all she said. She encouraged to obedience and trust in the Good Father, and testified that He makes no requirements of His children without giving ability to perform them. But the crown of the visit was the precious feeling of love and fellowship which rested upon us throughout the sitting, and was a convincing evidence of the Divine presence.

My feelings of weariness admonish me to close. Dear old Deborah Stabler used frequently to quote the text, "I, Wisdom, dwell with Prudence," and I have adopted it for my practical watchword or maxim, keeping in mind that what is imprudent is unwise and unreasonable. Hence now, when I feel exhausted, prudence tells me to stop, and I obey.

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I am never affluent, but to-day I feel unusually impoverished. It may be a season of proving or of preparation for the week's work which I have in prospect. Be that as it may, I desire to accept it as from a loving Father, who often sees meet to keep me very low, and yet, with gratitude I can say, He withdraws not His peace from me, and I believe I have learned to feel that He giveth me always what is best, and when I cannot ride the King's horse I am satisfied to receive alms by the wayside, so great is my confidence in Divine goodness. Thou seest the beginning of the year does not find me mighty. Spiritually and physically I am nothing to boast of, and I can fully sympathize with thee in the feeling of disability to do all that is presented to do, but, as thou sayest, we have a kind Master who cares for our wants and who requires nothing that He does not strengthen and equip us for, and who accepts our desire and brings us closer unto Himself. Though we may realize that we are "altogether nothing," yet in our Father's house there is no lack, and being His children a blessed inher-

itance is ours. We have not much longer to struggle with a poor, weak body, and, it may be, to bear the infirmities of the flesh and the depressing influence of these upon the spirit is the most that will be required of us in the future of this life, but "to him that overcometh will I grant to sit with me on my throne." It is as great a service to *bear* as to *work* for our Father, and are we not so sensible of His sustaining love that we can thank Him for His mercies past and humbly hope for more.

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 1, 1873.

THE FIRST-DAY SCHOOL CONFERENCE.—Notwithstanding the inclement weather, the Quarterly Conference for the promotion of First-day Schools within the limits of Philadelphia Yearly Meeting met, according to adjournment, at the meeting-house Fifteenth and Race Streets, on the 18th ult. Eighty-seven out of the 141 delegates answered to their names.

The reading of the Reports elicited much expression of an interesting character, and during the day several essays were read, showing increased interest in the subject of First-day Schools, and manifesting religious concern on the part of the writers.

A memorial of our lately deceased friend David Palmer, of Edgewood, Pa., was read; also an epistle from Friends of Indiana First-day School Association, and a report from the School at Yonge Street, Canada. The remarks were appropriate and earnest, and a sweet feeling of concord united all in love and harmony. Near the close, a silence settled over the assembly, and the general feeling of prayer and thanksgiving found audible expression. The Conference then adjourned to meet in West Chester, Pa., on the 19th of Fourth month, 1873.

INTERNATIONAL ARBITRATION.—A public Conference on this great movement of the enlightened sentiment of the Nations, was held at Birmingham, England, on the 11th of 12th mo. last, to take council in regard to the best method of spreading sound opinions on the settlement of international disputes by arbitration. In a letter to the Conference, Howard, M. P. for Bedford, expressed the sentiment that the friends of peace have onl to keep on enlightening the people through out Europe, and wars will become impossible and that the example set by the two foremos Nations of the earth, in submitting their dis putes to the arbitrament of reason, canno fail to have a mighty and lasting influenc upon the world.

The venerable Archdeacon Sandford moved

"That in view of the innumerable and immeas urable evils—religious, moral, social, and commer cial—which war entails on nations, this Conferenc cannot but express its deep regret that no effectua means have hitherto been adopted by the Govern ments of the civilized world to avert the recurrenc of this great calamity by establishing some form o international jurisdiction for the settlement of dif ferences between States by an appeal to reason and justice, instead of the sword. This Conference is o opinion that the time has arrived to urge upon the British Parliament the propriety of requesting he Majesty's Government to invite the other Govern ments of the world to join in such measures as may tend to promote the establishment of a permanen system of international arbitration."

This motion was received with great ap proval, and among others who spoke feeling ly and eloquently in its support

"J. Lamb, a member of the Society of Friends said he was sorry that that body, after they had taken a warm and active interest in movements of the kind, manifested a little calmness with respect to this subject; but interest on their part was not altogether wanting. Speaking of the Buddhists Mahommedans, Hindoos, and the disciples of Confucius, he maintained that they would never accept religion offered to them by people who would destroy and despoil their countries. When civilized nations went to them with the Bible in one hand and the sword in the other, they would one and all refuse to take the religion of people whose practices they utterly abhorred."

The motion was carried unanimously, when J. S. Wright moved the second proposition:

"That this Conference desires to express great satisfaction at the successful issue of the Geneva Arbitration, by which a dangerous difference between England and America has been amicably adjusted. Its warmest thanks are hereby tendered to Mr. Gladstone, Earl Granville, and other members of the British Government, and through them to the other Governments, by whose wisdom, patience, and high principle, this process of settlement has been carried out. The Conference would further express the hope that other nations will follow the example thus given of referring international disputes to the adjudication of reason, law, and justice,

as, by the blessing of God, to avert the calamies of war."

This resolution was received with applause, nd also unanimously adopted.

The Birmingham *Morning News* of the next ay contained the following article :—

"The Conference held yesterday in favor of Interational Arbitration was a good and earnest meetg. The resolutions, although rather long, were to e purpose, and the speaking was, for the most rt, to the point, and the unanimity of the audience such a subject was quite refreshing. There was t one opinion on the success of the Geneva setment, and that was in its favor. Every one exessed, and every one evidently felt, that great edit is due to the Gladstone Cabinet, for the pertency with which they pursued this noble work, d thereby prevented the two most civilized nations the world from going to war. No words, no nount of figures can afford any appreciable idea of e evils which have been thus happily averted. It s been a noble triumph of reason over brute force, d will be productive of incalculable good in the ture. We have now one example of the principle arbitration having been successfully applied, and is fact will render it more easy to resort to the me method of settling international disputes when-er they occur. It is marvellous that we should ll have to plead for the application of such a prinple. Upwards of eighteen hundred years have passed nce the religion of peace was first promulgated to e world, and yet year by year have the navies and maments of all the States professing that religion en increased, and the powers of destruction mulplied and improved. Every European nation is at e present time groaning under the burdens which e fearful cost of their maintenance imposes. Good orks are crippled, education is niggardly and udgingly helped, and yet every year we go on exnding still-increasing millions in keeping up the pride, pomp, and circumstance' of, falsely called, lorious war,' in times of peace ! There is a bitter ony in this curious illustration of the awful gulf hich separates theory from practice. Let us hope at the day has dawned when more earnest and ore successful efforts will be made to unite the o. War is a terribly humiliating commentary on r Christianity. To return thanks to the Prince of ace for a bloody victory—for the successful butching of thousands of our fellow-creatures—is a ockery of the most solemn forms of praise and anksgiving. It is time that all who have faith in manity and steadfast hope in the ultimate triumph good over evil, should assist in creating a sound, althy opinion on this subject. For practices, wever contrary to reason, and the justification for is system of rivalry was expressed in the following rmula put in Latin to make it more expressive :— *Si vis pacem para bellum.*' An axiom more opposed to reason and to common sense was never propounded. 'If you wish for peace, prepare for war,' so, 'if you wish for sobriety, prepare for drunkenness.'"

## DIED.

BARRY.—On the 15th of First mo., 1873, at the residence of Josiah Cleaver, in Montgomery County, Pa., Sarah Barry, in the 85th year of her age; a member of Gwynedd Monthly Meeting.

DIXON.—On the 5th inst., at his residence in Baltimore, Md., Isaac F. Dixon, in the 67th year of his age: a member of Baltimore Monthly Meeting.

DARLINGTON.—On Twelfth mo. 23d, 1872, Jenie B. Darlington, wife of Mark H. Darlington and daugther of Darwin and Sarah Pauder, in the 23d year of her age ; a member of Concord Monthly Meeting.

This dear young Friend was a bright example to others in her walk through life, fulfilling the golden rule in a life of practical righteousness. She was of a meek spirit, mild and amiable disposition.

TAYLOR.—At her residence in Loudoun County, Virginia, Rebecca Haines, wife of Bernard Taylor, in the 64th year of her age. She was an exemplary member of Goose Creek Monthly Meeting of Friends, faithful in the performance of all her duties and beloved of all who knew her.

WETHERALD.—At her residence, Sandy Spring, Md., on the 6th of First mo., 1873, Ann, widow of the late Thomas Wetherald, in the 84th year of her age.

WILLSON.—At New Market, Canada, on the 13th of Sixth mo., 1872, Henry W. Willson, in the 59th year of his age. Near the same time four children of this friend were also removed by death, three of them in one day.

For Friends' Intelligencer.

## FRIENDS AMONGST THE FREEDMEN.

NO. 29.

It may be well occasionally to remind Friends that we still have an interest in schools for the Freedmen, and that some of these are in a remarkably flourishing condition. The report received from Cornelia Hancock and Abby D. Monroe for those under their care in Charleston, S. C., during last month (Twelfth) gives the following information, viz. :

Whole number of pupils on the roll, 108, with an average attendance of 91 ; 90 of the entire number are between 6 and 16 years of age ; 106 read ; 84 are in arithmetic ; while 26 are studying geography. In addition to the statistical matter, the teachers add :

"This month brings a large school, it being a month of comparative leisure with the planters. We find it is all we can do to get through with all the lessons, and oftentimes the five hours' session lengthens into six. Another of our pupils has gone into the country to teach. She is a very sensible, intelligent girl, and we feel assured she will succeed. The weather has made the attendance poorer than it otherwise might have been, but comparatively speaking, we have had little to complain of from that cause.

The New Year's festival was a great success, and enjoyed by all."

A very important feature of the above information is the fact of another *colored* teacher having started on the noble mission of being an educator of her own race. * *

Since the above was written, our friend Henry M. Laing has kindly given us permission to quote from a letter recently received by him from Abby D. Monroe. She refers more at length to the "festival" as follows:

"The New Year dawned upon us bright and pleasant, and at an early hour, many little feet, and large ones, too, indeed, were pattering down the Georgetown road towards the scene of their one great celebration of the year. Their merry voices sounded from the village green for more than an hour before they were called into the school, and I know it would have done you and all the kind friends good could you have seen their dusky faces so lighted up with happiness, and so aglow with pleasant anticipations, as at call of the bell they entered the room.

"This year we departed from our usual custom, which has been to have a Christmas tree loaded with its strange variety of fruits, from which each one chose a present, as his or her name was called. The last week of school we gave them for an exercise a letter to "Santa Claus." They were pleased with the idea, and various legible and illegible epistles poured in upon us, expressing great regard for that fancied being, and requesting him to bring them certain articles upon which they had most set their minds. In almost every case we were able to grant their request, except where one boy wanted a *live goat*, one girl a *new blue dress*, and another *a roast pig*, with a *few* more of the same kind."

A lady personated Santa Claus in costume, having thrown over each shoulder "an immense bag from whose depth were peeping dolls, handkerchiefs, and various significant bundles." The anxious expectants, "settled into profound quiet while she distributed her gifts, and put them together into separate parcels, with a bag of candy attached to each parcel, and labelled; making such remarks to each as she deemed appropriate—praising the praiseworthy, and chiding the careless and negligent ones.

"To watch the expression of their faces, old and young, as they came forward for their gifts, and listened to what was said to them, shook hands, scraped feet, bowed and expressed their thanks, was amusing in the extreme. Incredulity, wonder, and fear, all mingled with such expressions of pleasure as children only are capable of showing on such occasions. It was a time long to be remembered by them. The gifts were unusual nice, and a great change from those of form years. The games will afford amusement f many an evening gathering. The book-strap together with some satchels which came fro another quarter, will have borne these we worn books many and many a mile befo school closes. The suspenders make a gre improvement to the general appearance the boys, and the shoe strings supplant t rags of various kinds and colors, which ha heretofore kept the shoes together.

"The supply of candy was liberal, and th contribution of dolls, balls and knives, a little filled stockings from Mary Grew, a her friend's parcel, added greatly to the v riety. I am sure our thanks are due to all you for placing within our reach the mea of affording so much happiness. And ev if, at the present time, all of these have n reached high enough in the scale of civiliz tion and enlightenment to appreciate all th is done for them, or to feel the glow of gra tude we love to see, I am assured that in t maturity and intelligence of riper years, th will utter with blessings only the names those who have done so much in so many wa to make their childhood happy, as well as raise them from their ignorance and degrad tion.

"I think we can say in all truth, our scho is in a prosperous condition. The continue co-operation of the same teachers must te upon a school. We have so many pupils v cannot give them that attention we desire t considering how short a time some of the can attend, but we do the very best we ca But our work is all interesting and enjoy ble. They play together upon the green recess and before school in the most peace ble and pleasant manner. Seldom is a roug or profane word heard, while a few years ag quarrelling and fighting were the rule, n the exception. This seems so much more lik growing up into peaceable citizenship th we are encouraged. In consideration of t very creditable manner in which they ha conducted themselves out of doors, we ga them some base balls to be used in commo with which they are greatly delighted.

"We are in good health, independent an happy, and feel altogether that "the lin have fallen to us in pleasant places," for whic thanks are due to the Great Disposer of a things."

After perusing the above interesting d tail who can doubt the almost soul absorbin interest felt by these devoted missionaries the benighted race claiming so much of the anxious attention? Earnestly do I desi their encouragement and "renewal strength." It is worthy of remark how the

deavored to make their "festival" a sea-
n of improvement as well as pleasure to
e recipients, and how every opportunity ap-
ars to be embraced for their advancement
d elevation. J. M. E.

*Philada. 1st mo.*, 1873.

For Friends' Intelligencer.

MARY SOMERVILLE.

Mary Somerville, so long and favorably
own for her scientific researches and her
ucational works, died where she had for
ne years lived, in the neighborhood of
ples, Eleventh month 29th, 1872, aged
arly 92 years. She was born at Jedburgh,
otland, Twelfth month 26th, 1780, her
her being the late Vice-Admiral, Sir Wil-
m George Fairfax, and she was educated
a school in Musselburg, near Edinburg.
hile a girl, she is said to have learned
clid surreptitiously, and at the same time
uired a knowledge of Latin that she might
d Newton's "Principia."

Mary Fairfax became the wife of Samuel
eig or Gray, who was fond of mathematics,
l from him she is said to have received her
t instruction in mathematical and physi-
sciences. We find no mention of the date
his marriage, but it is probable that she
n became a widow, as her second marriage
h Dr. William Somerville took place in
2. Dr. Thomas Somerville, her father-in-
, a writer of some note, in speaking of her
s, "Her anxious thirst for knowledge, her
iduous application to study, and her emi-
t proficiency in literature and in science
l the fine arts, have procured her a celeb-
rarely attained by any of her sex; but
never displays any pretentions to superi-
y, while the affability of her temper and
gentleness of her manners, afford con-
t sources of gratification to her family
intimate friends.' Dr. Somerville was
l to be in all respects worthy of his wife,
l their married life was of long continu-
e. He died at Florence in 1860, in his
h year.

Mary Somerville's first contribution to sci-
e was made in 1826, when she presented
he Royal Society a paper on the magnetic
uence of the violet rays in the solar spec-
m. In 1832, at the suggestion of Lord
ugham, she prepared for "The Society
the Diffusion of Useful Knowledge," the
echanism of the Heavens." "This work
, to some extent, founded on the 'Mécani-
Céleste of La Place,' but the author used
own judgment, to quote from a writer in
ature,' in the acceptance or rejection of
theories." As it proved too voluminous
the class it was designated to instruct, it
published independently. It was fol-
lowed, two years later, by a volume "On the Connection of the Physical Sciences;" and in 1848, she published her "Physical Geography," a work that has passed through many editions, and been translated into several foreign languages, and is probably the one by which she is best known. In 1869, appeared Mary Somerville's last work, in two volumes, on "Molecular and Microscopic Science." "This work," says the Boston *Weekly Journal*, "would have been considered a great one, even had it been written by a woman or a man of the age of forty years, at which period some philosophers say the mind is at its prime; but recollecting that it was the production of a woman who was close upon the age of 90 years, it is indeed a marvellous book." In speaking of her ability as a writer, the same authority adds, "Clearness and force, fullness and accuracy, are the chief characteristics of her productions, which are not exceeded either in value or attractiveness by those of any of the great masculine scientific writers of this century, or of any century."

In 1835, the English Government recognized her talents by bestowing upon her a literary pension of £300, and about the same time she was made an honorary member of the "Royal Astronomical Society," an honor conferred upon only one woman beside herself—Caroline Herschel. The Geographical Society awarded her the Patron or Victoria Medal, and a bust of her, executed by Chantrey, adorns the library of the Royal Society.

In person, she is described as slight and fragile, with a delicately formed head, and hair "more brown than grey." She was social in her feelings, appreciative of the enjoyment derived from the little incidents of daily life, and possessed "great power and skill in turning her knowledge to account for the benefit of ordinary humanity."

Of the private life of so eminent a woman, we may entertain a laudable curiosity. A friend who was visiting her in Italy gives us this picture: "Mrs. Somerville habitually spends her mornings in writing for several hours before she rises,—her books and papers on her bed, and her little pet sparrow hopping about, now perching audaciously on the precious manuscript, and now on the head so full of knowledge he little recks fo. A certain splendid white Pomeranian dog and a parrot completed the circle. Very fond is the padrona of her animals, and of all animals; and only this last winter has she exerted herself vigorously to bring all possible influence to stop the hateful practice of vivisection which disgraces the science she loves. In the afternoon, she drives round the beautiful shores of Spezzia or the Acqua Sola at Genoa. Her son's visits from England are her great pleas-

ure. He comes to her as often as his office may permit, but her two daughters never leave her, and seem to live only to surround her with their cares. All strive to conduce to her happiness. And she is happy—happy in her innocent and noble pleasures she has found in this life—happier still in her firm faith in a yet holier and nobler life to come. The 'Pilgrim' has reached the 'Land of Beulah, where there is no more night.' Nature has led her most faithful follower, 'up to Nature's God.'" H.

*Philada.*, 1st mo., 1873.

### THE AGED.

Oh, pass ye by the aged
With gentle step and slow;
They have the burthen of years to bear,
And the tide of their life is low.
Speak kindly as ye greet them,
For their world is dim and cold,
And a beaming look from a youthful heart
Is the sunlight of the old.

And commune with the aged;
Ask them of days gone by;
Ye know not what a store they have
Of hoarded memory;
Of hopes, that like the rainbow shone,
Only to fade in tears;
And love and sorrow, change and death,
Bind their long scroll of years.

And learn ye from the aged
How with a tranquil eye
They look back on Life's stormy sea
And all its vanity;
The hope deferred, the dark despair,
The daily toil and strife,
They are buried all in the waves of time;
Of the aged ask of life!

And pray ye for the aged,
With tottering steps they stand
Upon the very borders
Of the Everlasting Land.
Ask for them strength in weakness,
And Faith's supporting rod;
And through Death's cold, dark water
The strong right arm of God.

—*Dorah Lynch, in the Argosy.*

### A STUDY.

I think, indeed, 'twas only this that made
Her seem peculiar: namely, she had *no*
Peculiarity. The world to-day
Expects us to be odd; to wear our hair
Extremely long or else extremely short;
To have decided views on some one point,
Or else unsettled views on all. But she
Was living simply what she wished to live:
A lovely life of rounded womanhood,
With no sharp, salient points for eye or ear
To seize and pass quick judgment on. But she
Not quite content to let the golden days
Slip from her fingers like the well-worn beads
Of some long rosary, told o'er and o'er
Each night, with dull, mechanical routine,
But yet she had no "central purpose," no
Absorbing aim to which all else must yield;
And so the very sweetness of her life,
Its exquisite simplicity and calm,
Musical in its silence, struck the ear
More sharply than a discord would have done
Just as at sea, we grow accustomed to
The jar and clang of harsh machinery,
And sleep profoundly in our narrow berths
Amid the turmoil; but if suddenly
The noisy whirr is silent, and the deep,
Low murmur of the moonlit sea is all
That stirs the air, we waken with a start,
And ask in terror what has happened; then
Sink back again and smile to think, indeed,
That silence should have wakened us!
Alas!
The world has grown so feverishly hot,
With restless aims and small ambitions, that
A life which has the cool and temperate flow
Of healthful purpose in its veins will seem
Peculiar!

—*Alice Marland Wellington, in December Galaxy.*

For Friends' Intelligencer.

### SKETCHES OF TRAVEL, NO. 11.

BY A. C. M.

(Continued from page 731.)

While at Ulverstone, I sought out the church where George Fox labored much his first coming forth in the ministry, s where at a rather later period, he was set u by a rabble and beaten until he was sensel I found that the main body of the old chu had been removed within a few years and placed by a new one; but the steeple, tower, of the old building is still remain in front of the new edifice, and the chu is entered through a porch in this part.

George Fox tells us that on one occas when he had been speaking to the people the house, Justice Sawrey caused the con ble to put him out, and then he says, spoke to the people in the graveyard." T same old graveyard still surrounds the p ent edifice; and the excited assemblage people engaged in the tumult of that d have long since been gathered here. A many generations of their successors h been joined to this great assembly—now, the shadows of the evening twilight are ga ering over the place, not a discordant sou is heard, all are hushed into stillness.

About six miles from Ulverstone is a markable ruin known as the "Abbey of Mary of Furness." This stately and int esting group of structures in ruin are gra and imposing in their solitude and dec and, as I beheld them, I could not refr from asking myself, "Where are those w reared up these stately walls? And wh are the many generations of their success who once inhabited them?" The ans was, they are gone, all gone; not one of number left upon the earth. And even monuments, reared by them at the cost of much labor and skill, have long been a still are crumbling into dust. Reflecti like these often rise up in the mind of tourist, and add deeply to his interest in objects before him.

The "Abbey of St. Mary of Furness" was nded in the year 1127, in the reign of nry the First, by Stephen, Earl of More- and Bologne, afterwards King of Eng- d. In the charter granted by Stephen, he the following words: "Considering every the uncertainty of life, that the roses and vers of kings, emperors, and dukes, and crowns and palms of all the great wither decay, and that all things, with an un- errupted course, tend to dissolution and th, I therefore return, give and grant to and St. Mary of Furness," &c., &c.

The main body of the church itself was immense structure. The foundation indi- es that it was 300 feet in length and 65 in breadth.

There are many stately walls still standing estically, covered with moss and ivy. re are ruins around, indicating that there e many other buildings connected with Abbey itself, as the whole are scattered r several acres of ground; but they are ass of ruins which, however interesting to tourist while upon the spot, are yet very cult to describe in detail to others.

short distance from the Abbey is the n of Barrow, a large manufacturing place aining 18,000 inhabitants, which takes its e from Sir John Barrow, the enterprising ufacturer of iron. In his lifetime he en- red himself to the lower and middle clas- of the people, his business tact enabling to give employment to a very large num- of the laboring class, which, with his volent disposition, led them to esteem as a benefactor, and they sincerely lament- is death. The monument at Ulverstone, re referred to, was erected to his memory.

Having finished our explorations here, we ted for Windermere Lake. Taking a car Ulverstone, we proceeded a few miles to lake, and then took a small steamer for bleside. On the way up the lake we had e view of mountain and lake scenery. e small islands, covered with green fo- e, added beauty to the scene. The hills ach side loom up far back into the dis- e, relieving the eye with ever-varying ery. We saw many pretty villas on the lers of the lake; also yachts out with ies of pleasure, and little steamers busily ng back and forth with tourists—all com- ng to make an interesting picture. About et we arrived at Ambleside, a market town the borders of the lake, containing 8 inhabitants. It is situated on the bor- of a well wooded valley, watered by sev- streams, the principal being the Rothay, h flows from Grasmere and Rydal Lakes, joins the Brathway, from Langdale, short- efore entering Windermere. Towards the north, surrounding the head of the lake, are the lofty mountains beyond Ambleside, "the stern and bleak companions of the mist and cloud," disposed with uncommon grandeur of outline and magnificence of color. Along the western shore a range of rocky fells rises over the water, covered here and there with dwarf shrubs of birch, oak, hazel and pine. That portion of the scenery above the ferry is more expansive and approaches more to stateliness and graceful beauty than the lower part. Windermere is eleven miles in length, about one mile in width, and over 200 feet in depth, and is situated between the counties of Lancaster and Westmoreland. This place has become famous not only because of its mountain, lake, and river scenery, but also as having been the residence and gathering place of many of the British poets. The beautiful in nature prompted many of these to gather here, for longer or shorter periods—Charles Lamb, Felicia Hemans, Southey, Coleridge and Wordsworth were of the number. The two last named ended their days here, and their graves were pointed out to me in the village church yard.

Harriet Martineau still resides here, and, in company with another person, we called at her door, and inquired after her health.

Her dwelling is situated some distance back from the street, upon a beautiful lawn, and embowered in shade. From her residence she looks upon the lofty mountain scenery surrounding her on nearly all sides, and doubtless esteems it a desirable resting place in the evening of life.

"Stock Ghyll Force," is a very attractive object here. The water from the crags and mossy wilds of Kirkstone tumbles down a fine fall, through a deep mountain glen, choked with trees, and then running among loose rocks and overhanging foliage, at last joins the Rothay.

The place has many beautiful residences upon the hill sides, and along the borders of the lake; but the inhabitants appear to be mostly engaged in providing for boarders and transient visitors.

After completing our examination here, we took stage the next morning for Keswick, where we arrived about 11 o'clock A. M. We had a fine ride between the Cumberland mountains, which rose in great sublimity on each side of us, passing by the way several little lakes among the hills. Keswick, like many other places in these mountain and lake districts, owes most of its importance to ministering to the wants of travellers.

From this place we took the railway to Penrith. Here is an old time castle in ruin, which is connected with the history of Richard the Third. From this place to Carlisle

is a fine open country, apparently very productive. Carlisle is a manufacturing town, containing about 30,000 inhabitants.

We spent the night here, and took an early morning train for Melrose. In that direction we find a beautiful, well cultivated country, covered with wheat, oats, and flax. As we approached the Scottish border, some of the highlands begin to loom up in the distance; and we at length pass on several miles through a hilly district of country; but the hills are all covered with grass or grain, mostly with the former, and many sheep are seen grazing upon the hill sides. We pass on through the valley, and at length arrive at the station, near Melrose Abbey, a ruin of world-wide fame. We went directly to a public house, near the Abbey, and ordered our breakfast, having traveled many miles without it. While they were preparing for us some fine fresh trout from the mountain stream, we went out to commence an exploration of the ruins of the Abbey.

A fair hand, near by, held the key of the gate leading to it, and we soon gained admittance. Many of the walls are still standing, and some of them are in a very fair state of preservation. The roof is all gone, but many of the elaborate arches still remain, and afford considerable protection from storms and heat. Some of the ancient Scottish chiefs were buried within its walls, and, I think, one or two kings, also; and there is an ancient cemetery surrounding the ruins. There are many fragments of the ruins, consisting of cornices and statuary, which once adorned the upper portions of the building, which have been preserved, and are now lying under the arches. There is a clock in one of the upper walls still running, and in a good state of preservation, which our guide told us had been running for two centuries. The weights were wrought out of stone, and of course had a very primitive appearance. While viewing the ruins we heard the clock strike the hour. Here was an instrument constructed by man, still marking the progress of time correctly, after the hand which fashioned it, and five succeeding generations had retired from their labors. After an interesting examination of what we saw, and the explanations received from our guide, we followed her to her residence near by, and bought photographic views of the ruins. We then breakfasted, with appetites sharpened by abstinence and exercise, which made our trout from the mountain stream excel anything of the kind which we partook of during our journey.

(To be continued.)

WAR is more devastating to a country than famine.—*Challen.*

ELECTRIC PHENOMENA.

The following is from the Chicago *Tribune*:

The storm which has just come over from the Northwest is a doubly remarkable one. Aside from its intolerable severity, was accompanied by an electric storm, which is in itself a phenomenon. For two days past the electric wave has swept over Iowa, Minnesota, Wisconsin and Northern Illinois, rendering many of the telegraph wires entirely useless. This phenomenon is peculiar to the winter season. The electricity pervading the atmosphere is not manifested in thunder and lightning, as in summer, but is frequently attended by brilliant auroral displays. These electric storms are most powerful when accompanied by high winds and falling snow. The fact that lines running east and west, and north and south, are alike affected, renders it extremely difficult to trace the origin or direction of the electric wave. Though not particularly unusual, it is still a phenomenon long familiar to telegraphers and electricians, yet little understood. Doubtless the United States Signal Service, with its abundant facilities for the collection of information, and its ability and opportunities to carefully and scientifically analyze them, will be able to deduce therefrom new and valuable electric laws intimately relating to the remarkable rain and snow storms that occasionally deluge the country.

The electric waves—so troublesome to the telegrapher—are variable in length, and vary from a second to one minute in duration. Sometimes they act in conjunction with the battery current upon the wire, their united force grinding through the instrument with astonishing power, burning off the insulating covering from office wires, and melting the corners of brass machinery. All the marvelous power of lightning is displayed, though with less tension. No electricity is discernable upon the wires, and only at points where there are slight breaks is the flash visible. Extreme force is rarely exhibited. The storm generally expends itself in waves of moderate length, which rapidly follow each other, rendering the adjustment of instruments difficult, and the transmission or reception of messages impossible. An interesting feature is developed, sometimes, when the atmospheric current runs in opposition to the battery power, and they neutralize each other, rendering the wires lifeless for the nonce, thus indicating quite clearly that both are of equal strength. Were it not so, the stronger would neutralize the weaker and still have power left for manifestation on the line. These considerations have led to a discovery that is sublime. When the electric wave is of

siderable duration and power, the operators have been known to let go their batteries, detach the wires, carry them to the ground, and, by means of the electric throbs, messages have been transmitted entirely independent of the ordinary auxiliaries. Many such instances are on record among telegraphers, but the experiments are necessarily brief, and, in practical results, unsatisfactory. In large telegraph offices, where numerous wires enter in a common switch board, the brass straps and faces are often illuminated by a constant succession of flashes interchanged between the several lines, which are harmless unless touched, and are beautifully attractive, especially at night.

Recently this wonderful achievement was exemplified in the general office of the Chicago and Northwestern Railway. The chief operator took out both keys and left the wire to Clinton, Iowa, open at both ends. So fully surcharged with electricity was the atmosphere, that the wire could be easily worked without the use of the battery; indeed, the force was greater with the key open than with the aid of the battery.

The electric storm of Tuesday and Wednesday, 14th and 15th of January, has been of unusual duration. It displayed the greatest severity in Iowa and out on the Western plains, placing an embargo upon telegraph communication with the Pacific coast. During its prevelance a strong wind from the west and northwest, accompanied by a slight fall of snow, has also prevailed. At Boone, Iowa, on the line of the Chicago and Northwestern railroad, the switch-board was enveloped in a sheet of flame. In Minnesota the telegraph wires were down all Wednesday.

No warning ominously heralds the approach of these electric storms, and their departure is equally abrupt and unexpected. They come without any apparent change in the external condition of the temperature or weather—approaching and vanishing in obedience to a law as yet beyond human comprehension—irritating the operator, perplexing the philosopher, hindering journalists, and annoying public generally.

So contrary the one to the other are the weapons of carnal warfare and those of the Christian soldier, that to wear and use the one, the other must be put off.

### NEEDFUL CAUTION.

One of the many errors which people who build houses are apt to commit is that of living in them, or rather dying in them, before they are sufficiently dry for occupation. It is unfrequently happens that a man, disgusted with the defective sanitary arrangements of the generality of houses, ancient and modern, builds a dwelling for himself and his family, constructed with all the latest improvements, and, in his extreme anxiety to commence a career of longevity, rushes into it almost before the workmen are out of it and while the walls are still saturated with moisture. The consequences are as might have been expected; in addition to the architect's charges the rash owner is called upon to pay within the first few months a further bill to the doctor, and too often to the undertaker also. A house agent not long ago being asked why the house-agency business was so commonly combined with the undertaker, grimly replied that the two "went together;" and, on being asked for a further explanation, stated that he had found, as an almost invariable rule, that, when as a house-agent he found a tenant for a newly-built house, he was applied to as an undertaker on behalf of that tenant or some member of his family within a twelvemonth from the date of occupation. He added that he himself (the house-agent) would be sorry to live in any house "that had not been baked by six summer suns." Whether this amount of baking is absolutely required is a question for doctors and architects to decide, but there can be no doubt whatever that a want of caution in this respect leads occasionally to the most lamentable consequences. An instance in point will be found in the case of the Peabody buildings, mentioned in the annual report of the medical officer of health for Southwark, lately printed. It seems that these buildings have a death rate of 23½ in 1,000 persons living, or 1 in 43. In other metropolitan model buildings the death rate only averages 17 per 1,000. The less favorable state of health prevailing in the Peabody buildings is attributed to their being too soon occupied after construction, many of the ground floors having been found to be still very damp some months after the buildings were inhabited.—*Pall Mall Gazette.*

Be not proud of riches, but afraid of them, lest they be a silver bar to cross the way to heaven. You must answer for riches, but riches cannot answer for you.—*Mason.*

### TO YOUNG HOUSEKEEPERS.

Be satisfied to commence on a small scale. It is too common for young housekeepers to begin where their mothers ended. Buy all that is necessary to work skillfully with; adorn your home with all that will render it comfortable. Do not look at richer homes and covet their costly furniture. If secret dissatisfaction is ready to spring up, go a step farther, and visit the homes of the suffering poor; behold dark, cheerless apartments, in-

sufficient clothing and absence of all the comforts and refinements of social life, and then return to your own with a joyful spirit. You will then be prepared to meet your husband with a grateful heart, and be ready to appreciate the toil and self-denial which he has endured in the business world to surround you with the delights of home; and you will co-operate cheerfully with him in so arranging your expenses that his mind will not be constantly harassed lest his family expenditures may encroach upon public payments. Be independent; a young housekeeper never needed greater moral courage than she does now to resist the arrogance of fashion. Do not let the A's and B's decide what you shall have, neither let them hold the strings of your purse. You know best what you can and ought to afford. It matters but little what people think, provided you are true to yourself, to right and duty, and keep your expenses within your means.—*Rural New Yorker.*

TRUE religion will show its influence in every part of our conduct; it is like the sap of a living tree, which penetrates the most distant boughs.

NOTICE.

A stated meeting of Friends' Charity Fuel Association will be held in the Monthly Meeting room of Friends' Meeting-house, Fifteenth and Race streets, on Seventh-day evening, the 1st inst., at 8 o'clock.

WM. HEACOCK, *Clerk.*

SPECIAL NOTICE.

Notwithstanding the unfavorable weather prevented many from responding to the call published in the *Intelligencer* of the 18th ult., yet a number of Friends met in Race street Monthly Meeting room, First mo. 24th, and, after an interchange of views, Dr. B. Franklin Betts, Henry M. Laing, Jos. M. Truman, Jr., T. Ellwood Chapman, Mercy K. Williamson, Francis J. Newlin, Letitia G. Haines, Sarah F. Middleton, Sarah Webster, Lydia Gillingham, and Wm. Webster were appointed a committee to consider of and digest a plan for an Institution which will not only accommodate at a moderate board aged and infirm Friends and those in sympathy with our Religious Society, but also where single persons residing away from home may be provided for on reasonable terms.

It was also proposed that the arrangements be such that Friends transiently in our city could obtain their meals, and, if need be temporary board at a fair charge.

The committee are to report to an adjourned meeting to be held at the same place (Race street Monthly Meeting room) on Sixth-day afternoon next, Second mo. 7th, at 4 o'clock, at which time it is desirable that all who feel an interest will attend and participate. JOS. M. TRUMAN, *Temporary Clerk.*

## ITEMS.

THE OPEN POLAR SEA.—The N. Y. *Journal of Commerce* calls attention to the fact that the reported discovery of a vast open polar sea, east and north east of Spitzbergen, by the Norwegian Captain Ni Johnson, confirms the original finding of Dr. Haye

Capta'n Johnson, cruising to the east of Spitzbergen on a whaling voyage, has now, by acciden entirely corroborated the statements of Dr. Haye Attaining a given point at 76 degrees 8 minut north latitude, and 30 degrees 16 minutes east long tude, he found the whole sea to the south and ea and north-east perfectly free from ice. He sail along the coast without obstruction for two days an one night, and it was everywhere open except in or line towards the north, where ice was visible. A cending a mountain near the coast, he obtained view over a wide circuit, and saw an iceless ocean the extent of his vision, in a direction east north-eas The Captain saw birds, seals, and reindeers, b says nothing about whales. He saw great piles driftwood along the shore, some of them heap twenty feet above high-water mark. Capta Johnson having brought back such valuable r sults with a common sailing vessel, the scientil world may be encouraged to hope that a better-fi ted craft, going out for the express purpose of e ploring the open polar sea, may by that line ma her way to the North Pole.

INDIA-RUBBER.—The belt of land around the glob 500 miles north and 500 miles south of the equato abounds in trees producing the gum of India-ru ber. They can be tapped, it is stated, for twen successive seasons without injury, and they stand close that one man can gather the sap of eighty in day, each tree yielding, on an average, three tab spoonfulls a day. Forty-three thousand of the trees have been counted in a tract of country o mile long by eight wide. There are in Europe a America more than 150 manufactories of India-ru ber articles, employing 500 operatives each, a consuming more than 10,000,000 pounds of gum year, and the business is considered to be still in infancy. But, to whatever extent it may increa there will still be plenty of rubber to supply the d mand.—*Industrial Monthly.*

THE Holly Tree coffee-houses recently establish in England have proved successful. At these che eating rooms, conducted by "teetotalers," no sp ituous liquors are sold, but dinners are furnished the rate of eleven cents a meal. The original coff rooms, which were established to give workmen other sort of "resort," instead of the beer saloo have failed, but the cheap dining-rooms are v popular, there being twenty-two cheap restaura in Glasgow, and similar institutions are in full ope tion in London, Dublin, Limerick and Cork. Son thing more substantial than a cup of coffee an sandwich are required to attract British workm but by giving them a good dinner for the price drink, they are induced to save their money, that much to their own comfort or that of th families.

THE first Niagara suspension bridge was b over twenty years ago, but a recent critical exa nation of the work has been made, and the caps the towers having been removed, the cables w found to be perfect in every respect. The maso over the anchorage of the cables was also remo for about twelve feet, or below where the wires attached to the anchor chains. A portion of cable was imbedded in the water lime cement, after removing this substance and rubbing the p off the wires, they were found as bright and per as when first placed there, the cement having served the wires and anchor chains.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Swarthmore College—Manager's Report for the year..... 785
The Indians..... 789
Scraps from Unpublished Letters..... 791
EDITORIAL..... 792
OBITUARIES..... 792
Extract from a Private Letter..... 792
Anna M. Walter..... 793
Unused Talent..... 794
The Society of Friends..... 794
POETRY—Thoughts on Visiting the old Friends' Meeting-House at Stanfordville, N. Y..... 796
The Dark Day in New England in 1780..... 797
The Birth of an Iceberg..... 798
Eternity..... 799
Review of the Weather, etc..... 799
Notices..... 800
ITEMS..... 800

## SWARTHMORE COLLEGE—MANAGER'S REPORT FOR THE PAST YEAR.

Another year has been added to the brief history of Swarthmore College, and it becomes, once more, the duty of the Managers to present to the Stockholders their Annual Report.

It is eminently fitting that allusion should be made, in the opening of this report, to the recent death of the first President of the College, Edward Parrish * One of the pioneers engaged in enlisting the minds of friends in the great work of founding a College, he was a most earnest and indefatigable worker in the cause, and it was largely owing to his personal exertions that succes so early crowned our efforts. Very many of the Stockholders will remember that their interest in Swarthmore was first awakened by his voice and pen. By conversation in that wide circle of Friends in which he moved, and where he was so much beloved; by extensive correspondence; by public addresses, and by his work, entitled "Education in the Society of Friends," he did much to arouse attention to the importance of establishing among us an institution for higher culture; culture not of the mind alone, but of the heart as well; and thus, in connection with his untiring efforts to secure the means necessary for carrying out this design, he performed a labor destined to have a lasting influence for good upon our Religious Society, and upon the community at large.

During the past year, as heretofore, the Managers, either by their direct action or through their several committees having charge of the various departments, have exercised a guarded care over the interests of the College, and are enabled to report, from personal observation, gratifying evidences of advancement. As the College is entering upon its fourth year, having opened with a Freshman class only, in the collegiate department, three years ago, it now numbers among its students, for the first time, a graduating class. It is a gratifying circumstance that the six members of the first Senior class constituted the entire Junior class at the close of last year, all of them having returned to graduate. The whole number of students in the collegiate department for the present year is seventy, of whom six belong to the Senior, ten to the Junior, fourteen to the Sophomore, and forty to the Freshman class. The Preparatory School numbers one hundred and eighty-nine students, divided, as heretofore, into three classes, A, B and C.

* Edward Parrish died Ninth month 9th, 1872, at Fort Sill, Indian Territory. He was selected by the President to represent the Government in an effort to make pacific arrangements between the Indians and the United States. His health was not robust when he undertook the journey, and he died while engaged to what promised to be a successful and useful service.

It is proposed to admit no students to the Preparatory School hereafter under the age of thirteen years. The boys' department has been full since the opening of the present year, and a number of applications have been declined, for the present, for want of room.

The object which the College has had in view from the beginning has been to furnish a thorough Classical and an equally thorough Scientific education, in separate courses. This has not been accomplished thus far for want of the proper facilities for making this division, but it will now be carried into effect. Students will, therefore, have the opportunity to elect the Classical or the Scientific Course, for completing either of which the usual degree will be given. In connection with the Scientific Course, coinciding with it through the Sophomore class, and branching off in the Junior year, a course in Civil Engineering is also established. Provision is likewise made for those who do not expect to graduate in any one of the three regular courses, to enable them to receive what instruction they desire in special departments. The practical working details of these various courses will be fully explained in the new Catalogue published with this report, to which the attention of the Stockholders is especially invited. It is hoped and believed that the wants and expectations of all the friends of the College will be fully met by the courses therein presented.

For the full development of the improvements proposed various changes have been made in the corps of professors and instructors employed. The Principal has been appointed to the Presidency of the College since the last report, and also to the chair of Mental and Moral Philosophy. The professorship of Latin and French, formerly held by him, has been conferred upon a graduate of the University of France, who has had large experience as an instructor, both abroad and in this country. In this department Latin will be required of the Classical Students only, while French will be required of both Classical and Scientific Students in classes A and B of the Preparatory School, and in the Junior class of the Collegiate Course.

The professorship of Greek and German has been conferred upon a graduate and former tutor of Harvard College, who has recently returned from a two years residence in Germany. This department has been thoroughly reorganized, and the German language will be required hereafter of all students in the Freshman and Sophomore classes, who are pursuing either a Classical or Scientific Course. Greek will continue optional in both departments, as heretofore.

The department of Chemistry has bee placed under the charge of a graduate of th Sheffield Scientific School, of Yale Colleg and late assistant in the Laboratory of th same, who brings to his chosen profession thorough knowledge of the science in it latest developments; and provision will a once be made for a complete scientific trai ing in this increasingly important branch study. To this end not less than five hu dred dollars should be expended during th coming year to supply additional apparatu and much needed books of reference. I the arrangement of study proposed, th students in both the Classical and th Scientific Courses will be required to pursu the study of Chemistry during their Soph more year, and this will also be required the students in the Scientific department du ing the remaining two years of their course.

The department of Civil Engineering under the charge of the Professor of Applie Mathematics and Physics, a graduate of th Rensselaer Polytechnic Institute of Troy, N Y., who has been, for the past three year engaged in organizing and directing th department in the University of Minnesot Through the kind liberality of the friends the College, a large room in the fourth stor of the central building, adjoining the Museun is being fitted up as a Physical Laborator exclusively for the use of this departmen As fast as the means contributed will allo it will be furnished with suitable models an apparatus, and tables of the most approve modern construction, for draughting pu poses. Five hundred dollars will be neede for this purpose during the coming year.

The department of Natural History has bee continued, as before, under the care of ou non-resident Professor, Dr. Joseph Leidy, wh has had charge of the arrangement of th Cabinet, and who has lectured once a wee during three-fourths of the year, and twice week during the remainder of the time, the members of the Sophomore and Fres man classes, and to the other students wh desired to attend. An earnest call for aid increase our collection of specimens illustr tive of the several branches of this subjec has met with a generous response. Th amount raised by this appeal, about twel hundred dollars, has been expended duri the year in the construction of cases for th reception of the specimens on hand, and tho which have been purchased to add to the co lection. More cases are now needed to conta specimens not yet arranged for want of roo These will be constructed as soon as fun are contributed for this purpose. The co tribution of two thousand dollars wou enable us to put the Cabinet, for the prese

n very good working condition, and it is oped that friends will contribute this sum for nat object during the present year. Those ho contemplate making donations for the Iuseum are invited to examine the present ndition of the Cabinet, and the plans which ave been proposed by the Committee for its rther development. It may be made one of ie most interesting and valuable features of ie Institution, and it should not be allowed languish for want of means.

The departments of Mathematics, History, nglish Literature, Elocution, Penmanship id Drawing are in a satisfactory condition, id remain under the same general direction last year.

The Library has not been increased since e last report so much as could be desired, as the needs of the College actually re- uire. Except a few small donations, nothing as been contributed for this purpose during e year, and the funds regularly appropriated the use of the Library have been chiefly pended in procuring cases for the proper rangement of the books already obtained. mple provision is now made in the second ry of the central building, for a Reference brary, and we hope that liberal donations ll be made during the coming year for the press purpose of filling these shelves with itable books of reference. Those now in possession of the College, are more con- ntly used than even the text books them- ves, and at least one thousand dollars ould be at once expended for books, maps, obes and charts, to be placed in this Li- ary for the use of all the students.

Reference was made in the report of last ar to a room fitted up in one of the fire- oof alcoves for the reception of Friends' oks and those which pertain to the history the Society. An appeal was then made to iends to contribute to this Library (called Anson Lapham Repository) such suitable umes as might be in their possession. The mber of volumes in the Repository, which s then about one hundred and fifty, has ce been increased by contributions from ferent members of the Board and others, not so rapidly as the importance of such a rary in this institution would seem to re- re. If interested Friends would *procure* ks suitable to be deposited here, and for- d them to the College, instead of depend- upon the few which may be found in ir own libraries, or if they would con- ute funds for this purpose, the design of founder would be more likely to be omplished at an early day, and a library blished from which the present generation young persons who are being educated at rthmore could learn much of the history of the Society of Friends, and from which future historians could derive valuable information not elsewhere to be found.

Before passing from the subject of instruction we should once more add our testimony to the general verdict now being pronounced in favor of the co-education of the sexes in our higher institutions of learning. If it could, with any propriety, be called an experiment at the time of the opening of Swarthmore, it can surely be no longer so regarded. In our Western Colleges co-education is now the rule, separation the exception. In one of the Western States containing a population of a million and a quarter, and more colleges, with actual college classes, than any State in New England, women are admitted to every one, and with the best results. Nor is co-education confined to the West alone. The older colleges of the East are moving in this matter, and some have already opened their doors for the admission of women. The University of Vermont now numbers seven young women among her under graduates, and they are reported as fully equal in scholarship to their class-mates of the other sex. Without dwelling at length upon this subject it is sufficient to say, in this report, that co-education at Swarthmore continues to be, as heretofore, entirely satisfactory to all who have witnessed its results. Its effects are mutually beneficial upon the two sexes, both as to scholarship and character.

The Managers desire to express to the Stockholders their high appreciation of the care exercised over the family by those entrusted with the management of the internal affairs of the College, and they consider that the judicious maternal influence and watchful care of the Matron over the health and general welfare of the students demand their special notice, and that the confidence of Parents and Guardians who entrust to us the education of their children may be justly accorded to her and to our valued Superintendent, whose judicious and conscientious labors have greatly contributed to the welfare of the large household under our charge.

The subject of regular and systematic exercise in some useful employment claimed the attention of the Stockholders at their last annual meeting, and a small sum was then contributed toward the erection of a work-shop. Nothing has yet been done to supply the need felt by those who subscribed to this fund "for Mechanical Appliances." If this sum could now be increased to one thousand dollars, a shop could be erected, fitted with the necessary appliances,and placed in charge of our Professor of Applied Mathematics, who would attend to its proper organization, and give all needed instruction in

this department. The opportunity is now presented to carry into effect the valuable suggestions of last year upon this subject. Students would be at once employed in making models and apparatus, which must otherwise be purchased at considerable expense, and the desideratum of combining exercise and profitable labor would be secured.

The Gymnasium has served an excellent purpose, regular exercises having been kept up during the year, by boys and girls, in separate classes, under the direction of the teacher of gymnastics. The workshop would supplement the gymnasium, but could never take its place. These exercises are even of greater advantage to the girls than to the boys, and the present gymnasium, on the boys' grounds, is quite inadequate to supply the needs of the College. It is exceedingly difficult to induce girls to take sufficient exercise to preserve them in health and strength for the successful pursuit of their studies. This is especially true of the members of the higher classes. If we hope to enable our girls to continue their course of study to the end, we must offer them every inducement and every facility to take the exercise which their health demands. Our success in raising the standard of the education of woman is absolutely dependent upon it. In this view it will be seen that one of the most important improvements which should be made during the coming year, is the building, upon the girls' grounds, of a gymnasium with a natatorium attached. The sum of five thousand dollars will be needed for this purpose.

While improvements have been made within the College, by the organization of the several distinct departments and courses of study, and the employment of the best talent at command to carry out the plans proposed, the important work of improving the grounds and buildings has not been neglected by the Committee entrusted with this charge. The barn, which was called for in the report of last year, has been built; a fire-proof connection has been substituted for the wooden building between the College and the Laundry; the Physical Laboratory, before referred to, is in process of construction, and will be ready for occupancy by the beginning of the new year; several chambers have been prepared and furnished, and others are in preparation, for the accommodation of the increased number of students in the west end of the College; the long-delayed planting of trees for the new walk and drive is at length undertaken, the laying out of this walk and drive will be carried on during the open weather of the coming winter; and this year, as heretofore, these numerous improvements have been made by the liberal donations of the friends of the College, chief among which should be mentioned the recent generous subscription of five thousand dollars to improve the grounds, given by the President of the Board.

The Finance Committee would refer the Stockholders to the Treasurer's report for a full statement of the financial condition of the College. Although the number of students is considerably greater than at any previous period, in consequence of the moderate price of tuition the receipts are only sufficient to cover the current expenses; and are entirely inadequate to make the necessary increase in the Reference and General Libraries and the Cabinet of Natural History, supply additional apparatus to facilitate the instruction in the various departments, and make the needed improvements in the buildings and grounds. For these things the College must continue to rely upon private liberality as heretofore; and it is a source of increasing satisfaction to the members of the Board to find that those who have once enlisted in the enterprise, and have had the best opportunity to witness the practical working of the institution, are the most ready to contribute liberally to its support and improvement.

Appeals have been made in this report for aid in various directions, and it is sincerely hoped that they will not have been made in vain. There is yet another great need, to which the Finance Committee referred last year, and which they would again press upon the attention of the Stockholders and friends of the College. The price of tuition and board, although merely sufficient to cover the actual expense incurred, is felt by some Friends, in limited circumstances, to be a heavy burden; and the only practicable method of reducing it is to establish an educational fund for the aid of those whose limited means require an abatement. The interest of a few thousand dollars has been thus applied this year, enabling several of our best scholars and most deserving students, to receive the advantages of a full course of study, which would otherwise be denied them. The interest of every sum of fifteen hundred dollars contributed to the educational fund will enable us to make an abatement of one hundred dollars a year to a deserving student whose stay at Swarthmore to complete the course is entirely dependent upon receiving this assistance. Of all the claims now pressing upon the friends of the College, this must take the foremost place. It is surely far more important to bring the facilities already at our command within the reach of those among us in limited circumstances, than to increase these facilities for those who are

better able to afford them. It is, however, hoped that Friends of ample means, interested in the welfare of the Society, and in the advancement of sound learning, will not choose between the various real needs of the College, but, supplying and acknowledging the greater importance of one, will not forget the others.

The general summary of the additional means needed for the coming year, called for in this report, and for which the College must depend upon private generosity, will stand as follows:—

| | |
|---|---|
| Apparatus and Reference Books for Chemical Laboratory, . . | $ 500 |
| Apparatus and Reference Books for Physical Laboratory, . . . | 500 |
| Cases and Specimens for Museum of Natural History, . . . . | 2000 |
| Books, Maps, Charts, &c., for Reference Library, . . . . . | 1000 |
| Workshop and Mechanical Appliances, . . . . . | 1000 |
| Girls' Gymnasium and Natatorium, . . . . . | 5000 |

This sum of ten thousand dollars is not merely a general statement of what might be expended with advantage during the coming year, but a carefully prepared estimate of the present actual needs of the College, and should be subscribed and paid in before the close of the year, besides making a considerable addition to the small educational fund.

That the receipts from the students will do no more than pay the regular current expenses of the College, including the necessary repairs, without making improvements of any kind, ought not to be a source of surprise or disappointment to the Stockholders. The finances have been most carefully and economically managed by the Treasurer and Finance Committee; and yet, with a largely increased number of students, little or no surplus can be expected at the end of the year. This must necessarily be the case, where the best instruction in all the various departments is offered to the students at a moderate price, with *no extra charges*, not even for the use of books. Nor can the friends of the College suppose that Swarthmore stands alone in depending, for improvements, upon private liberality. All of the principal colleges in the country depend so largely upon endowments and private subscriptions, that the receipts from the students constitute but a small portion of their annual income. If Swarthmore had for its chief object the accumulation of money, instead of the advancement of the cause of Education, there is no doubt but that a surplus, for a few years at least, could readily be saved from the present receipts, for the simple reason that much more would be received from the public than would be given to the public in return. Our College was surely never intended to be managed upon such principles, and to become a pensioner upon the public instead of a public benefactor. If its annual receipts continue to cover its regular current expenses and repairs, it is all that its best friends can reasonably expect; and the improvements must continue to be made, until the institution is largely endowed, by constantly renewed and liberal private subscriptions.

For Friends' Intelligencer.

## THE INDIANS.

We gave last week an editorial notice of a convention, which lately met in Washington, called together by the Board of Indian Commissioners. We have since received the following more detailed account, which we give entire, though containing some repetition of the former:

On the 15th of First month, a convention met at Washington city, composed of delegates from the various religious organizations having Indians under their charge. It was called together by invitation of the Board of Indian Commissioners, most of whom were in attendance, and Felix R. Brunot, Chairman of the Board, presided.

Delegates were present from the following named churches: Protestant Episcopal, Presbyterian, Congregational, Methodist, Baptist, Reformed Dutch, Friends and Roman Catholic. Among those present were Bishop Whipple, of Minnesota, and Bishop Hare, recently ordained, and appointed to the Indian service. The Orthodox Friends were represented by Dr. Wm. Nicholson, of Kansas, Benj. Tatham, of New York, and Thomas Wistar, of Philadelphia. Friends were represented by Dillwyn Parrish, Daniel Foulke, Saml. M. Janney, B. Rush Roberts and Rich'd T. Bentley.

The chairman called upon the several delegations in rotation to give an account of their work for the Indians, and the progress of civilization among them.

Edward Smith, of Minnesota, gave an account of the wrongs perpetrated upon the Indians in the Northwest. The agency at Superior was in a prosperous condition. At the agency in Minnesota 109 houses had been erected chiefly by Indian labor. Their success as farmers was becoming more apparent every year.

Bishop Whipple said he could bear witness to the faithful manner in which the Agent in Minnesota had worked to improve

the condition of the Indians. He spoke of the non-enforcement of the laws for the punishment of crime, especially when perpetrated upon Indians. In fact there was no legal protection for them.

A Catholic priest named Deshone called the attention of the Board of Indian Commissioners to the fact that his church had no agencies among the Osages, Potawatomies, and the Indians in New Mexico who were largely Catholic in their religious views.

Dr. W. Nicholson gave a statement of the condition of the Indians in the central superintendency, and described their method of teaching them. He spoke of the readiness of the youth to acquire learning, and gave some interesting statistics, showing a great increase within four years, in the number of live stock and the amount of agricultural products. The Indians under their care are increasing in numbers and advancing in civilization.

Samuel M. Janney, being next called upon, made a report on the condition of the Indians in the Northern superintendency, embracing six agencies in the State of Nebraska. He stated that a recent letter from Superintendent B. White, reported the peaceable and orderly conduct of the Indians under his care, during the past year, no act of violence having been committed by an Indian on a white person in the superintendency. He gave a brief account of the Indians at each of the agencies, showing a general improvement in their habits and encouraging progress in the education of the young. There are in the superintendency 11 day schools, and one Industrial Boarding school, with a prospect of several more schools being established this year.

The First-day schools at the several agencies are exerting a good influence upon the children, and on those of the adults who attend. The population has increased during the last year; there are now in the superintendency 6,598 Indians, of whom 2,930 are males and 3,668 females. The six Yearly Meetings of Friends, which we represent, have expended in the Indian service during the year (12,900) twelve thousand nine hundred dollars. The greater part of the expenditure has been for the clothing of school children, and of the aged and infirm, and comforts for the sick.

We consider it highly important that the Indian women should be instructed in domestic duties and in the proper care of their children. To effect this object we have several pious and intelligent women now engaged in this field of missionary labor whose services are well received and very salutary.

Bishop Harris, of the Methodist church, said, that special committees of the chur existed in California and Oregon, to look a ter the agencies under their care. He sai " we have four or five native Indian mini ters at work in Michigan among the India of that State who are supported by th church. Others are supported in secul work in Oregon at the expense of the Mi sionary Society.

Dr. J. C. Lawrie, President of the Boa of Foreign Missions, and representing th Presbyterian church, said nearly all the age cies in New Mexico were assigned to ther The Apaches, of New Mexico, are the har est set of Indians on the continent. To th Presbyterians were also assigned two tribe partly civilized, in Kansas. Good work h been accomplished among the Indians New Mexico and the prospects are encou aging.

Priest Deshone said the Catholic chur had not been assigned an appropriate sha of the agencies. Their church number eight millions in this country and they ha but seven agencies.

Dr. Bishop, of the Board of Indian Cor missioners, explained that their Board ha nothing to do with the apportionment, it w the work of the Interior Department.

Wm. Welsh, of Philadelphia, made lengthy statement of the condition of th Indians under the care of the Episcop church. The general tendency of his repo was very favorable. He said Christian ma riage is being enforced at all the agenci and their missionaries are doing a goo work.

Bishop Whipple, of the same church, sa the work of christianizing Indians had su ceeded beyond his expectations. In visits the Indians he discovered that most of th crime charged against them could be laid the door of the white race. The India said they had never made "fire-water," and th wondered whether the Jesus Christ of who they were told was the same named by cu ing-traders and other whites. He believ the Indians should be recognized as subjec of the laws and be fully protected by the law

Dr. Ferris, of the Dutch Reformed churc reported progress among the Indians of Nort ern Arizona. He said the visit of Gener Howard to those Indians had been most ben ficial, and had prevented an Indian war whi would have cost the Government ten millio of dollars.

The Convention then adjourned to 7.3 P. M.

*Evening Session.*—The Convention met f the purpose of general discussion on matte connected with Indian civilization and chr tianization.

Bishop Whipple, of Minnesota, delivered a very interesting speech on the history and character of the North American Indians, maintaining that no heathen people on earth are better adapted to receive Christian instruction than they, inasmuch as they are not polytheists, nor worshippers of idols. They believe in the Great Spirit as the Ruler of the world and Creator of man.

Gen. O. O. Howard gave a deeply interesting account of his extended tour in the Indian country, his interviews with the celebrated war chief, Cachise, and the treaty made with him, by which the depredations of those Indians are ended. We have spent, he said, millions to destroy the Apaches of New Mexico and have accomplished nothing by fighting.

General Hazen spoke next, and corroborated many of the views expressed by General Howard.

S. M. Janney gave some account of the allotment of land in severalty to the Omahas, Winnebagoes and Santee-Sioux, which had given those Indians great satisfaction; and he expressed the opinion that the civilization of the Indians depends greatly upon their having secured to them permanent homes.

After some further discussion, Wm. Welsh moved that the Board of Indian Commissioners be requested to endeavor to procure such legislation as will enable the Government to give titles to the farms of the Indians, so that they may be secured in the possession of them. The resolution was adopted.

Felix R. Brunot spoke in favor of such legislation as will bring the Indians under the laws of the United States.

The meeting then adjourned.

The harmony and good feeling which prevailed in the Convention, composed as it was, of so many different societies, was very encouraging to the friends of the Indians, and in addition to the good it may do in promoting their welfare, it supplied to all who were present a practical lesson in religious co-operation and Christian charity.

S. M. J.

The writer of this article is indebted to the report in the "Washington Chronicle" for some of the information it contains.

## Scraps

### FROM UNPUBLISHED LETTERS.

As I finished reading thy letter to our little family circle, a precious silence covered us, under which we rested several minutes, and I believe each heart was touched and brought nearer to the great Source of love and light. In such seasons of quiet we surely realize a renewal of strength, and come forth from under the holy covering with a firmer faith in the sufficiency of that ever-present power, which enables us so to war with and triumph over our temptations, as to feel that little by little we are weakening their hold and putting their force away. May we not hope some time to realize a full overcoming, so that the Christ-nature will govern all our thoughts, words and deeds. But, this *silent waiting* upon the Author of our existence, so far from being recognized as that meat which supports the spiritual life, is so much crowded out in this busy world of ours, that I often feel the Divine nature is dwarfed, and because it is a silent receiver, and also noiseless in its operations, it is unobserved, or its demands put aside for the present, with the promise that another day we will be more attentive to its wants. But it is very easy after one neglect, to let it pass away again unheeded. Ah, yes! even again and again, until we almost cease to recognize its claim for daily food. I know I have suffered loss in my spiritual growth because of this neglect, and I desire to be more faithful in the fulfilment of this as well as other duties.

The conversation, my dear friend, to which thou hast referred as not having met thy needs, may nevertheless in its effects have proven instructive, for do we not often learn much from what may seem to us to be the failings of others? * * *

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All day I have been snow-bound, from the busy world quite shut out, and having little desire for anything but to commune with my own heart and be still. Flake after flake has steadily fallen, until a snowy mantle, several inches in depth, covers every object. Vegetable nature lies dormant; all appearance of life is suspended, and a solemn stillness gathers over all.

My feelings harmonize with the season, and past memories cover me with their recollections, shutting out active interests and present scenes; yet I am neither uncomfortable nor despondent. I have realized that it is good, at times, to know the wintry season, when the bright sunshine is withheld, and our chief duty is in patient, quiet *waiting*, until "the winter is over, and the time for the singing of birds has come."

If the vital principle remains in the plant, we know that the spring flowers will be the sweeter and the blossoms the richer for a season of rest. Our spiritual experiences also are varied by seed-time and harvest, summer and winter; but if, in the latter season, the

living sap abides in the root, when the time comes for it to rise into the stem and branches, the green leaf will again appear, and the blossom and the fruit will follow. The wintry dispensations are as necessary to our spiritual growth as is the season of rest to the vegetable world; and if cheerfully accepted, in the end they may be remembered as times, when in stillness and retirement, we learned a more perfect submission to the Divine will, and experienced an increased desire to live under its direction. If this is followed by a more humble walk and a more faithful discharge of daily duty, we shall realize that in all things we may be instructed.

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 8, 1873.

HOWARD UNIVERSITY.—We acknowledge the receipt of a catalogue of this interesting institution, located in the District of Columbia, for the education of colored youth of both sexes. Three graduates from the collegiate department go forth this year, prepared, we hope, to give important aid to the great work of the elevation of the colored race. From the normal department there are ten graduates, five of each sex, who are fitted especially, it is presumed, for educational service. Out of the twenty-seven graduates from the departments of Law and Medicine we find the names of two women. The whole number in attendance in the institution during the year ending 12th month, 1872, was 637.

INDIAN AGENCY.—The position of Agent for the Otoe Indians, will soon become vacant by the resignation of our friend Albert L. Green.

Any Friend concerned to labor as Agent in that department, will please address immediately either of the following Friends: John Saunders, No. 34 N. 4th St., Phila.; Daniel Foulke, Spring Mill, Montgomery County, Pa.; Jos. C. Turnpenny, 813 Spruce St., Phila.; Dillwyn Parrish, 1017 Cherry St., Phila.

### DIED.

BAKER.—On 15th of First mo., 1873, at Orange, N. J., Dobel Baker, in the 84th year of his age; a member of New York Monthly Meeting.

PUSEY.—On the 6th of First mo., 1873, at Darby, Ann P. Pusey, aged 75 years; a member of Darby Monthly Meeting.

SPENCER.—On the 15th of First month, 1873, the residence of her son, Miles S. Spencer, Ly Spencer, aged 83 years; an Elder of West Bran Monthly Meeting, Clearfield County, Pa. This de friend was a bright illustration of that green a beautiful old age that may crown a life of usef ness. Near her close she said to a friend, that "t earlier part of her life had been chequered, but h evening had been so serene; the happiest part her life." She spent much of her time in readi and retirement, and she had great enjoyment in t society of her friends, and in the attendance of r ligious meetings, and often encouraged others that important duty. Her cheerfulness of spi continued with her to the end.

WATSON.—On the 26th of Eleventh month, 187 at his residence in Galen, near Marengo, Way County, N. Y., of typhoid fever, Joseph C. Watso aged 70 years; a member of Farmington Month Meeting, and Galen Preparative Meeting, of whi he was a steady attender. For many years he w concerned to invite and encourage others to co and partake of the goodness of God. He seem perfectly reconciled to the will of his Heaven Father, and died in peace.

### EXTRACT FROM A PRIVATE LETTER.

SANTEE AGENCY, 1st mo. 7th, 1873.

Thine of the 27th is at hand enclosing o from Edward Magill, acknowledging the r ceipt of the fossils, &c., sent, and it is grat fying to me to find my labors in this respe have been appreciated; but as I find that h has fallen into an error in supposing our I dian pipes to be a kind of pottery, I enclo a sample of the material of which they a made, as used by most of our Northwester Indians, though the Poncas and Omahas u metal pipes, combining the pipe and tom hawk in one instrument. This material known with us as pipe-stone, and is found i but one place that I know of, and that is n far from Sioux Falls, in the Territory of D cota, where a tract of land containing th quarry has been reserved by the Governme as a neutral ground for the use of all t tribes for this purpose. To it our India make frequent journeys, bringing back wit them portions of the rock, which, in the roug as well as in the finished state, is an article traffic among themselves and with their le civilized neighbors up the river; a well fi ished pipe often bringing in exchange a pon which is the highest standard of Indian valu This stone is found in plates or layers of se eral inches in thickness from five to six fe below the surface, the covering mass consis ing of about three feet of reddish granite an the balance of earth. The quarry is about third of a mile long, and is in the form of ditch or ravine, never having been properl opened; the Indians on their visits gettin the masses out in the best way they can wit the few tools at hand. When first take from the quarry, it is more easily worked tha after it has been exposed for some time to th

atmosphere, and as there is but little grit in its composition, it may be cut with a knife or hand-saw without doing much injury to these. The most common form of pipe is that of the plain elbow, though with the diverse tastes of individuals different patterns from time to time make their appearance; and when properly inlaid with tin or pewter and polished, they have a very creditable appearance. The stems are generally from two to three feet in length, and are made of young ash stalks, from which the fine pith has been removed; they are then dressed to suit—sometimes to resemble the worm of an augur, at others flat, and cut in open-work, decorated with ribbons and porcupine work nicely plaited over the surface, but more generally plain, and as these stems are too cumbersome to be taken into the mouth, the ends of them are beveled off to fit the lips, as the Indian rarely allows them to pass beyond these. In their social gatherings, one pipe is generally sufficient, each in turn taking a whiff and blowing the smoke out through his nose or mouth like steam from the guage-cock of an engine; and for any one to wipe off the stem of the proffered pipe before placing it to his mouth, would be considered as a gross insult. The material used for filling their pipes is generally the pulverized bark of the red willow, either pure or mixed with a portion of tobacco, but in this matter, like their white neighbors, they are creatures of fancy, and therefore they trade with the Poncas for the prepared bark ground on their reservation, as being superior to our own. But bad as is the odor of tobacco to those not accustomed to it, this combined odor is still more oppressive, at least I have found it so to myself.

I have written a long story on what might be considered an unprofitable subject, but as a matter concerning the habits of the people, it may be of interest, and if thou thinks so, thou art at liberty to offer it for insertion in *Friends' Intelligencer*. We are all well at present, and though we have had some very cold weather, our thermometer having been as low as 25° below zero, and for nearly two weeks there has been scarcely a day in which it has not been below zero during some part of the time, yet our atmosphere is so dry that we can stand the cold when the wind does not blow too hard, much easier than we could a higher temperature in Pennsylvania; and we are much amused at the exclamations of our friends there when the thermometer marks 0° above zero, and the ice is six inches thick, while here in our rapid-flowing Missouri the ice is over thirty inches in thickness. We have had upwards of twenty attempts at mowing, but in the aggregate so far we have not had above six inches in depth. Yesterday we had one of our characteristic snow gales, when for several hours it was almost impossible to distinguish objects at the distance of 150 yards. The winter is wearing away gradually, and as our soil is naturally dry in the fall, frost does not have the same hold on it that it does on moister soils, and as a consequence, we may be able to plow our ground some time before such lands can be so treated. G. S. T.

For Friends' Intelligencer.

## ANNA M. WALTER.

At the residence of her father, in Westtown, Chester Co., Pa., First month 12th, 1873, Anna M., only daughter of Townsend Walter, in the 31st year of her age; a member of Birmingham Monthly Meeting.

Although frail in body, and seeming to have but a slender hold on life, she was yet spared, not only through the spring-time of existence, but to bear the ripened fruit in the perfecting of her own spirit, and abundantly manifested to others in kind words and loving deeds. The sweetness and purity of her spirit were ever distilled like refreshing dew in the home her presence graced, and in the hearts of those she loved so well. And we feel that it is not alone in the bereaved hearts of her parents and a loving band of brothers, that her memory will be cherished, and her cheerful, unselfish acts of love be deeply engraven; but a large circle of relatives and friends will feel the gentle influence of that life, now hidden from our finite view, and perchance our faith in goodness be stronger, because she lived and loved and suffered, yes! and triumphed so beautifully over pain and death. For truly and impressively was it realized in the closing scene (as in her life), and on the solemn occasion when the outward form of this dear friend was consigned to the tomb, that

> "Life is real, life is earnest,
> And the grave is not its goal;
> Dust thou art, to dust returnest,
> Was not spoken of the soul."

Her sufferings were often extreme, especially through her last illness, but she bore them with great patience, and with her accustomed thoughtfulness of others, strove to be cheerful and cast no gloom over those who watched so tenderly and cared for every want. She spoke calmly of the approaching change, for her trust was unwavering in the Father's loving care; and she arranged all her affairs as if preparing for a pleasant journey—giving directions in reference to her funeral, and desiring the necessary preparations should be marked by simplicity. Neither did she forget the little children who would gather on that occasion, and naturally make their childish inquiries respecting one who had been to

them so true a friend. She said, "Tell them I was weary, and have gone to rest." Near the final close, they thought she was passing away, but she told them, "My time is not yet, when it comes I will give you the signal;" and some hours later, when no longer able to speak, she laid her hand upon her heart, that they might draw near to catch the faintest whisperings of love breathed from her spirit as it took its flight so peacefully, as if falling into a quiet sleep.

"Fold her, oh Father, in Thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and Thee."

For Friends' Intelligencer.

## UNUSED TALENT.

Much of the trouble of the world seems to arise from mis-directed talent or wasted energies. It is impossible to witness, without deep regret, this enormous waste, and we can hardly estimate what great things might be done for Christian civilization, could the misapplied intellect of men be rightly directed to the service of mankind, which is ever the service of the divine Creator. What power for useful work had the forger whom society consigns to a felon's cell, and condemns, in self defence to some mechanical labor, which gives little play to the intellect. It is perhaps safe to assume that the inmates of our prisons and penitentaries would almost all be valuable workers and useful citizens, had their energies early in life been directed to some useful purpose. The busy brain-worker, who has found some engrossing useful occupation which calls forth his every energy, has no temptation to step aside to vice, and his life will be likely to be not only virtuous but happy. The idle brain is restless and prone to mischief. It is as though the torch which should give light to the world, is cast aside and becomes an agent of destruction in the hand of the incendiary. It is believed that the diffusion of a better intellectual culture will be a means of extinguishing vice—if education is made to end in some useful practical work—and not otherwise. If we merely train the mental powers without directing them to noble work, we may justly fear that evil, not good, has been done. He is a real benefactor to man and a true servant of the Highest who seeks out and encourages the timid and the wavering, directs such to fruitful fields of labor, and thus reveals to them their powers and responsibilities.

The striking and instructive parable of the buried talents points out the plain path of Christian duty—and the whole order of Nature, so far as we can perceive it, reveals the truth that nothing is made in vain, but that all things animate and inanimate are working together to accomplish the Divine purposes. The imaginative language of the Hebrew fathers often personifies vices as devils. One of the allegories of the Talmud thus commences:

"The devils owe their origin to four mothers—*Lilith*, *Naama*, *Igereth*, and *Machelath*. They are accompanied by a host of impure spirits. They each rule one of the four seasons of the year," etc. At first sight this appears a truly infernal allegory. A slight acquaintance with Hebrew etymology, however, will show that the *Lilith* (from *Layela*, night) denotes darkness, ignorance; that *Naama* (from *Nâam*) means pleasure; that *Igereth* (from *Ger*, to wander) refers to the wanderings of the imagination; that *Machelath* (from *Chala*, to be diseased) signifies bodily or mental weakness.

Thus the wild legend becomes an intelligible moral truth, and may be thus read: "The vices owe their origin to four sources—ignorance, pleasure, the imagination, and to bodily or mental weakness. They are accompanied by hosts of impure desires. They each rule the four periods of life—ignorance over childhood, pleasure over youth, imagination over manhood, and weakness over age." S. R.

*Second month 1st*, 1873.

For Friends' Intelligencer.

## THE SOCIETY OF FRIENDS.

No. 4.

*Causes of Declension Continued.*

In further commenting on the causes of decline previously specified in general terms, the 3d, 4th and 5th propositions may be considered together, and as the substance of these sufficiently appears in what follows, they need not be repeated.

These propositions involve the important question of the relations existing between the old and the young. Allusion has already been made to the fact that the business meetings of the Society are made up almost exclusively of elderly persons; and the deleterious consequences of this have in part been dwelt upon. Why it is that so few young persons are found taking part in the affairs of the Society is, in substance, the question now to be considered. A tendency of the active members generally to undue gravity and seriousness, and the maintenance of peculiarities which are in their nature uncongenial to the young, and have no practical importance may be designated as the primary cause, and the evil being once established has strengthened and perpetuated itself. These peculiarities exist and are upheld, in greater or less degree, as to dress, language, and general deportment. They have grown and become a sort of second nature among the governing class of Friends, and are regarded

much a matter of course that many, even among those who are comparatively free from them, will be reluctant to assent to their being in any way injurious. But it is well known that very few of the young people can be induced, or are even expected, to adopt the peculiar style of dress and austerity of deportment common among parents. And this has a tendency to create a wall of separation between parents and children, which detracts from the intimacy and freedom of these relations, and especially impairs the influence of the parents over the minds of the children in religious matters. This is strikingly exemplified and proven by the fact that so few of the more strict class of members are found able to bring up their children to be like themselves in these respects. Whoever will look around among those with whose family history he is familiar, will discover that it is a rare exception for Friends who are strict in formal observances to bring up their children to be active and useful members, and it is very common for them to evince no attachment for the principles and testimonies of the Society. This is the natural result of such a course of conduct on the part of parents. The children, with more shrewdness than they usually obtain credit for, and often with more correct perception in such things than their parents, because free from the warping influence of traditionalism, see nothing in the peculiar and uncongenial ways of their parents which appeals to their better nature or invites their sympathies, and becoming disaffected by restrictions sought to be imposed upon them, or a parental example which they cannot follow, many turn their thoughts in other directions and never come to understand or appreciate the value of the principles which lie obscured by the forms which have excited their dislike.

Upon this point we may further quote the language of W. C. Westlake: "Moreover, when the young are called inconsistent because they do not adopt the costume of a former century, and are, on this account, thought irreligious or careless by their stricter brethren, it creates a gulf between those who think much and those who think little of a sectarian garb, which is damaging to the humility of both sections." And again, he says, "The world looking on and seeing nothing in Christianity which requires antiquated garments, or obsolete terms of speech, refuses to investigate the real principles of Friends, but regards these scruples as arising out of a narrow education, and its members as rigid formalists, who pertinaciously cling to the lifeless relics of a by-gone age."

Not only are the young people thus discouraged individually, but also by the tone and sentiment which prevails in the collective body and finds expression in the ministry and in the business meetings. The doctrine held up to them and taught by the example of those who are regarded as authority in meeting affairs, is, that to be truly acceptable members they must eschew the natural vivacity and sprightliness of youth and put on the sober gravity of age; and the language of invitation so often extended to them to *come forward*, implies that they are to regard as exemplars those from whom this invitation comes. The error involved in all this is the assumption that the only right way to the Divine acceptance is through compliance with the peculiar usages that have been alluded to, whereas the true guide and exemplar is the light of truth in each individual mind, the same to the young as to the old, and which is superior to all fixed forms.

There is nothing wrong in the impulses that are natural to youth—their buoyancy of spirit and fondness for amusement. This is the natural language of their period of life—part of the Divine order of things—and it is not for us to call in question its correctness. What young people need is not that their natural promptings be suppressed or too much restrained, but that they should have proper advice and guidance in them. In theory, the doctrine of original sin, or natural depravity, is generally ignored by Friends, but as regards the assumed deficiencies of the young, the more rational idea does not seem to be sufficiently kept in view.

That old people are any better for the gravity of deportment which to some extent becomes them, or that young people are any worse for the hilarity which is equally becoming to them, we are not prepared to admit. Neither class has any right to presume upon its own distinctive peculiarity in this respect; but if either commends itself to our example more than the other, is it not that of the young? Do we not all become old but too soon without a premature assumption of the ways and manners which are appropriate only to advanced age? Generous impulses thrive best amid cheerfulness and good humor, while the reserve which often accompanies grave soberness more readily gives place to moroseness and ill temper. The happiness and genial influence of a "green old age" are proverbial.

It must be granted, however, that in one important particular, that of experience, age has greatly the advantage. Each succeeding generation profits largely by the experience of those who have gone before, and each year adds to our stock of knowledge thus acquired. In very early life we have to depend upon our parents, and hence there is a necessity that their

government shall be more or less absolute. Upon them rests the responsibility of judging for us in early life what degree of coercive authority is required; and from this comes the duty of submission and obedience on the part of children. It is to the parental mind, therefore, that we must be understood as appealing, and while conceding to it the advantage of experience, it must be borne in mind that experience is but one of many sources of knowledge, and is accompanied by the disadvantage that those who depend too much upon it are liable to become fixed in the ways they have been used to, and blinded to improvements from which great advantage might be derived. It is plain also, that each one's individual experience is of much more value to him than that of others.

Young people have minds as well as older ones, and must, sooner or later, be thrown upon their own resources and take the place of their seniors; and as, therefore, the oversight of parents must sooner or later cease entirely, it is obvious that it should be so directed as to qualify children to do without it; and it is equally clear that the most effective means to this end is to appeal to their intelligence and develope their individuality, instead of unduly exercising arbitrary power, or seeking to enforce usages the reason for which they cannot appreciate.

The Discipline, as it exists in most if not all the Yearly Meetings of the several branches of the Society, enjoins upon Friends, as expressed in one of the Books of Discipline, "to *bring up those under their direction* in plainness of speech, behavior and apparel," and to "*restrain* them from reading pernicious books, and from the corrupt conversation of the world." The language and spirit of this injunction clearly shows the tendency to an undue exercise of authority over the young that has prevailed in the Society, and has been a chief cause of the low condition that has been so much lamented. T. H. S.

*Philada. 12th mo. 14th*, 1873.

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For Friends' Intelligencer

## THOUGHTS ON VISITING THE OLD FRIENDS' MEETING-HOUSE AT STANFORDVILLE, NEW YORK.

It stands, the dear old Meeting-house, as in the early day.
Ah, me! it fills my soul with grief when e'er I go that way.
I see the moss upon the roof, the latch-string in the door;
But no one comes to lift it now as in the days of yore.

Where now are all the saintly throng who used to gather here?
Methinks I see them one by one as meeting-time draws near.
A mother in our Israel, in simple garb and plain;
How mildly beam those loving eyes that ne'er sh smile again.

An aged father in the flock, like patriarch of old,
Now safely gathered home to rest within the heaver fold;
And yonder, through the open gate a youthful fo appears.
But I can hardly see them now amid the falling tea

I wend my way along the path unto the wagon she
There stands the old dun-colored horse that I ha often led;
The bricks we laid upon the stove in winter's cc and rain,
Are waiting those who ne'er will need to feel th warmth again.

Methinks I hear a gentle voice; it whispers low a sweet,
"Come, boys, the meeting has commenced; come and take a seat."
And once within these sacred walls let every passi cease;
Each face is radiant with the light that tells of i ward peace.

That good old man with snowy locks, methinks see him now;
I hear the accents of his voice, and reverently I bo
He tells me of the things of God, the promise th He gave—
Long years the violets have bloomed above l peaceful grave.

And who are those in garments plain that fill t rising seat,
Like angels in their spotless robes, so beautiful a neat?
Though they have gone and left us, methinks I y can trace
The glory of their righteousness in this desert place.

Above the tumbling wall I see a small grave sto arise;
Thither I go with mournful tread and gaze wi tearful eyes;
I wander 'mong the silent paths, by weed and gra o'ergrown,
And read the name of some dear friend on many mossy stone.

No kindly hand hath trained the vines or trimm the growing trees;
The wild rose sheds its soft perfume on every su mer breeze
That seems to whisper of the dead and tell of oth days;
And through the mournful willow chants its m ancholy lays.

Ah, me! within this sacred place how many moun I see
'Neath which there sleeps the precious dust of tho so dear to me.
'Tis here my grandsire sweetly rests from all t toils of life,
And his dear partner years ago rested from earth strife.

And here beneath these evergreens within this lit fold
Those loving hands and silvery locks now ming with the mold,
And all that I once knew of them is passing sw away,
Till I shall meet them by-and-by in life's immor day.

that dear old meeting-house, I love it more and more;
ie grand old oaks, the picket gates, the horse-block at the door.
ie pine seats, and the old box stove, how natural they look!
ie shelf whereon the clerk would lay the Monthly Meeting book.

tand a stranger in the place, and view each vacant seat,
id almost seem to think I hear the sound of coming feet.
id through the lonely galleries that echo to my tread,
startle lest I should disturb a meeting of the dead.
it they have gone, and all is still; no sound my spirit greets.
ie feet that trod these silent aisles now walk the golden streets;
ie preacher, too, hath gone the way of all the sons of men,
id never more these ancient walls shall hear his voice again.

rewell, farewell each hallowed scene, farewell, farewell, farewell.
er all thy sacred memories a holy charm shall dwell.
iough every once familiar place shall moulder to decay,
ime cannot spoil thee of thy joys or wear thy love away.

*Chicago.* —H. H. YOUNG.

## HE DARK DAY IN NEW ENGLAND IN 1780.

On the 19th of May, 1780, the inhabitants f New England and the adjacent parts were ie trembling witnesses of a phenomenon ever seen before nor since, and which to this ay remains unexplained. The year was elebrated for its numerous auroral exhibions in this latitude. They covered the midight heavens with corruscations of red and lver, and streamed out like lightning, seemg, says one writer, fairly to flash warmth in ie face. The winter preceding was marked y extraordinary severity. Snow lay on the round from the middle of November to the iddle of April. In December and January storm continued for seven successive days, id the snow fell to a depth of four feet on level in this single storm, and with drifts ght and ten feet high. Sheep were buried the drifts for many days, and even men id animals perished with the cold. Long land Sound was crossed by heavy artillery the ice. Narragansett Bay froze over so rd that men traversed the ice from Province to Newport in skating parties, and from all River to Newport loads of wood were nveyed on the ice through Bristol ferry.

Previous to the 19th a vapor filled the air r several days. There was a smell of sulur. The morning of the 19th was overst with some clouds, and rain fell over the untry, with lightning and thunder. Scarcely any motion was in the air; what wind there was came from the southwest. By nine o'clock in the forenoon, without previous warning, the darkness stole gradually on, with a luminous appearance near the horizon, as if the obscuring cloud had dropped down from overhead. There was a yellowness of the atmosphere that made clear silver assume a grass green hue. Then a dense, undefinable vapor settled rapidly and without aerial movement over all the land and ocean from Pennsylvania to the Gulf of St. Lawrence, the darkness it caused sinking by degrees until the sunlight was effectually shut out. Ordinary cloud it was not. The rapidity with which so large an extent of country was enveloped precludes the possibility of supposing this to have been a natural cloud moving laterally. Besides this, the day was too calm to imagine such a thing. Down came the darkness thicker and thicker. By ten o'clock the air was loaded with a thick gloom. The heavens were tinged with a yellowish or faint red; the lurid look increased; few, if any, ordinary clouds were visible. The sun, in disappearing, took on a brassy hue. The lurid, brassy color spread everywhere, above and below. The grass assumed the color of the sky, and all out doors wore a sickly, weird and melancholy aspect,—a dusky appearance as if seen through a smoked glass. By eleven o'clock it was as night itself, and from this time until three in the afternoon the darkness was extraordinary and frightful.

The extent of the darkness was greater than is related of any other similar phenomenon on record, not excepting the celebrated dark days over Egypt and Judea. It reached south to the northern half of Pennsylvania, and from thence along the coast northeast to the wilds of Maine, eastward to the Gulf of St. Lawrence, and out at sea 120 miles southeast of Boston, and undoubtedly much farther; west to the valleys of Lake Champlain and the Hudson river, and north into undefined regions in Canada. Portland, Boston, Hartford, New York, West Point and Albany were affected by it. But the degrees of darkness differed in different places, the deepest night setting over New England. A tract of land and sea 800 miles in length and 400 miles in breadth, embracing an area of 320,000 square miles, was known to be covered by the cloud, and so far as can be ascertained, a population of 700,000 souls sat for a portion of the day and night in a gloom more or less profound and inexplicable.

Just how dark the days were is attested by indisputable evidence. The hour and minute could not be discovered on the face of a clock or watch by persons of unimpaired eyesight. Candles became an absolute necessity both

out doors and in, as it was impossible to transact ordinary business without them. Fires on the hearthstone shone as brightly as on a moonless November evening, and all dinner tables were set with lighted candles upon them, as if it were the evening repast. The keenest eyes in doors could not see to read the commonest print. So far beyond any ordinary fog was the effect that stages on the road either put up at the nearest hotel during the midday hours, or carried candles or lanterns to enable the perplexed driver to well see his way.

And the brute and feathered creation seemed puzzled and agitated. The birds ceased to fly, and hid themselves in the branches of the trees. As the darkness increased, they sang their evening songs as they do at twilight, and then became silent. Pigeons on the wing took to the shelter of the forest as they do at night. The whip-poor-will, as if it were truly night, cheerfully sang his song through the gloomy hours. Woodcock, which are night birds, whistled as they only do in the night time. Bats came out of their hiding places and flew about. The fowls marched solemnly to their roosts as they do only at nightfall, and, after cackling for a while over the mystery of so short a day, became still. Cocks crowed, as is their custom, at nightly intervals and the early breaking of day. Frogs piped their evening concert and dogs whined or howled and ran away as on the approach of an earthquake. The herds of cattle on New England's thousand hills, sought the shelter of the shed or barnyard, lowing as they came to the gate, and sheep huddled around the circle with their heads inward—the invariable token of apprehended danger.

On the human family the effect was still more curious and terrifying. The mechanic left his tools in the shop, the farmer his plow in the furrow, and each moved in silent and marvelling mood toward the barn or dwelling. On the home threshhold they were met by pale and anxious women, who tremblingly inquired, "What is coming?" The alarmed traveller, seeking the sympathy of his fellow-man as one impressed with a sense of impending peril, put up at the nearest house, and mingled his anxious questionings and forebodings with those of the family. Strong men met and spoke with surprise on their countenances, and little children peered timidly into the deepening gloom, and then sought the sheltering paternal arms. Schools broke up in affright, and the wondering pupils scampered homeward with many expressions of childish fear. The inevitable candle shone out of the windows of all dwellings—every countenance gathered blackness—all hearts were filled with fear of an approaching, unparalleled storm, or the occurrence of a terrestrial convulsion; but it was not the blackness of the storm-cloud, such as sometimes, with frightful agitation, breaks over a single city; it was the silent spreading of the pall cloth over the earth by strong, invisible hands.

Many anecdotes of terror are related in Boston. From the hours of 11 or 1 till 3 o'clock, business was generally suspended and shops were closed. At Groton, a court was in session in a meeting house full of large windows, as was the old style of houses of worship; but at half-past eleven all faces began to wear a sombre hue, whereupon magistrate and people followed suit with all New England, and called for lighted candles. Connecticut went totally under the cloud. The journal of her House of Representatives puts on record the fact that "None could see to read or write in the House, or even at a window, or distinguish persons at a small distance, or perceive any distinction of dress, &c., in the circle of attendants. Therefore, at eleven o'clock adjourned the House till two o'clock, afternoon." Amid the deepening gloom that wrapped about the city, darkened the rooms of the State House, and set the law-givers trembling with the apprehension that the Day of Judgment was at hand, when the motion for adjournment was made, Colonel Abraham Davenport, afterward Judge of Stamford, Conn., and State Councillor in the Legislative Chamber at Hartford, said: "I am against the adjournment. Either the Day of Judgment is at hand or it is not. If it is not, there is not cause for adjournment. If it is, I wish to be found in the line of my duty. I wish candles to be brought."

The darkness of the day having been succeeded an hour or two before evening by a partially clear sky, and the shining of the sun, still obscured by the black and vapory mist, this interval was followed by a return of the obscuration with greater density, that rendered the first half of the night hideously dark beyond all former experience of probably a million of people who saw it.—*Del. Co. Republican.*

From the Land of Desolation.

## THE BIRTH OF AN ICEBERG.

BY DR. HAYES.

It would be impossible, with mere words alone, to convey any adequate idea of the action of this new-born child of the Arctic frosts. Think of a solid lump of ice, a third of a mile deep, and more than half a mile in lateral diameter, hurled, like a mere toy, away into the water, and set to rolling to and

o by the impetus of the act as if it were ature's merest foot-ball: now down one side, ntil the huge bulk was nearly capsized; then ack again; then down the other side once ore with the same unresisting force; and on, up and down, and down and up, vashing to and fro for hours before it comes nally to rest. Picture this, and you will ave an image of power not to be seen by e action of any other forces upon the earth. he disturbance of the water was inconceiva- y fine. Waves of enormous magnitude ere rolled up with great violence against e glacier, covering it with spray: billows me tearing down the fiord, their progress arked by the crackling and crumbling ice, hich was everywhere in a state of wildest gitation for the space of several miles. ver the smaller icebergs the water broke mpletely, as if a tempest were piling up e seas, and heaving them fiercely against e shore. Then, to add still further to the mmotion thus occasioned, the great wal- wing iceberg, which was the cause of it all, as dropping fragments from its sides with ch oscillation, the reports of the rupture eaching the ear above the general din and amor. Other bergs were set in motion by e waves; and these also dropped pieces om their sides; and at last, as if it were e grand *finale* of the piece,—the clash of mbals, and the big bass-drum of Nature's and orchestra,—a monstrous berg near the iddle of the fiord split in two; and, above e sound of breaking waters and falling ice, is last disruption filled the air with a peal at rang among the bergs and crags, and, hoing from hill to hill, died away only in e void beyond the mountain-tops; while, to e noisy tune, the icebergs of the fiord nced their wild, ungainly dance upon the aters. It was many hours before this state wild unrest was succeeded by the calm hich had preceded the commencement of ; and when, at length, the iceberg that had en born came quietly to rest, and the other ebergs had ceased their dance upon the oubled sea, and the waves had ceased their shings, it seemed to me, that, in beholding is birth of an iceberg, I had beheld one of e most sublime exhibitions of the great rces of Nature. It was, in truth, a con- lsion.

---

RUSKINS recently wrote as follows: "I was liged to write too young, when I knew only lf-truths, and was eager to set them forth what I thought fine words. People used call me a good writer then; now they say can't write at all; because, for instance, if hink anybody's house is on fire, I only say, ir, your house is on fire;' whereas formerly I used to say, 'Sir, the abode in which you probably passed the delightful days of youth is in a state of inflammation,' and everybody used to like the effect of the two p's in 'probably passed,' and of the two d's in 'delightful days.'"

---

ETERNITY.

We are to live
As many years as atoms in the air;
When these are past, as many thousand more
As grains of sand that crowd the ebbing shore;
When these are spent, as many still behind
As leaves of forests shaken with the wind;
When these are gone, as many to ensue
As blades of grass on hills and dales that grew;
When these are past, as many on the march
As midnight lamps that gild the starry arch;
When these expire, as millions more
As moments in the millions gone before.

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For Friends' Intelligencer.

## REVIEW OF THE WEATHER, ETC.

FIRST MONTH.

| | 1872. | 1873. |
|---|---|---|
| Rain during some portion of the 24 hours | 1 days. | 7 days. |
| Rain all or nearly all day | 1 " | 1 " |
| Snow, including very slight falls | 6 " | 7 " |
| Cloudy, without storms | 5 " | 4 " |
| Clear, as ordinarily accepted | 18 " | 12 " |
| | 31 " | 31 " |

| TEMPERATURES, RAIN, DEATHS, ETC. | 1872. | 1873. |
|---|---|---|
| Mean temperature of First mo., per Penna. Hospital | 30.83 deg. | 29.68 deg. |
| Highest point attained during month | 48.00 " | 59.00 " |
| Lowest do. do. do. | 10.00 " | 2.00 " |
| RAIN during the month, do. | 1.26 in. | 6.04 in. |
| DEATHS during the month being for 4 current weeks for 1872 and 4 for 1873 | 2,085 | 1,390 |

TEMPERATURES.

| | |
|---|---|
| Average of the mean temperature of 1st month for the past 84 years | 31.32 deg. |
| Highest mean of temp'ture during that entire period.....1790 | 44.00 " |
| Lowest mean of temperature during that entire period, .....1857 | 22.37 " |

"*What a cold month we are passing through!*" has been the exclamation of almost every one, and yet the above exhibit shows it to have been not quite two degrees below the average for the past 84 years, and not quite a degree and a quarter below the mean of last year. For the gratification, however, of those who may feel disappointed, we may add that several almost unprecedented cold days *have been* experienced; before passing to which we will give all the years when the *mean* of the month under review has reached as low a point as 25 degrees, viz:

| | |
|---|---|
| 1821.....25 degrees. | 1856.....24.15 degrees. |
| 1832.....25 " | 1857.....22.37 " |
| 1840.....24 " | |

In particularizing one or two very cold days we are compelled to drop the far west and northwest for want of time and room, localities where from 30 to 45 degrees *below zero* were repeatedly experienced.

A kind friend writes to us from West Chester, Pennsylvania: At 6 A. M. the mercury stood from 4 to 8 degrees below zero; and that on the 30th, at the same hour, it had descended to from 8 to 12 degrees below, while in some places in the surrounding country it reached from 21 to 25 degrees *below*.

Another published report states that in different localities, from three to five miles west of *West Chester*, the temperature at 7 A. M. varied from 24 to 30 degrees below zero!

To show how general, and widely extended this intense cold weather has existed, we have compiled a lengthy account too voluminous for insertion here. Suffice it to say, that at the principal cities in *New York State* (excluding New York and Buffalo,) the mercury varied from 12° to 30° *below zero*. Other States from 11° to 42° *below* (the last named) Lancaster, N. H. While in *Pennsylvania* the extremes were 20° and 36° *below*, the first named being at *Harrisburg* and the last at *Mauch-Chunk*.

IN PHILADELPHIA,

including Germantown, West Philadelphia and Chestnut Hill, on the 30th, from 2 degrees *above* to 4, 6 and 8 degrees, and at the last named place 10 degrees, below zero! While as to *snows* all over the United States they have not been equalled for many years.

"A Salt Lake dispatch reports the snow drifts on the Union Pacific Railroad, caused by the late storm, to be sixteen feet deep in some places. In the Little Cottonwood mining district the snow is ten feet on a level."

Another clipping states that "A great drought exists in northern Wisconsin, where the forests are so dry that fears of another great conflagration are entertained. The swamps are all dry."

The records of the Messrs. McAllister, of this city, show that the night of the 7th of January, 1866, *was the coldest ever known in Philadelphia, the mercury having descended to* 14 *degrees below zero.*

While in broad contrast to all the above we find it stated on the 30th, that many Texas farmers have commenced plowing.

The curious in such matters are referred to our "Review," published in the "North American" of this city on the 4th instant, for a detailed account containing items of much interest, but too lengthy for the limited space of the *Intelligencer*. A portion of it may, however, be furnished in the future.

J. M. Ellis.

*Philadelphia, Second mo. 1st, 1873.*

FRIENDS' SOCIAL LYCEUM.

On Third-day evening next, the 11th inst., lecture by John M. Broomall: Subject, "The Moral and Religious Progress of the Age."

Anna B. Carroll, *Secretary.*

PHILADELPHIA FIRST-DAY SCHOOL UNION.

This organization will hold its next Monthly Meeting, in the meeting-house on School Lane, Germantown, on 5th day evening next, 2d mo. 13th, 1873, at 7½ o'clock; business to be entered upon at 8 o'clock P.M. The subject of First-day School Literature has been assigned for consideration, on which essays are invited.

The attendance of Friends generally is desirable. Cars leave Ninth and Green Sts. at 6½, 7, 7¾ P. M. for Church Lane Station, returning from Germantown at 9½ and 10¾ P. M.

Benj. Hallowell, Anne Caley, } *Clerks.*

FIRST-DAY SCHOOL CONFERENCE.

A Conference with Friends at Haddonfield at the close of the Meeting to-morrow, 9th inst.

## ITEMS.

Congress has abolished the "franking privilege," the bill adopted leaving not a trace of this great abuse. It goes into effect the 1st of 7th mo.

The Committee of the Spanish Cortes on the abolition of slavery in Porto Rico, estimate that the indemnity to be paid by the Senate to the slave-owners in Porto Rico will amount to 140,000,000 reals. The Committee will propose that the emancipation of slaves shall be complete four months after the promulgation of the passage of the bill.—*Exchange Paper.*

It is an interesting fact lately discovered, that the ancient Assyrians seem to have recognized a division of the lunar month into four quarters, or four weeks, of seven days each. A tablet lately deciphered gives the lucky and unlucky days of the month, and the gods under whose care they were supposed to be—much as the English names of days of the week retain the names of the deities worshipped by our ancestors. The last day of each week is mentioned as a day of rest, apparently (*sulimmate;*) but it is not easy to explain why the 19th day is also mentioned as a day of rest, as well as the 7th, 14th, 21st and 28th.—*The Independent.*

Remedy for Wounds.—A correspondent of the *Country Gentleman* gives the following remedy for painful wounds: "Take a pan or shovel of burning coals, and sprinkle upon them common brown sugar, and hold the wounded part in the smoke. In a few minutes the pain will be allayed, and recovery proceed rapidly. In my own case a rusty nail had made a bad wound in the bottom of my foot. The pain and nervous irritation was severe. This was all removed by holding it in the smoke for fifteen minutes, and I was able to resume my reading in comfort. We have often recommended it to others, with like results. Last week one of my men had a finger-nail torn out by a pair of ice-tongs. It became very painful, as was to have been expected. Held in sugar-smoke for twenty minutes, the pain ceased, and it promises speedy recovery.

The method of making all the parts of a bridge to fit exactly, and securing the ties by pins, is peculiarly American. The plan still followed in Europe is that of using rivets, which makes the erection of a bridge take much more time, and cost, consequently, much more. A riveted lattice bridge one hundred and sixty feet in span would require ten or twelve days for its erection, while one of the Phœnixville bridges of this size has been erected in eight and a half hours. In consequence of this method of working, American iron bridges, despite the higher price of our iron, can successfully compete in Canada with bridges of English or Belgian construction. The American iron bridges are lighter than those of other nations, but their absolute strength is as great, since the weight which is saved is all dead weight, and not necessary to the solidity of the structure. The same difference is displayed here that is seen in our carriages with their slender wheels, compared with the lumbering, heavy wagons of European construction.—*Lippincott's Magazine.*

The only liquorice factory in the United States is in Newark, N. J. It covers an immense area, and turns out of the finished article over eight tons per day. The roots are imported direct from Barcelona, in Spain, and also from Smyrna.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Reflections ..... 801
A Proposition ..... 803
Right Thinking ..... 804
Motives ..... 804
Justice to Children ..... 806
Scraps from Unpublished Letters ..... 807
EDITORIAL ..... 808
OBITUARIES ..... 809
Phosphorescence ..... 810
Sketches of Travel, No. 11 ..... 811
POETRY—Every Day—What of That? ..... 814
The Sublime Beauties of Winter ..... 814
Winters of the Olden Times, etc ..... 816
Notices ..... 816
ITEMS ..... 816

For Friends' Intelligencer

## REFLECTIONS

*Occasioned by Letters from two Correspondents.*

BY BENJAMIN HALLOWELL.

My experience and judgment have led to the abiding conviction that God, the Good Father, never "leaves nor forsakes" any of His humble, dependent children, whose trust is in Him. If a cloud arises between Him and us, it is of *our* formation, not *His.* It belongs to the *Earth*, not *Heaven.* It has been produced by some doubt, or some deficiency or excess in our desires or expectations from Him;—something not in harmony with His Providences, or the soul's higher requirements. But His eternal attributes, Love, Wisdom, Goodness, Justice, Truth, Purity and Holiness, shine forth perpetually with their full radiance, and, as soon as the soul, which He is *always* ready and willing to aid in its efforts, rises through the cloud, and is brought into contact with the Great Source of good, these living principles and powers, like electricity from a charged conductor, flow out in full streams, to fill and gladden it.

And these powers are all *active.* They are not designed to lie dormant or idle in the soul, but are imparted to it to be *employed in action.* As I said in effect in a recent number of the Intelligencer (page 564), God is a spirit, and has no hands or feet or audible voice. His *obedient children*, acting in conformity to His requirements, are hands and feet and tongue for Him. They "wait upon" Him. They "serve" Him; they do His errands; they distribute His alms; they convey His messages of Instruction, Love and Consolation.* Hence, as all His servants do is by His guidance and power, what *they* thus do, *He* does. The *work* is His, and the *Power* His, and to Him belongs *all the glory and praise.*

We can thus see the necessity, under the direction of His illuminating power, that the recipient of these Divine attributes should not "wrap them in a napkin," or "bury them in the earth," but keep them in *practical action.* Deity acts throughout the human family by His *attributes*, Love, Wisdom, &c., already named in this communication. This He does practically, by means of the *individual members* of His rational creatures. He moves or inclines the hearts of *all*, to *practice* what is *good, kind, just, right*, and *true*, in thought, word and deed. This action is the *natural language* of all true hearts. Selfishness or

* To an humble, faithful, dedicated servant of the Most High, in whom the watchful consciousness has been trained by experience and prompt obedience, to delicacy of sensibility, I can assign no limit to the possibilities of intelligible requirements of duty, in Divine missions of beneficence, charity, comfort, and consolation. I am, therefore, fully prepared to accept the general features of the interesting incidents related of Arthur Howell under the head of "Drive on," in the last number of the "Intelligencer," (page 764.) Oh! that we had *more faith* in our *privileges* and *opportunities!* But I am comforted in the belief, that the day is approaching when this will be.

ignorance only, can prompt a departure from it.

The Good Father blesses and strengthens every effort to do good. "A sincere endeavor is never unassisted."* It is true, as implied in Scripture, "Of ourselves we can do nothing." But, thanks be to God, in a sincere and humble effort to do good—in a vigorous struggle of the soul to rise through the cloud, and come in contact with its God—*we are never left to ourselves.* We are only thus left when, like the Prodigal, we go away from Him; and, even then, so good is He, He waits with a Father's interest and tenderness to welcome our return. He is *always* with those whose trust is in Him, ready to strengthen, help and bless, in every right endeavor. And, every one who is prompt and faithful in the practical performance of the *duty nearest to him*, will never be without employment in practical righteousness.

Retirement for meditation and prayer, although highly to be valued for a short time as a *preparation for action*, has been productive of far more distress than peace, with many of the most devoted, pure, and dedicated minds. The Essenes, the Quietists, many devoted monks, and those of other titles, who thought they were serving God by excluding themselves *from* "the world," instead of co-operating with Him *in* it, give memorable and instructive illustrations of the unsatisfying nature of a secluded life.

Thomas A. Kempis, one of the most learned and devoted men of this class that ever lived, in his interesting work, "The Imitation of Christ," throws an air of monastic gloom over the whole of man's life, which is burdensome and hurtful to the soul. In a healthy condition the soul is *free* and *elastic*, and desires to rise and bask joyfully in the beams of God's love, and to feel that He is a tender Father to whom it can safely trust its all. His mistake was, in regarding retirement and meditation as an *end*, instead of a *means*—a *preparation* for the active duties and engagements of life. "The chief field of both the duty and the improvement of man," as has been well said, "lies in *active* life. He can live to God and his *own soul*, and, at the same time, attend to all the lawful interests of the present world. By the graces and virtues which he exercises amidst his fellow-creatures, he is trained up for Heaven."†

In reply to the Query put to Thomas A. Kempis by one of his disciples, "Say, where is Peace? for thou her paths hast trod,' when he answers, "In poverty, retirement, and with God," the evident meaning is, that peace is most favorably found in "poverty and retirement," and that God is there most easily and nearly approached, all of which, *as a course of life*, is contradicted by general experience.

Wealth, acquired by honest industry and enterprise, is the representative or measure of the *good* the possessor of it has done to his fellow-creatures; which industry and enterprise God has blessed. For God favors useful activities. Among His primal commands, was that to "Replenish the earth and subdue it," and a compensation will necessarily result therefrom.

The consciousness of having been thus serviceable to his fellow-creatures, together with the opportunity of doing further good by the distribution of this wealth, under Divine guidance, must be a source of more true and substantial peace and enjoyment to its possessor, than a whole life, spent in seclusion and retirement, could possibly be.

Good as dear John Woolman was, and no one I think can venerate his character more profoundly than I do, for conscientiousness, gentleness, tenderness of heart, and *faithful obedience to what he believed to be right*—in all of which he is an eminent example for us to follow. Yet, however right and proper it may have been for him, it would not be best for all people to practice on his business course of life. His fear of extending his business and of becoming too rich, was an impediment to his usefulness. His business must have been a convenience and benefit to the community, or he would not have had it; and, always supposing it was conducted in harmony with the requirements of all the attributes of Deity, his fear implied an undue distrust of the power of the Good Father to preserve him in every condition, into which an active and useful life, governed by pure principles, would lead him. If all were governed by similar apprehensions, the Pacific Railroad would not have been built; nor the Atlantic Cable constructed; nor the Ocean Steamers, nor any of those great enterprises in which to my view, the goodness of God shines so conspicuously, by increasing the comforts and conveniences of many millions of people, and affording opportunity for the oppressed and ignorant masses of Europe and of other countries, to spread over this great continent, and enjoy *freedom* and enlightenment.

Such great blessings to mankind give unmistakable evidence that they are among the "good gifts" which come only "from above." *Men*, in these inventions and constructions were only the *instruments, Divinely illuminated*, to effect a good purpose. No discovery or invention that has proved of positive benefit to the human family, has ever, to my knowledge, been made by a vicious man.

A striking instance among those wh

*Dr. Johnson. †Blair.

have been made unhappy by an honest but mistaken view of the requirements of Deity, was the memorable and lovely, though deeply afflicted and persecuted Lady Guyon, with whose interesting "Life" the readers of the 'Intelligencer," especially the elder ones, are doubtless more or less familiar. Fenelon, her cotemporary, although of similar views and faith, had a more expanded and liberal mind, and broke through the incumbent pressure of ignorance and superstition, at least with sufficient frequency to give his soul breath, and thus preserved a continuance of spiritual life.

The great danger is, lest, instead of remembering that in both the physical and spiritual world, *God blesses and helps our own efforts and reasonable aspirations*, we look for some *mysterious* qualification—something *supernatural*, induced by *special* endowment, perhaps in answer to prayer. This was one of my own mistakes, which involved me in deep entanglement and distress of mind for a considerable time. The object or qualification thus looked and prayed for, *will never be realized* as a consequence of the prayer. If it is best for us to have it, it will be received with or without prayer. What is the best preparation for its reception is, a pure and trustful heart, patiently accepting all the dispensations of the Good Father. In the nature of things, no prayer can be effective that is not in harmony with the mind and will of God, or with His Laws, which are the exponents of His mind and will.* We find a very instructive lesson on this point in what is recorded of the blessed Jesus. Having full assurance that "God heareth him always,"† and that "with God all things are possible,"‡ we are bound to believe, that if the mind and will of the Great Father ever could be changed by prayer, this would certainly have been done by that humble, affecting and agonizing imploration in the Garden of Gethsemane, *three times repeated*: "Oh! my Father! if it be possible, let this cup pass from me!"§ But it was not in accordance with the Father's purpose that the "cup should pass from him," and He imparted strength to add, "Nevertheless, not as *I* will, but as *Thou* wilt," and to sustain him in resigned obedience to His Father's will.

There is no limit to the Power of God. *He is Omnipotent.* But there is a limit to the *direction* of this Power, and its *mode* of *action*. He never brings His power to bear against itself or His own completed work. His mode of action in any process, or for the accomplishment of any purpose, *being perfect*, every subsequent repetition of the same action or process *must be in the same way*, else it would be *imperfect*. This *necessary invariability* in His mode of action, gives rise to what are termed Laws, or Laws of Nature, which mean Laws of God, *and these never can vary.*

He never does the same thing in two different ways. If we find He does a certain thing in a certain way *to-day*, this is *His promise* that He will do that thing *in the same way in all time*, and these promises are "yea and amen forever." They are never known to be broken.

The only test *to us* of what God *can* do, is what He *does*. I believe with Agassiz, that He cannot make a lion with horns, or a horse with claws. Their present structure being according to His design, and therefore perfect, such change would necessarily make them *imperfect*, which *He could not do.*

We see and know He does work by means —instrumental means—in the outward affairs of men; and I feel bound to believe, from a reverential regard for His Truth and unchangeableness, that He works in these affairs *in no other way.* "When a person is in some outward embarrassment, difficulty, or danger, his own prayers, or the united prayers of all mankind, cannot save him without human aid," his own or that of other persons.* How much does this consideration heighten our individual responsibility for promptness in action.

The practical conclusion is, we *must pray in action—live* religion—put our own shoulders to the wheel, in earnestness of effort, and *thus* ask for Divine aid and blessing on our exertions. We must have unwavering faith in God and in the capabilities of man as the child of God. We must co-operate with His gracious purposes, and endeavor to serve Him in *His* way, not *ours.* When we are prepared thus to *live a true life*, we are *prepared to die.* And the faithful, active, and practical performance of *all* the duties of the "*Life that now is*"—outward and physical, as well as inward and spiritual, both *together*, not *separately*—is the best possible preparation" for the "*Life that is to come.*"

*Sandy Spring, Md.*, 1st mo. 30th, 1873.

* See article on Prayer, Vol. xxv, page 756, of the Intelligencer." † John xi, 1, 2. ‡ Matt. xix, 26. Matt. xxvi, 39.

## A PROPOSITION.

*Editors of Friends' Intelligencer, Dear Friends:*

Having in the course of a visit to Indiana Yearly Meeting enjoyed the company of a devoted minister and mother in the church, who has at different times mingled with us in our annual assembly, she expressed in emphatic terms her conviction that Friends of our large Yearly Meeting were suffering

*Current volume of "Intelligencer," page 566.

greatly in a religious point of view from being too numerous to be profitably associated as a single organization—that sufficient time cannot be devoted to the consideration of the exercises of concerned Friends, and that consequently many must go away burdened, and the best interest of the Society be sacrificed to the haste that usually attends our closing sessions, and that the capacity for religious labor of many is dwarfed in consequence of not being properly called into exercise. Having lately received a letter from this dear Friend, in which she adverts to the same subject, I am induced to offer some extracts from it for publication. A. J. P.

"I have often had to recur to our conversation in regard to the division of Philadelphia Yearly Meeting, and my mind is not changed in respect to it. The meeting is too large for profit. If it were left to me, I should divide it on this wise, and it does appear to me it would be a profitable change, viz.: Philadelphia, Abington and Bucks Quarters and Fishing Creek Half-year Meeting to compose Philadelphia Yearly Meeting; Concord, Caln, Western and Southern Quarters to compose another Yearly Meeting; and Burlington, Haddonfield and Salem Quarters to compose another. If this could be done in a proper way, and the meetings, or members of the meetings, brought under a living exercise for the welfare of all, when met in the support of our fundamental principles, and the different committees have time for deliberation when met and the time not infringed on by other concerns, I do believe there would be a gain. If we have a great work to do our strength and help is not always in numbers. I have often seen some holding back, not putting their own hands to the work, but drawing others with them. Again there are those who are willing to add their mite, but there is no room to step in, for while they are making ready another steps in before them. You have members enough to make three sufficiently large Yearly Meetings. I cannot write all I feel on the subject. What I have written is in freedom and from a living concern for your consideration, and thou art at liberty to speak of it to other Friends in the same freedom." A. P.

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SINCE the days of our Lord's personal ministry, his disciples have altered the shibboleth of Christianity. The test-question is not now, "Simon Peter, lovest thou me?" but, "Simon Peter, thinkest thou as I do?" Unless the answer be clearly and decidedly affirmative, there is but cold welcome to the Master's vineyard; no excellence of piety is a sufficient offset to variant opinions, even about things the most abstruse and difficult of determination. No superiority of understanding compensates, in its admirable conclusions, for unlawful speculations upon subjects concerning which men have done little else than speculate from the beginnings of thought. "Venerable Bede," says John Newton, "after giving a high character of some contemporary, adds, 'But, unhappy man, he did not keep Easter our way.'"—*Methodist Quarterly Review.*

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### RIGHT THINKING.

In consequence, then, of the expansibility of mind and the mobile character of its life, it follows that no man or set of men, no sect, church, or community of beings, while yet on earth, and subject to the conditions of humanity, have the right to determine what is Orthodoxy. No one can say, with finality of meaning, what is right thought, because no one has reached the Pleroma, the fulness or boundary of thought; we must not dogmatize or rigidly formulate the end or result, but we may mark the character of the process. We may not, without presumption, say that such and such conclusions, and only these, are right thought or Orthodoxy; but, looking into the modes and habits of mental activity, we may easily discern what has the signs and characteristics of right thinking. That is right thinking which is candid, earnest, open, free, and which works without any predetermination as to the conclusion at which it shall arrive. That is right thinking which boldly faces every fact of nature, life, history, and humanity, however difficult and perplexing, however contrary to wishes and expectations, however sad and melancholy. That is right thinking which feels continually the pulses of growth and passes through development and change. That is right thinking which takes some generous affection or some holy, contrite feeling for its associate and companion, and hopes by purity of heart as well as by light of mind, to see more and more of truth and God.—*London Inquirer.*

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No one need pride himself upon genius, for it is the free gift of God; but of honest industry and true devotion to his destiny any man may well be proud; indeed this thorough integrity of purpose is itself the divine idea in its most common form, and no really honest mind is without communion with God.—*Fichte.*

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### MOTIVES.

The question, what motives to urge as most effectual towards doing right, is one the answer to which is fundamental in the differences between denominations. Preachers of the same denomination will differ much upon

the subject; and different individuals, of much the same external faiths, will differ much in the considerations by which they try to move themselves. Why, ultimately, should a man be good? Why reform from vices? renounce low principles? Why should any man consecrate himself to the doing of God's will?

To ask these questions thus plainly, thus boldly, seems in itself sacrilegious, so thoroughly fundamental are they in our moral being itself. Shall one breathe? Shall a man continue breathing? or consent to eat any more? or sleep? Shall a man put out his eyes? By what motive is he induced to eat or see, to sleep or live? No man asks the question. Life is infinitely desirable; the reason for living is quite too large, too deep, for any finite mind to comprehend. Our reason for living seems interwoven with all the life of the human race, involved with the globe we live on, with the farthest stars; and if we are to ask, Ought we to prolong our own being? we should seem to be asking ourselves, Ought any being to be, or ought the universe itself to be removed from existence?

So thoroughly vital is the reason for all attempts at moral advancement. In attempting to analyze or develop into form this inward sense of the essential value of righteousness, the common course has been to say that "hell" is the last result. The fear of it has been thought to be all-sufficient. It has been supposed that human imagination could array its terrors in such a light—or with such depth of darkness—that no mind could withstand the force of the representation. Yet while with some such a kind of fear—the fear of infinite and eternal torments—has been a beginning of wisdom, and some, in contemplating the possibilities of their own fate and the certainty of the destiny of others to destruction, have been thoroughly overwhelmed and have lost their reason, others have been left wholly unaffected by the infinite and eternal torment, as the arbitrary sentence of the Supreme Being. However strongly urged, however clearly it might be thought to be proved by words of revelation, they have felt there is some mistake. Some, again, have turned away in indifference from the consideration, receiving no impression from it. Some have been driven by it into doubts of all religious truth. Some have been driven into the refusal of all morality, and into the worst vices and crimes, in a kind of despair; in recklessness; in a kind of defiance of a power that seemed horribly unjust.

It is plain that the motive of fear is not always the most readily applicable to the mind. In some minds the usual representations of self-interest make little impression. Some have, by nature, so strong a sense of right, that it is offensive to their moral being to urge them by a supreme and ultimate fear; and if their lives need correction, and their hearts conversion, and they recognize the necessity, still the idea of right appeals to them, uplifts them and inspires them with intention. The fears even of this world seem less powerful with many than is often supposed. The law is not made for a righteous man, but for the lawless and disobedient; for such as these, the ruler beareth not the sword in vain. But in common and respectable society—as we call it—how large is the number of persons who would never defraud, or lie, or refuse payment of debts, if there were no civil law enacted for constraint of debtors, or against perjury and fraud! How large is the number that would be even more scrupulous than now, were all such laws swept away! Which, after all, is only saying, How much more potent is the influence of God over human hearts than that of human institutions and human declarations!

The motive of simple rectitude is, in many relationships, too little urged,—the motive of rectitude, without hope of reward and without the fear of punishment. All real righteousness is disinterested. It all expresses itself in the language of the poet and the saint:—

> "My God I love Thee! not because
> I hope for heaven thereby;
> Nor because those who love Thee not
> Must burn eternally;
>
> "Not for the sake of gaining aught;
> Not seeking a reward;
> But as Thyself hast loved me,
> O ever loving Lord."

Religion is an infinite love of the right. It is chaste; according to the purest of the pure. It lives, among the solicitations of evil, at last with so fixed and habitual a resolution, that it becomes quite unconscious of being resolved, and does not recognize temptation. It has that harmony with the will of the Creator, that no chord of its being can sound to the false notes of the world. And if it is found that many truly religious persons only rise to some lower condition than that above described, and still feel the power of outward temptation and of inward passion, they fortify themselves still by the conviction that right is right; of eternal worth; and that they mean to conform to its behests without regard to consequences, even were the heavens themselves to fall.

But it is not, after all, by the consideration of motives such as can be stated in words, that, usually, we can ascend ourselves to a higher life, or work with much effect on other people. The change of character is too subtle to be much calculated upon. It seems to occur, at times, as the result of the weakest

motives, and to resist the operation of the strongest. The moral power of the world is inspiration. It is true that men, by thinking and resolving, work themselves along out of evil into good, and thence to higher good "in infinite progression;" but the thinking is not at all of the reasons why they ought to repent, what evil consequences depend upon impenitence, or what rewards they will be insured of by yielding obedience to God. The thinking is how to put themselves in the way of God's inspirations. Whether these come through man or nature, through the study of God's judgments or mercies, through personal reason or attempted prayer, all human endeavor after righteousness ends, at last, in this,—to open the heart more and more wide to receive the blessings of God. Man operates on us at times with great power. The eloquence of his word, the earnestness of his appeal, the tenderness of his persuasion, these are means the Spirit uses to convey itself to us. The pure example of strict integrity, of unchanging fidelity, of lofty elevation of principle, of infantile innocence, virgin purity, all this, which so much moves the heart, so much exalts it, which so strengthens, and literally so inspires it, all this, too, the Holy Spirit uses as means of its own inspiration. The starry night, the broadest shine of day, the sweet flowing stream, the hoary mountain's height, all these are mediums, also, for the indwelling Spirit to ray out upon our hearts. Why do we think, and exercise our minds about religion? It is to discover where God's inspirations are best found. Why do we attach ourselves to the favorite preacher? Not alone for his intellectual power, or freshness of diction, or brilliancy of rhetoric or thrilling pathos; all these were poor compared to our personal demand. The secret of our interest is, he is Immanuel to us—God with us. Words which he knows not, we hear when he is speaking. Influences flow through him, better than his best endeavor to exert And why do we ourselves engage in prayer? People tell us of the folly, sometimes, of our petitions. It is not what we ask that is the prayer; the spirit within us maketh entreaty for saintly things, in efforts that do not admit of verbal expression nor intellectual form. We open the heart, and that opening is our prayer, as flowers that open to the sun, with petals pink or blue, it matters not; when they open, the sun begins to give life and maturity to the seed that grows for another life, in another world.—*Christian Register.*

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A LITTLE blind boy was asked what forgiveness was? He replied, "It is the odor that flowers breathe when trampled upon." A missionary in Jamaica was questioning the little black boys on Matthew v, and asked "Who are the meek?" A boy answered "Those who give soft answers to rough questions." This agrees with what Solomon says "A soft answer turneth away wrath; but grievous words stir up anger." *Prov.* xv. 1.

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JUSTICE TO CHILDREN.

I sat lately with an old friend, and we happened to be talking about the training of boys, and the difficulties that fathers have in doing exactly the right thing with them. He spoke of his father, whom I had known so well and honored so much as to make it proper for him to say what he did. That father, long ago gone to heaven, was a man of more than ordinary nobility and excellence of Christian character, and had reared a large family of sons to usefulness and honor. What affected me deeply, and impressed me profoundly was this—that when his son, now past middle life, spoke of the family training, one incident seemed to separate itself from all the rest, and stand out in sharp definition; and sadly enough, that only incident was painful. A thousand others, in his boyhood history as it connected itself with his father, had passed away—this was abiding still. After all it was a little thing, only this—his sister and he had a childish quarrel. She ran away to her mother, and falsely accused him of striking her a blow. When the father came in, the case was reported to him, with only the sister's version. His father, refusing to listen to anything he had to say, though backed by the testimony of a cousin that stood by his side and witnessed to his innocence, hastily and angrily administered the castigation. As my friend told the story, his face flushed, and his eye kindled, and he said "Even now, after nearly fifty years, I cannot think of it without my whole soul being moved with indignation."

It was very sad and painful, for I loved, as he did, and reverenced his father. How, I thought a sudden and inconsiderate act of injustice will live in memory and blot the fairest record, and cloud the brightest scenes of the past! What would we not both have given could that long past scene be withdrawn from memory. But it stands.

The next time a sudden gust of anger at your boy blows over your spirit, and you are about to punish him—pause. Be sure that you are *just.* If you are not, beware. One brief minute, one hasty act, may hide as with a black cloud a thousand kindly things you have done. The blow which you give on the impulse of the moment, and because you are angry, may seem but little, and you may never think of it again, but it may make a vivid and bitter memory in all your child's

future; it may leave not a momentary mark behind on the flesh, but it shall make a wound in the soul which the years shall only heal, while the scar remains to grow red half a century to come.—*Christian Weekly.*

## Scraps

### FROM UNPUBLISHED LETTERS.

Thou hast probably heard of the death of our aged Friend and neighbor, Ann Wetherald, widow of Thomas Wetherald, in her 84th year. She was buried a week ago yesterday. We were not well enough to attend the funeral, but our daughter went, and in a note to her mother, written afterwards, she says:

"Friend Wetherald's face looked really lovely, so peaceful and sweet in its expression! They say she expressed herself as entirely resigned, and even glad to go. Said she was not afraid to die. What pleasant words and thoughts for children and Friends."

The death of this dear Friend awakened some reminiscences, and I feel drawn this morning to communicate the substance of them to thee in this letter.

When we opened our boarding school in Alexandria, in 1824, Thomas Wetherald and Edward Stabler were both members of our Monthly Meeting. Thomas was then living in Washington, and they have been very closely associated in my mind ever since. They were both eminent gospel ministers, though unlike in their gifts, and our meeting was large and much favored.

I have heard most of the noted men of my day speak in Congress, but among them all there was not one who in powerful, commanding and thrilling eloquence was equal to Thomas Wetherald.

Edward Stabler was more argumentative and reasoning. He addressed the intellect and understanding; Thomas, the heart and feelings. Edward was logical; Thomas emotional. Each had his place, and filled it well.

Day after to-morrow, the 18th, will be the anniversary of Edward Stabler's death, in 1831. He died a little after midnight, on the morning of the 18th. I was with him at his close, the only one in the chamber besides the family. It was a solemn time. His widow kneeled in impressive supplication by his bedside. All the attending incidents seem as fresh in my memory at the present writing as if they had occurred but yesterday, and yet 42 years, wanting two days, have elapsed since!

These two beloved and valued Friends have passed away on to the "higher life." Upon whom have their mantles fallen? A great change has occurred since their departure, in the current of religious thought. It spreads out into a much broader channel. There is becoming less and less place for an especial preacher, and the labor is distributed more among the individual members, preaching by their lives and conduct, not only in the meeting-hour, but at all times. As we read of old, "The glory of the Lord so filled the house of the Lord, that there was no room for the priest to minister," so, as I am glad to believe, it is becoming now, each one being gathered to the Great Teacher in his own soul.

This will not remove the comforting and strengthening influences of meeting together, and hearing the encouraging language of living experience and instruction, and enjoying the sweet communion of social worship, but those occupied in these engagements will be more distributed throughout the body of those assembled.

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I wonder if thou hast ever felt as I have this morning. As I took my pen there came vividly before me the remembrance of one of the experiences of my earlier days, with the feeling that it would be right to tell thee how it had been with me. It is no light matter to open out before others my deepest feelings, and I very rarely do it, but I believe it is right to give heed to this intimation. Perhaps by so doing I may extend a hand of help if thou art plodding along under some discouragements which may be lightened by the knowledge that others have preceded thee in the same path. The experience to which I allude is my having been called away from the gaities of party life, in which I had participated jointly with my sisters, and being made to walk alone in a path which had its peculiar trials, with which my family could not sympathize. I had to tread some rough places, but I want to tell thee, perhaps for thy encouragement, that I was helped over these whenever my dependence was upon Him who I believed had thus separated me from my brethren for His own service. Sometimes this separation was so entire that there seemed no common ground left upon which we could all meet, but even under this experience, the consciousness that I was where I was, through attention to convictions of duty, sustained me, and in a retrospect of those days, I see abundant cause for thankfulness in that I was not left comfortless. But again and again did the consolations of the holy spirit pour into my soul, even in proportion to my needs under my many weaknesses and the many

conflicts that were my portion. And I believe this will be the experience of all who simply and honestly yield to convictions of duty, even though they may be thereby led into paths they would not have chosen, and into which the feet of no other member of the family band had trodden.

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 15, 1873.

THE communication of a concerned "Friend" relative to the use of the plain language in our schools, has much in it with which we unite, but we think it would not be right to publish it, as the Institution to which it refers has not been apprised of the concern, which applies, we fear, to many other schools as well as the one specified. We have taken the liberty of sending the communication where it belongs.

PHILADELPHIA YEARLY MEETING.—We desire to call attention of Friends to the subject of a division of Philadelphia Yearly Meeting, embraced in an extract from the letter of a valued friend. We believe the time has fully come when this matter should claim the serious attention of the members of our Yearly Meeting.

WAR AND SPIRITUOUS LIQUORS.—The Representative Committee of Philadelphia Yearly Meeting, have addressed a memorial to the "Convention of Delegates to revise the Constitution of the State of Pennsylvania," now sitting, asking their attention to that part of the Constitution which requires of the Legislature the enactment of laws demanding from all citizens of the State between certain ages, capable of bearing arms, the performance of military service, excepting "*Those concientiously scrupulous to bear arms, shall not be compelled to do so, but shall pay an equivalent for personal service.*" They urge that such constitutional provisions and laws, are in disregard of the conscientious scruples upon the subject of war of a large class of the professors of Christianity in this Commonwealth; and that they are also a violation of the religious rights guaranteed by Wm. Penn, in the following language:

"Almighty God being the only Lord of conscience, Father of Lights and Spirits, and the Author, as well as object, of all divine knowledge, faith, and worship, who only doth enlighten the mind and persuade and convince the understanding of people, I do hereby grant and declare, that no person or persons, inhabiting this province or territories, who shall confess and acknowledge Almighty God, the Creator and upholder and Ruler of the world, and profess him, or themselves obliged to live quietly under the civil government, shall be, in any case, molested or prejudiced, in his or their person, or estate, *because of his or their conscientious persuasion or practice*, or *to do or suffer any other act or thing contrary to their religious persuasion.*

"And, because the happiness of mankind depends so much upon the enjoying of liberty of their consciences as aforesaid, I do hereby solemnly declare, promise, and grant, for me, my heirs, and assigns, that the first article of this Charter, relating to liberty of conscience, and every part and clause therein according to the true intent and meaning thereof, *shall be kept, and remain, without any alteration, inviolably forever.*"

The Convention of 1790, which formed the first Constitution of this State, reaffirmed, in the Declaration of Rights, these great truths, and the rights granted by Wm. Penn, and they were retained at the revision in 1837. The memorial sets forth that while in theory the present Constitution thus asserts the sacredness of the rights of conscience, it violates those rights by its future provisions.

The Representative Committee have also memorialized the Convention on the subject of the sale of Intoxicating Liquors as a drink.

In view of the increasing magnitude of the evil of Intemperance,* that it is second to none that can claim their attention, they ask that the Constitution may be so amended as to take from the Legislature the power to grant licenses for the sale of Intoxicating Liquors as a drink, and substitute provisions prohibiting such sale.

THE MODOC INDIANS.—It is a gratifying circumstance that a commissioner has been appointed to visit the Modoc Indians and investigate their grievances. After consultation with the Oregon authorities, he is empowered to make a treaty with them that

* We are informed that last year 226 convicts were consigned to the Eastern Penitentiary, and that of these 208 acknowledge themselves addicted to intemperance.

ccording to the telegram, will be "beneficial nd satisfactory to all concerned." The *edger* of this city endorses the peace policy n these words:

"How much better it would have been if the Oregon authorities" had done this before the war egan. We have never known a case wherein the ndian peace policy, judiciously managed, has failed, nd the men who have conciliated so many hostile ands of Indians in other sections might have been alled in to advantage to settle this dispute with he Modocs before resorting to the expensive mili- ary expedition which has resulted so badly."

We add, before so much cruelty had been erpetrated and so many lives sacrificed. The xpense of military expeditions is an import- nt consideration, but it is secondary to the act that they afford opportunity for the ex- rcise of the ungoverned passions of the un- rincipled men who engage in them from notives of personal cupidity. But the idea s gaining ground that the wisest policy is to ender justice to all classes of mankind.

## DIED.

STYER.—In Whitpaine Townshipe, First mo. 29th, 873, John Styer, a member of Plymouth Meeting. In recording the death of this dear and estimable riend, we cannot but feel the void his removal has aused in the home circle, in which for over fifty ears he was a loving and devoted husband and ather. But not here alone will he be missed. The ffects of his precept and example were more ex- ended and we trust will be as a lamp to the feet of nany who were from time to time brought nder his gentle influence. A well spent life is ever divine inspiration and whispers encouragement nd hope to those who are still treading life's path- vay, teaching us to look above and beyond for that oly peace and resignation which sustained our riend in life's closing hours. He was a good and aithful servant, and no doubt has received the lessed reward of "Well done; enter thou into the oy of thy Lord." He is endeared to us by many a leasant association of the past, and his memory ill be long and earnestly cherished.

## PHOSPHORESCENCE.

We are indebted to our friends of the Natu- al History Club of this city, for this interest- ng and suggestive essay, by Isaac Comly, M. D., and Annie Shoemaker. We publish in the hope that it may interest some of ur readers in the intelligent observation of atural things:

*To the Natural History Club of Phila.:*

The Committee to which was referred the ubjects of Fire-flies and Phosphorescence, re- ort: That whilst conscious of their import- nce and that they have engaged the atten- tion of naturalists, scientists and poets, yet feel that darkness in relation to them abounds, though the *insect* has spread abroad abund- ance of light. They have been called the "stars of the earth" and "the diamonds of the night." Humboldt speaks of them in the tropical regions as "repeating on earth the spectacle of the starry heavens."

The Glow-worm, the companion of the fire- fly, suggested noble thoughts to Cowper, when represented as saying to the Nightingale:

> Did you admire my lamp, quoth he,
> As much as I your minstrelsy,
> You would abhor to do me wrong,
> As much as I to spoil your song,
> For 'twas the self same power divine,
> Taught you to sing, and me to shine;
> That you with music, I with light,
> Might cheer and beautify the night.

Fire-fly is the popular name of many bee- les of the tribes Elaterides and Lampyrides. The Elaters are numerous in the West Indies and tropical America. One of the largest and most brilliant is the cucujo of the West In- dies, (*Elater noctilucus*) which we believe to be the same some of the "Club" had an op- portunity of seeing at one of its meetings last winter. It is more than an inch long, has two oval tubercles on the back of the thorax from which is given off a strong light; light is also given off from under the segments of the body. The spots are of a dull white, but when touched become bright, of a rich yellow- ish green color, and the light is so intense as to cast the shadow of an object on the oppo- site wall of a dark room. When the insect is quiet the light fades to a mere speck. That of the thorax is said to be subject to the will, but the abdominal is not thus so regarded by some—the power is intermittent, but the lat- ter seems to be with a constant red glare, illuminating the ground for a yard square or more. These luminous beetles of Antilles are sometimes used for ornamental purposes. "The Creoles set them in curls of their hair, where, like resplendent jewels, they give a most fairy like aspect to their heads." In Cuba several of them confined in a cage fur- nish light sufficient to work by; and by at- taching one to each foot, travelers light their paths in the night. They are also useful in destroying the gnats which are an annoyance to the people in their houses.

Lay says of the *Lampyris pyralis*, "this is our very abundant fire-fly, familiar to every inhabitant of this country. The female differs from the male in having the elytra imperfect, not being more than one-third of the length of the abdomen; they are, however, margined like those of the male." Taking this author- ity we are inclined to regard *it* as the species with which we also are most familiar. But questions arise: does *this* fire-fly and the glow-

worm belong to the same species male and female? We think not. Fire-flies make their appearance in the 5th month, last year to be seen on the 21st. They are abundant in the middle and latter part of the 6th month, and a few are to be seen on the 24th of 9th month. But during the 5th, 6th, 7th, forepart and middle of 8th month, the light of the glow-worm is not to be seen with us; we therefore entertain the opinion that there is another species to which our glow-worm belongs. In Europe, of the four species known, one has both sexes winged and which much resemble each other—*Lampyries Italica.*

The English glow-worm, *Lampyris noctiluca, L.*, is the largest European species, about ⅔ of an inch long in the male, and the female about an inch; the male has both wings and elytra; the female is wingless, of a uniform yellow white, with a very thin skin below. In both sexes the luminous spots show themselves as four bright points, two on the antepenultimate abdominal segment and two on the next posterior. They conceal themselves in the daytime and appear at night, the males flying about in warm summer evenings. The eggs of the glow-worm, the larvæ and the nymphs are luminous. Beside these insects we have noticed and which belong to the order Cleoptera, there are probably many other inferior animals more or less phosphorescent, but in this connection only two will be noticed, belonging to the order Hemiptera. One is the "great lantern-fly," *Fulgaria lantinaria,* which is found in tropical America, and is said to so fully supply the place of a lamp, that a newspaper may be read by the aid of a single one. The other is the Chinese candle-beetle, *F. candelaria,* which is represented as emitting at intervals a brilliant greenish light; but judging from a foot-note in the "*Universe,*" it is doubtful whether either possesses any luminosity.

The fire-flies have the power of producing light and its emissions, or of originating waves of ether, so that such sensation is produced in the observer—this is phosphorescence and it is believed to belong to most or all substances under favoring circumstances. In the mineral kingdom, examples are many, as lime, fluor spar and the Bologna stone. Phipson tells us that flowers emit phosphorescent light. This was discovered by a daughter of Linnæus, in 1762, in the garden Nasturtium. Sparks and flashes of light were observed to be emitted in the morning before sunrise in the months of June and July. It is most likely to be observed in yellow and orange colored flowers. The latex or milky juice of some vegetables is phosphorescent when rubbed on paper, or when heated a little. The potato in decomposition emits a most vivid light, sufficient to read by. Su was noticed by an officer at Strasburg, w thought the barracks on fire in consequen of light emitted from a cellar full of potato

The byssoid fungi which penetrate the t sues of superior fungi, or into decayed wo are frequently seen to be phosphorescent, a the light observed is generally attributed the decayed wood itself. This is very markable in old willows. Wood which tender, like these willows, is often penetrat in all its parts by filaments of the myceliu of some inferior byssoid fungus, by which acquires a peculiar fungoid smell and b comes luminous in the dark. (Phipson.)

Under the term phosphorescence, a grouped at least *five* distinct phenomena, agre ing in the fact that the light and circu stances producing it are peculiar, and th the rays emitted are, so far as experiment ca yet detect, *luminous* only, or at least destitu of accompanying heat, viz.: First, light insects and other animals due to feeble cor bustion of matters produced within their o ganism and during the living processes; se ond, the same due to direct evolution or vit action, and so analogous to the production electricity and the nervous and muscul forces; third, evolved in ways similar to th two foregoing by plants; fourth, due to slo combustion, attending decay, of organize materials; fifth, due in mineral bodies to a agitation produced within their substanc during exposure to an extraneous source light, and radiated with lessening intensit as such agitation decreases, down to the poi of extinction.

Becquerel examined in order the miner and organic substances, capable of being re dered self-luminous after some moments' iso ation, or exposure to other sufficient light and he greatly facilitated his investigatio by the invention of an instrument which h termed the phosphoroscope. He found man minerals to be luminous, and among organi bodies, paper, silk, cane-sugar, milk, & Under certain circumstances, he found fluo escence and phosphorescence occurred in su cession. Hence he inferred that the ph nomena are essentially the same. Siebol says that "the phosphorescent organs of th Lampyridæ and certain Elatedriæ consist a mass of spherical cells, filled with a finel granular substance and surrounded by nu merous trachean branches. This substanc which by daylight appears of a yellow, su phur-like aspect, fills in the Lampyridæ portion of the abdominal cavity, and shine on the ventral surface through the last ab dominal segments, which are covered with very thin skin; while with the Elatedriæ, th illumination occurs through two transparen

pots, situated in the dorsal surface of the ro-thorax. The light produced by these rgans, so remarkably rich in tracheæ, is un-oubtedly the result of a combustion of these essels, kept up by the air. This combustion xplains the remission of this phosphores-ence observed with the brilliant fire-flies, nd which coincides, not with the movements f the heart, but with those of inspiration nd expiration.

The cause of this light has been the sub-ect of much discussion, and the nervous espiratory and circulatory systems regarded s concerned in its production. It has been ttributed to the union of phosphorus and xygen, but little or no phosphorus has been ound. Matteucci, (Mat-toó-chee) an Italian riter of note concludes from his experi-ients that the light is produced by the union f the carbon of the fat with the oxygen of he air in the tracheæ by a slow combustion ithout heat; but such is not the usual way n which charcoal is consumed. Carus says, that the light of the glow-worm grows righter with each wave of blood sent to the eighborhood of the tissue." Brugnatelli broon-yâ-tel-lee) published his opinion in 797, that the phosphorescence of the glow-orm was secreted in a sensible form, but his is too material for our wave theory of ght.

Electricity has been thought to have much o do with phosphorescence. That it is some-mes associated with light is true, and that is produced by animal organisms is fully lustrated by the electric ray or torpedo, hich by organs, one on each side of the ead, consisting of many vertical gelatinous olumns and membranous septa, furnished ith nerves, can, when irritated, produce ectrical shocks, and also the electric eel, hich is said to produce shocks sufficient to ill large animals. If electricity can be ex-ted by animal or vegetable organization in ny form, then may we venture to believe at it may in any other, (that is, if it may e excited with force, it may also be with ght.) There is evidence that electricity ay exist in various forms or conditions— may pass along its iron path unseen, un-eard—it may be received by a point with a aze of light, or by a knob with miniature ghtning and thunder; or it may be magne-sm directing the unerring needle. If, then, varying, it is possible that the light of e glow-worm may be only another variety, d that produced by organization peculiar the insect.

The undulatory theory of light, if it does t disclose fact, may aid us in the better un-rstanding of this subject. Let it therefore assumed that light is everywhere essen-tially the same, whether it proceeds from the suns' chemical action, electricity or phosphor-escence; and whether this phosphorescence be from the atmosphere, as in the aurora bo-realis, from unorganized matter, as lime, fluor spar or Felspar, from vegetable organizations, as flowers, which bathe in the sunlight each day, or fungi, which shine in deep and dark mines, from the insects we have been consid-ering, or from earth-worms, centipedes, daddy long legs, and many others in sea and on land. Next lay aside the idea that light is imponderable matter, and accept the modern thought that it is a force which produces sen-sations by waves of ether caused by molecu-lar action—said action resulting from vari-ous causes, among which are vegetable and animal organizations designed to produce such effect. The light of the fire-fly is, like other light, capable of transmission and re-fraction, and though not certainly informed, we believe it susceptible of reflection, polar-ization and spectrum analysis. That there are many independent sources of light seems obvious, but why one creature should glow in light, and another revel in song are secrets with Him who ordained endless variety.

## SKETCHES OF TRAVEL, NO. 11.

BY A. C. M.

(Continued from page 782.)

Breakfast over, we procured a cab, and started for Abbotsford, the former residence of Walter Scott. We found it situated in a beautiful valley, in a fine open country, with the Tweed running near it. The ground from the Tweed to the mansion rises gradually and gracefully by the addition of terraces, and is covered with a greenness, which makes it one of the most beautiful of lawns. On the south, beyond the walk, is a flower garden, which, like all the rest of the grounds, is in a high state of cultivation. Directly in front of the mansion is another flower garden, filled with all the flowers adapted to the climate, which, with the green lawn in front, adds greatly to the beauty of the scenery in that direction; and forest trees are not wanting at suitable distances to complete the picture.

The house itself is built with great care, and with an eye to symmetry and beauty. The ceilings are of carved wood, after pat-terns taken from Melrose Abbey, and some other buildings of like character. The li-brary occupies two rooms, one directly above the other, but so constructed that the visitor standing upon the lower floor, has a view of all the books above and below, which num-ber 18,000 volumes. The upper room is ap-proached by a narrow, light, open stairway; and the platform which encircles it, just in front of the books, is also light and narrow.

We were shown into Walter Scott's study, where the table stands upon which he wrote, and the chair near it upon which he sat. The writing materials were spread out upon the table as he left them, with manuscripts lying around. And the whole appears so natural that the visitor can scarcely divest himself of the idea that the occupant has merely stepped out of the room for a moment, and will soon return, take his seat and resume his labors. With such scrupulous care has everything pertaining to him been preserved, that the same impression of his presence seems to follow the visitor through every department. In his study, much of his manuscript is preserved within a glass enclosure. The last suit which he wore, including his hat, may also be seen in the same room. His coat, with metal buttons, and his hat of a whitish brown, with narrow rim and very high crown, are after the olden time Scotch pattern. From the appearance and style of his clothing, I should judge that he paid little regard to the "fashions of the day."

There are several rooms set apart containing gifts which he had received during his life, and the collection is so extensive that one is forcibly reminded of a museum. Many of the gifts and curiosities were from kings, princes, and potentates of the earth, as well as from people of lower degree of his own and other lands. Many of the articles exhibited are of great age. Some pieces of carved furniture were said to be 400 years old. A large number of the presents were from the descendants of the Highland chieftains, and also from the descendants of David Bruce. One room is devoted entirely to ancient armor and coats of mail of the early kings and chieftains. Two or more gifts were from the first Napoleon. Others were shown as having once belonged to Mary Queen of Scotts. There were glass cases, containing many articles of great interest, mostly of gold and silver. Even the Emperor of China had not been deficient in helping to make up this large and interesting collection.

We found on inquiry that a granddaughter, now nearly twenty years of age, is "the last of the line" of the great poet, and consequently, sole inheritor of his estate.

By special request, we were shown a daguerotype likeness of her, which indicates her as modest and retiring, as well as intellectual, with a pleasing, innocent countenance.

Having finished our examination of the place and its contents, of which a partial description only is attempted above, we bought some views of the place, and returned to the hotel, preparatory to our departure for Edinburgh.

From this point we took the cars for t city. We found a beautiful open country the way, highly cultivated, and bearing g crops not yet harvested. Our road pas through a district quite remote from the hi regions. We entered the city of Edinbur through a deep vale, the city proper lying the right and left of this vale. The vari railways entering the city have bought the old occupants and removed the buildi which once stood here. Just at the right our entrance is a high bluff of solid rock considerable extent. Upon the top of thi an old castle, once occupied by some of t ancient kings and queens of Scotland, b now used as a fort and military barrack. little farther to the left of the railway stati is another rocky promontory, nearly as hi as the one on the right, but of a much mo shapely character. Upon the highest part this promontory there is a monument rais to the memory of Robert Burns. I ascend to the top and found it a very sightly pla At one point could be seen an arm of t North Sea making up to the city, and ma sail in sight upon it; but clouds and m prevented my seeing all that can genera be seen from that point. Not far from t base of this monument is the commenceme of a street, which encircles the entire hill f a long distance, where are some of the fin residences in Edinburgh. They are at a s ficient elevation from the valley below give the occupants on the south side not on a fine view of the city, but also of the cou try around, with the distant hills and mou tain scenery. And those on the northern p tion of the circle have a view of distant hil and the arm of the North Sea, making t whole very desirable residences. From th point we proceeded to visit the old cast with its tower, and were guided to a roo above, where a person in attendance show a large glass case, containing many ancie curiosities. In the centre of these is the crow of gold worn by David Bruce, one of t first kings of Scotland, and also by many his successors—Queen Mary being one of t number. Surrounding this are the arm and trappings of many celebrated milita chieftains and warriors of former ages, t study of which can afford but little intere to such as believe in peace principles. I sha not, therefore, describe them here. In th apartment is a huge iron-bound chest, whi is of itself a curiosity. It has many immen locks and is a formidable looking receptac The story connected with it, as related by o guide is, that it was made by the direction one of the former kings of Scotland for t purpose of preserving the crown jewels a other valuable curiosities (contained in t

ss case above alluded to) during an inva- n of the country by a hostile foe, and that was placed with the articles in it under roof, where we then were, and covered h a large amount of rubbish. There ng no windows in the loft at that time, l the secret of its being hidden there ving been confided to but few persons, er their death the history of it was lost. r guide went on to say that when lter Scott had some office under the ernment, he had the loft cleared of the bish, and then it was that the chest was ught to light, securely locked, and the tents were unknown until an order from government authorized him to open it, h the result above stated. This is the story the chest. Whether history authenticates r not, I cannot say. My impression is that tt himself wrote something in allusion to "Iron-bound Chest."

Queen Mary was a resident here during ne of the earlier years of her life. Rooms re pointed out to us which she had occu- d. We bought views of the place, and re about leaving, when the person in charge ed us to write our names and places of dence in the visitors' book. We assented, l placing a new book before us, and point- to a page, he smilingly said, "You will l yourselves in good company." We added names, and found that they were directly der the names of two of Victoria's chil- n, Leopold and Beatrice. Below the tower, the southeast, is one of the oldest portions Edinburgh. Many antiquated-looking ldings are in that quarter. The city itself st have acquired much of its reputation m historical associations, having, from a y early period of English history, been in- ately connected with the stirring events of government, not only in a civil but also an ecclesiastical sense.

ts universities and other institutions of rning have also added to its notoriety. But rt from all this, I am not able to see why hould be called "a beautiful city;" (al- ugh it may be considered heresy to say it,) site militates against it. It is quite likely t when the foundation of the city was laid, eye was had to self-defense, and in that w its character as a noble city may have n increased.

While here we visited the city prison, and e much pleased with the order, neatness general discipline of the institution. The ice built by Prince Albert in the moun- district near here, designed as a summer dence, we did not have time to visit.

rom this place we went to Glasgow. Our te led us through an open, productive ntry, and on the way we passed many towns and villages, and some of them of very considerable importance as manufacturing towns. They are mostly engaged in making iron, which is the great staple production of some portions of Scotland. We also passed many coal pits, where they were taking out coal.

We found Glasgow a very large and interesting city. There are not many historical associations connected with the place, as is the case with Edinburgh. There are some, however, the University being one of the number. There is also a church which dates from the sixth century. Bradshaw puts the number of its inhabitants at 477,114. The buildings throughout appear to be uniformly good, which is very much owing to their having quarries not far off, the stone of very fine quality for building purposes. When first taken from the ledge it is soft enough to shapes with ease, and hardens directly after. The streets are wide, and run at right angles with each other, which enables a stranger to go about with little difficulty or danger of being lost. From here we proceeded on our way to Loch Lomond. We saw Dunbarton castle, standing on a mountain. Proceeded a few miles, took a boat, and had a beautiful sail up the lake, toward Ben Lomond. We had mountains on either side as we proceeded, and also met with many beautiful little islands in the lake. Saw Ben Lomond in the distance, his top at the time being shrouded in mist. After passing among the mountains several miles, we went ashore, took a stage and made our way between two high mountains to Loch Long. Then taking steamer again, we enjoyed the lake and mountain scenery exceedingly. Having already been among the mountains and lakes of Switzerland, we could not, of course, feel that intense enthusiasm which many of the tourists around us expressed, yet all these scenes have been so commemorated by the pen of Scott, that we cannot but feel a deep interest in passing through them. I will here venture the remark that tourists intending to take this route and that of Switzerland also, will do well to take this first, and reserve the best until the last.

(To be continued.)

## EVERY DAY.

BY ELIZABETH AKERS ALLEN.

Oh, trifling tasks so often done,
Yet ever to be done anew;
Oh, cares which come with every sun,
Morn after morn, the long years through;
We shrink beneath their paltry sway,—
The irksome calls of every day.

The restless sense of wasted power,
The tiresome round of little things,
Are hard to bear, as hour by hour,
Its tedious iteration brings;

Who shall evade or who delay
The small demands of every day?

The boulder in the torrent's course
By tide and tempest lashed in vain,
Obeys the wave-whirled pebble's force,
And yields its substance grain by grain;
So crumble strongest lives away
Beneath the wear of every day.

Who finds the lion in his lair,
Who tracks the tiger for his life,
May wound them ere they are aware,
Or conquer them in desperate strife;
Yet powerless he to scathe or slay
The vexing gnats of every day.

The steady strain that never stops
Is mightier than the fiercest shock;
The constant fall of water-drops
Will groove the adamantine rock;
We feel our noblest powers decay
In feeble wars with every day.

We rise to meet a heavy blow—
Our souls a sudden bravery fills—
But we endure not always so
The drop by drop of little ills;
We still deplore and still obey
The hard behests of every day.

The heart which boldly faces death
Upon the battle-field, and dares
Cannon and bayonet, faints beneath
The needle-points of frets and cares;
The stoutest spirit they dismay—
The tiny stings of every day.

And even saints of holy fame,
Whose souls by faith have overcome,
Who wore amid the cruel flame
The molten crown of martyrdom,
Bore not without complaint alway
The petty pains of every day.

Ah, more than martyr's aureole,
And more than hero's heart of fire,
We need the humble strength of soul
Which daily toils and ills require;—
Sweet Patience! grant us, if you may,
An added grace for every day!

—*Scribner's Monthly.*

Selected.

## WHAT OF THAT?

Tired! Well, and what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose-leaves scattered by the breeze?
Come, rouse thee! Work while it is called to-day.
Coward, arise! Go forth upon thy way.

Lonely! And what of that?
Some *must* be lonely; 'tis not given to all
To feel a heart responsive rise and fall—
To blend another life into its own.
Work may be done in loneliness—work on!

Dark! Well, what of that?
Didst fondly dream the sun would never set?
Didst fear to lose thy way? Take courage yet.
Learn thou to walk by faith, and not by sight;
Thy steps will guided be, and guided right.

Hard! Well, what of that?
Didst fancy life one summer holiday,
With lessons none to learn, and naught but play?
Go! Get thee to thy task. Conquer or die!
It must be learned. Learn it, then, patiently.

No help! Nay! 'tis not so.
Though human help be far, thy God is nigh,
Who fed the ravens—hears his children cry.
He's near thee wheresoe'er thy footsteps roam,
And He will guide thee, light thee, help thee home.

## THE SUBLIME BEAUTIES OF WINTER.

Although, ere this reaches the eyes of th readers of the *Intelligencer*, the beauties s graphically delineated, will doubtless hav passed away, and the devastations so muc feared have been to some extent, realized it may nevertheless be interesting to kno something of the powers of the "*Frost King* and of his unusual doings the present sever winter, as well as to preserve as a matter *winter history* some record of his beautif and appalling handiwork.

With these views the following is offere for re-publication in the columns of the *I telligencer:* J. M. E.

Lancaster, Pa., Feb. 2, 1873.—The scen ry of interior Pennsylvania is always beaut ful. But the peculiar weather of this winte has developed some new features of surpas ing magnificence. The rivers were all froze hard in December. Then came the sudde thaw of January, accompanied by heav rains, which had the effect of causing freshe which broke up the ice and carried down th rivers with terrible and irresistible force. Th Susquehanna, in particular, rose with gre rapidity, and it is along its whole lengt from the upper branches to its mouth at H vre de Grace, that the most extraordinar effects of the great ice flood of January, 187 are visible. But the most wonderful sigh are those at and near Safe Harbor, which only about twelve miles from Lancaster, an which a Philadelphian may visit, leaving i the 7.30 A. M. train, driving in a sleigh fro Lancaster, and spending a couple of hou at the scene of devastation, and returning i time for the train which reaches Philadelph at 6 P. M.

Safe Harbor, or "Harbor" as it is usua ly called, is a little village at the mouth the Conestoga, which empties into the Su quehanna between lofty hills, at the base which, on both sides of the creek, the tow was built, the houses, however, being so f above low-water mark that no apprehensio could ever have been felt.

Nearest to the mouth, on the left branc of the creek, are a couple of seedy, dilapid ted taverns, called by the lofty names of th "Harbor Exchange" and the "Mansio House." The town lies above these, ar there was a bridge there across the cree which was lifted bodily from its piers wh the back water from the ice flood came ar carried it a half a mile or more further u The usual road approaching to Harbor blocked up by the ice, and we drive dow from the hills to the stable yard of the "Ma

on House." Then passing around to the front, scene of indescribable confusion presents self. Up and down and across the stream re huge piles of ice made up of blocks velve to eighteen inches thick, which are eaped into most fantastic shapes. They rise bove the level of the porch of the hotel, hich is about eight feet above the ground, nd in the entries and rooms of the story bove are the marks, about four feet above ie floor, which indicate the height to which ie water reached on the afternoon of that ireful flood. Fortunately the houses were subantially built, and only some stables, sheds, nd other out-buildings were carried away. ut two tall columns of the "Harbor Exiange" were swept down and lie now among ie masses of ice, which are still heaped up s high as the lower branches of the mulber- trees in front of the Mansion House. The illions of tons of ice that were carried up nd through the town have been left by the bsidence of the waters after the breaking the gorge in the Susquehanna, in the most icturesque shapes, with some effects of color ot usually found in the ice of mid-winter. n front of the hotel, and more than twenty et below it, near the shore, appears someing that looks like a coal mine in the ice. It appears that the winter's supply of coal ad been deposited on the bank of the creek. he ice came and covered it up to the depth twenty or thirty feet, and to reach it a pasge had to be cut, from which now the fuel r the house is obtained. This is only one the many peculiar sights created by the e-flood. Probably every habitation in the illage and every single inhabitant had some ndividual experience even more remarkable an this. Leaving the hotels and going own to the mouth of the Conestoga, the visor has an experience of Arctic travel which n rarely be found in the temperate zone. he banks and bed of the creek are covered ith the accumulations of the monstrous locks of ice that have been heaped up and mmed together at every conceivable angle. he snows that have fallen lately have filled up any of the crevasses, and made it possible to ach the mouth of the creek; but it is rough alking, climbing or sliding, and there are a od many holes that must be guarded gainst. There are pieces of timber, remains old out-houses and some carts that were sed by the railroad laborers near by, lodged among the hummocks. Just above the outh are the piers and abutments of the ilroad bridge that was to span the creek. hese are about twenty feet above the pres-t water level, but heaped high on top of em are great blocks of ice, standing on ge or at every possible angle, and presenting some very peculiar formations. They were left where they are when the gorge broke and the water subsided.

The scene on the Susquehanna, from the mouth of the creek, is the grandest of all, and it is useless to attempt to describe it. The channel of the river is open; but for a width of a couple of hundred feet on either shore there is the wildest accumulation of ice. Some small islands, the tops of which probably just show above water in summer, look like extensive castellated structures of crystal, twenty or thirty feet high. A large island, with a house and barn on it, is nearly covered in the same manner. But the buildings are seen standing beyond the ice walls that hem in the island. The family that had lived there fled for their lives when the gorge formed and the floods came, clambering over the conglomerated ice cakes to the main land, amid infinite peril. Their livestock had fled for refuge to the house, but the poor beasts were all drowned or starved to death after the family departed. Up and down the river, as far as the eye could reach, on both sides, there are repetitions of these marvelous sights, which, with the devastation already suffered and that which is feared when the gorges above and below are broken by a new thaw, will make this winter of 1873 a memorable one along the Susquehanna.

As a place of resort for sight-seers, Harbor has suddenly sprung into unwonted though only short-lived notoriety. Every one of these fine wintry days, hundreds of people drive thither in sleighs and sledges from Lancaster and from all the other neighboring places. The accommodations are as bad as possible, and visitors should carry a lunch with them, and not think of staying over night. The two hotels with the high sounding names were probably built in the ante-railroad, ante-lumber boom times, when the Susquehanna raftsmen either put in at night with their rafts for a "safe harbor," or when, in their long returning foot march up the river, they needed a place for a night's rest and lodging. A big rolling-mill, about a mile from the mouth, once gave importance to "Harbor," but it has not been used since a flood in the Conestoga, a few years ago, destroyed the dam which made the water-power. So "Harbor" has gone down; and although its ordinary surroundings are remarkably beautiful, it has long been in a state of dilapidation. The works of man, shabby as they are, look shabbier than ever amid the stupendous works of Providence, that have been so suddenly scattered around and over them. These will last only a little while. Every mild day wastes them a little, and when the spring thaws and rains come they will be swept away to help

swell the icy tide of destruction that is dreaded so much by the dwellers on the Susquehanna, from Columbia down to Port Deposit.

For Friends' Intelligencer.

## WINTERS OF THE OLDEN TIME, ETC.

In the "*Review of the Weather*," published last week, a partial promise was made to furnish additional items, which we here append:—

A compiler of "*Weather Statistics*" would think his library illy furnished did he not possess a copy of "*Pierce on the Weather*." From this source *we all* get our *oid time* comparisons (our own diary only going back to 1834), and therefore, unless some error is committed in transcribing, the information of each is equally reliable. The writer of this was personally acquainted with the bright old gentleman and an original subscriber to his publication. From this the following interesting items have recently been gleaned as of peculiar interest at the present time:

"In Jannary, 1790, the average or medium temperature was 40 deg. 'Fogs prevailed in the morning, but a hot sun soon dispersed them, and the mercury after rose to 76 degrees at mid-day. Boys were occasionally seen swimming in the Delaware and Schuylkill rivers.' In 1791 the medium temperature was, for the same month, 30 degrees; in 1792, 32 degrees; in 1793, 40 degrees, and in 1795, 30 degrees. On the first day of the year 1795, so cold was the weather in London that the Thames froze over while the tide was running.'

"In 1797 the Delaware was ice-bound for several miles below the city, and sleighs were driven as far north as Trenton on the ice.

From the same work we learn that in 1788 the winter was intensely cold, and that the Delaware was closed from the 26th of December to the 10th of March.

"The winters of 1786 and 1787 were tolerably mild, as were also the winters of 1784 and 1785. The winter of 1783 was a long and severe one, the Delaware being closed as early as the 28th of November, and ice-bound until the 18th of March. The winter of 1782 was also severe, the Delaware closing in one night. The winter of 1781 was very mild, but in 1780 the cold spell was severe, the Delaware being closed from the 1st of December to the 14th of March. The ice was two and three feet thick, and the thermometer stood 10 degrees and 15 degrees below zero.

"The winter of 1779 was very mild, some trees blossoming in February. In 1772 the Delaware was covered with ice for three months; in 1765 it was again closed, and on the 19th of February an 'ox-roast' was held on the ice; in 1764 it was again frozen over." The next record we find is 1742, which says: "One of the coldest winters since the settlement of the country; a gentleman drove himself, with a horse and sleigh, through Long Island Sound, on the ice, to Cape Cod."

In 1841 the Delaware was closed, and as late as the 19th of April the snow lay three feet deep.

The labors of "PIERCE" in this capacity ceased with the year 1846, and from other sources the following has been compiled:

"February 7, 1855—Thermometer 2 degrees below zero. Snow all day and the Delaware frozen over.

"January 9, 1856—Thermometer 8 degrees below zero.

"January 10, 1856—Thermometer 5 degrees below zero. The Delaware frozen over and continued tight below the city till March.

"February 4, 1856—Thermometer 20 degrees below zero.

"February 13, 1856—Thermometer at zero.

"February 14, 1856—Thermometer at zero.

"January 18, 1857—Thermometer 4 degrees above zero; at noon it fell to zero and snow fell for twenty-four hours, reaching in some places the depth of six feet. One man was found frozen to death, and the same night the Tabernacle Methodist Church on North Eleventh street, was burned.

"Jan. 19, 1857—Thermometer 8 degrees above zero. No railroad cars entered or left the city during the day.

"Jan. 23—Thermometer 7 degrees above zero. A line of sleighs running between Philadelphia and Camden.

"A telegram just received from Chickies' Station on the West Chester railroad, eighteen miles from the city, says that, this morning, the thermometer stood 23 degrees below zero. As to our rivers we may add that the Schuylkill is tight, but the Delaware is still navigable.

"From Germantown comes the report of a self-registering thermometer that last night told 20 degrees below zero." J. M. ELLIS.

*Philadelphia, 2d mo.*, 1873.

### FRIENDS' SOCIAL LYCEUM.

Third-day evening next, the 18th inst., in addition to the usual exercises, the subject for interchange of views will be—What do we live for?

ANNA B. CARROLL, *Secretary*.

A Stated Meeting of Friends' Charity Fuel Association will be held in the Monthly Meeting Room of Friends' Meeting House at Fifteenth and Race streets on Seventh-day evening, the 15th inst., at 8 o'clock.

WM. HEACOCK, *Clerk*.

### CIRCULAR MEETINGS.

| | | |
|---|---|---|
| 2 mo. | 23. | Centredale, Iowa, 3 P. M. |
| | | West Nottingham, Md., 3 P. M. |
| 3 mo. | 2. | Reading, Pa., 3 P. M. |
| | | Abington, Pa., 3 P. M. |
| | | Chester, Pa., 3 P. M. |
| | | Westfield, N. J., 3 P. M. |

### PURCHASE QUARTERLY MEETING.

Circular meetings are to be held within this Quarterly Meeting on the second First-day in each month at 11 o'clock, as follows:

| | |
|---|---|
| 3rd mo. | Tarrytown, N. Y. |
| 4th mo. | North Castle, " |
| 5th mo. | Mount Kisco, " |
| 6th mo. | Chappaqua, " |
| 7th mo. | Peach Pond, " |
| 8th mo. | Peekskill, " |
| 9th mo. | Salem, " |
| 10th mo. | Amawalk, " |
| 11th mo. | Purchase, " |
| 12th mo. | Chappaqua, " |
| 1st mo., 1874. | Mamaroneck, N. Y. |

## ITEMS.

S. W. FORD, of Troy, New York, has discovered in the slates and limestones of Troy, described as the "Hudson River Group" by Prof. Hall, of Albany, a number of fossil Crustaceans and Mollusks belonging to the "Lower Potsdam Group," or what is sometimes called the "Primordial Silurian." The Crustacea are *Olenellus*, *Conocoryphe* and *Agnostus*. The Mollusks are *Hyolithes* and *Ololella*. Had these fossils been known twenty years ago from this locality, much controversy would have been avoided in geological circles.

# FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXIX. PHILADELPHIA, SECOND MONTH 22, 1873. No. 52.

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AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Brief Notes, No. 12 ..... 817
George Spalding ..... 818
Vioets as Preachers ..... 819
Local Information ..... 819
An Explanation ..... 819
A Good Old Age ..... 820
Positive Christianity ..... 822
True Unity ..... 823
Scraps from Unpublished Letters ..... 823
EDITORIAL ..... 824
MARRIAGE ..... 825
OBITUARIES ..... 825
Appeal of the Indian Aid Committee ..... 826
Position of the Planets ..... 827
Sketches of Travel, No. 13 ..... 827
POETRY—Who by searching can find out God?—Rich!... 829
South Polar Exploration ..... 829
Indifferences to the loss of Life ..... 830
The Star in the East ..... 831
Forests and Fruit-Growing ..... 831
Notices ..... 832
ITEMS ..... 832

## BRIEF NOTES, NO. 12.

"ONWARD."

It is believed that the Society of Friends
as the first religious organization that raised
warning voice and bore a practical testi-
ony against the unrestricted indulgence in
toxicating beverages. So likewise its record
supposed to illustrate more fully than any
her the arduousness of the task; the length
time; the patient labor required to effect
great moral reformation. The maxim,
Heavy bodies move slow," is as applicable
*morals* as to *physics.*

Within the past year I furnished the read-
s of *Friends' Intelligencer* with a brief ab-
act of this record up to date, under the
nilitude of a TEMPERANCE LADDER, (*See
rrent Vol, p.* 243–260.)

A friend at my elbow inquires—Can we not
ise the Ladder of Temperance a few *rounds*
gher? Yes; but prefer to wait till after
other Yearly Meeting.

It appears from the printed extracts of our
st Yearly Meeting, that the proposition
om Fishing Creek to interdict the manufac-
re, sale and use of *fermented* as well as *dis-
led* intoxicating drinks, was summarily re-
ted, and rather *discourteously* dismissed
hile *it was being considered* by the co-ordi-
te portion—Women's Meeting. The latter
ing more deliberate and more earnest, re-
ved the subject for further consideration
next year, when perchance they may send it back to the brethren for their reconsideration. So the matter stands. It now seems probable that quite a considerable number of the Quarterly Meetings will carry the same concern up to the next Yearly Meeting. Thus we may perceive that the *watchword* of Temperance, as of every other Truth, is ONWARD.

May we learn wisdom from the example, and draw courage from the success, of others. Baltimore Yearly Meeting has just furnished an example of prudence, condescension and harmony, worthy of our imitation.

At that meeting, held in Tenth month, 1871, Nottingham Quarterly Meeting proposed an extension of their Query so that it would include "fermented intoxicating" beverages. For prudential reasons its consideration was continued over to the next meeting. At the meeting held in the Tenth month last, there were similar propositions brought up from four other Quarters—Baltimore, Fairfax, Centre and Prairie Grove Here was a direct expression of *five* out of the *six* constituent Quarterly Meetings. There was no room for further hesitation, and the change was adopted with much harmony and unanimity of feeling.

The reader may feel an interest in a comparative view of the old and the new forms of the Baltimore Discipline.

| *The Old Form.* | *The New Form.* |
| --- | --- |
| "Particularly as respects the *unnecessary* use | "Particularly as respects the use of intoxi- |

| | |
|---|---|
| of intoxicating liquors of every description." | cating liquors of every description *as a drink*." |
| "A baneful excess in drinking *distilled spirituous* liquors is prevalent among many of the inhabitants of our land." | "A baneful excess in drinking *intoxicating* liquors is prevalent among many of the inhabitants of our land." |
| "Trading in *distilled spirituous* liquors as an article of drink, or who use it as a *common* drink themselves, or hand it out for that purpose to others." | "Trading in *intoxicating* liquors as an article of drink, or who use it as a drink themselves, or hand it out for that purpose to others." |
| *Query.* | |
| "Is our testimony against *distilled spirituous* liquors maintained agreeable to our Discipline?" | "Is our testimony against *intoxicating* liquors maintained agreeable to our Discipline?" |

The change will be understood by dropping the italicised word in the left hand column, and inserting those that are so marked on the right.

The late Yearly Meeting of Baltimore publishes in its "Extracts," not only its own exercises, but also the epistolary greetings of the five Yearly Meetings of Philadelphia, New York, Genessee, Ohio and Indiana, all of which afford encouragement and a hope that the concern is extending.

It is often said that Friends have lost their pre-eminence, and the question is put—Why have you suffered others to outstrip you in the noble race of Temperance Reform? This is rather a hard question, but it looks so much like one of Dr. Franklin's fishes that I prefer to ascertain the truth of the assumption before I seek the why and the wherefore.

It will hardly be denied that the organization of the Religious Society of Friends is much more *democratic* than that of any other. Its members are all invested with the same and equal rights, privileges and powers. Its legislation is done in mass meetings. Most emphatically, "we the people," make our own laws and administer them. The feeblest voice must be heard in our legislative halls; the aggregate influence must decide. With us the laws are *inclusive* and adapted to the condition of the *masses*. In other organizations they are *exclusive* and adapted to the condition of the dominant *few*.

When viewed from this prominent standpoint, it will probably be found that Friends are still in the advance in promoting and maintaining practical temperance among the masses. Certainly, I think, there is no other religious body whose members generally, irrespective of rank or condition, are held to so strict a *temperance surveilance* as the members of the Society of Friends.

But there are in every community those who have been trained to the sentiment and the practice of the occasional or more frequent use of intoxicating liquors. They feel and appreciate the *primary glow of animation*, which they produce, but are quite oblivious to the *secondary depression* which is sure to follow, except as a plea for repeating the potation. Although they must, almost daily, witness the degradation and ultimate ruin of numbers of their class, they are so wrapped in the deceptive folds of their own self-confidence, as to vainly hope that *they* can stand where *others* fall. These are the *dead-weights* of the Temperance Reformation everywhere. The caustic rebuke of the sentimental Quarles applies to them,

"What! Will your shackles neither loose nor break?
Are *they* too strong? or are your *arms* too weak?"

E. MICHENER.

*Toughkenamon, 2d mo. 8th, 1873.*

---

GEORGE SPALDING.

The subject of this memoir, for many years an Elder of Scipio Monthly Meeting, died at his residence in Skaneateles on the 16th of 11th month, 1872, in the 84th year of his age. We, who have intimately known him in the prime and strength of his days and in his declining years, feel to bear a testimony to his exemplary life, for he was indeed one who ate not the bread of idleness, either temporally or spiritually. He felt deeply the importance of a faithful attendance of our religious meetings, or as he himself expressed it; "the assembling of ourselves together for the purpose of testifying our duty to Him in whom we live and have our being, as also for the edification, one of another, to the renewal of our spiritual strength."

"He felt deeply the necessity" (as he also expressed) "of a prayerful, reverential silence of bringing our own wills into subjection to the will of our Heavenly Father, and in listening to and faithfully obeying the still small voice—the voice of God in our own souls." It was *this faith* and *this obedience* that became a sure guide to him through his many years of devotion to his convictions of Truth; and the influence of his presence was often felt to be a strength to us whose spirits mingled with his, even in the silence of all flesh, and when the few but living words fell from his lips, even after he had become almost too feeble to rise and utter them. They were like manna freshly gathered, and like springs by the way-side, refreshing and strengthening. When at last, by reason of disease and length of years, he was compelled to forego the attendance of his much-loved little meeting, his mind seemed to soar above the infirmities of his body; and even though in great physical suffering, his remarks to his faithful companion and to his children and the many friends around him evinced a happiness even to joyousness

pirit, showing that he was realizing a state of eace passing human understanding. And lthough prostrate upon a bed of sickness, he till continued to be a standard-bearer in the ruth, until it became evident to those around im that he was already hearing the language n his own soul of, "Well done thou good and aithful servant, enter thou into the joy of hy Lord."

This beloved Friend, with others of our oved and faithful standard-bearers, having assed from our earthly vision, we yet feel hat they have left to us their living example o encourage and strengthen us in renewals of ur faith in One who will, if we put our trust n Him, enable us to hold out faithfully to the end, even if required to the fourscore years, that we too may be found worthy of a place with "the spirits of the just made perfect." A. A. L.

VIOLETS AS PREACHERS.

There is something more than their fragrance that makes us love violets. It is very sweet to be drawn by their subtle, yet powerful odor to search for them under the dark leaf-shelters where they love to hide.

They seem to have chosen for their text, "Be ye humble;" and the dainty little preachers not only preach by precept, but by example, to those who, like themselves, are appointed unto lowly places in life.

There is something particularly attractive in their habit of blooming just when other flowers are beginning to retreat before the advance of the frost king. This is surely a lesson to those who are willing to bloom through the summer days of prosperity, but wither at the first approach of adversity. Let us emulate the brave spirit of the little purple-robed preachers. Let us breathe out our fragrance —that is, our gentle influence—at all times remembering who hath appointed alike the cold winds and the soft airs of summer.

I wandered in the garden in the early Sabbath morning, and I found some violets cloaked in brown elm-leaves, and the little purple darlings nestled in them as only violets can. And I found that they loved the sunshine as much as some of us do, and are glad when the Father appoints them a place in it. So I learned another lesson from them: it is best to grow where and how the Father chooses. If he puts us in the sunshine, let us joyfully praise him; if he places us in the shade, let us breathe forth fragrance, and praise him there.—*American Messenger.*

True glory consists in doing what deserves to be written; in writing what deserves to be read; and in so living as to make the world happier and better for our living in it.—*Pliny.*

LOCAL INFORMATION.

The Western Quarterly Meeting was held the 21st of last month. We had acceptably with us upon the occasion Charles Brooks, an Elder, and companion for his wife Elizabeth Brooks, a Minister from Indiana. After E. B. had addressed the meeting, a young man arose, and stated that he was incidentally with us, and expressed his great satisfaction therewith, and said, "it is good for us to be here." He expressed unity of feeling with the friend that had spoken, and at the close of his brief and well directed remarks, he adverted to the Scriptural exhortation, to be "diligent in business, fervent in spirit, serving the Lord." The young man was a Minister among the Presbyterians. In the Business Meeting the subject of having Circular Meetings within our borders was introduced, and judging from the unusually large expression of unity with the proposal, the meeting was fully prepared for such a movement. A large Committee was appointed to make arrangements accordingly.

It was throughout a satisfactory meeting, and I could adopt the remark made in the first part of the meeting, "It is good for us to be here." W. B.

*Octorora*, 2d mo. 9th 1873.

From the Philadelphia Press.

AN EXPLANATION.

The incident to which the following correspondence has reference, was commented upon in our paper at the time it occurred; and it is but just to insert the explanation:

Three prominent members of the Society of Friends recently addressed the following letter to Judge Allison;

Philadelphia, 10th Mo., 1872.

*Judge Joseph Allison:*

Esteemed Friend:—We, the undersigned, having noticed in the newspapers many remarks in relation to the hat being removed by thy direction from the heads of two Friends in open court, and not noticing any remarks from thyself in relation thereto, we write to inquire what, in thy view, is the status of a member of the Society of Friends in the courts of this Commonwealth. Our long acquaintance with and respect for Judge Allison prompts this communication.

We are very truly thy friends,

J. M. Whitall,
Israel H. Johnson,
Marmaduke C. Cope.

In response thereto Judge Allison has written the following:

Philadelphia, January 17, 1873.

*Gentlemen:*—Your kind letter was duly

received. For the friendly feelings which prompted it I return thanks. It affords me pleasure to answer it, and hope the reason for the delay communicated to one of your number has proved satisfactory.

Your special inquiry relates to my opinion of the status of Friends in the courts of the Commonwealth. My reply is that the custom observed by some members of the Society of Friends not to uncover in courts of justice has the sanction of established usage to support it, and such of them as claim to exercise this right are entitled to do so.

The instances to which you refer, and the attending circumstances are, in brief, as near as I can recall them, in substance as follows:

The 23d of September last was the commencement of a period of two weeks assigned for the trial of homicides in the Court of Oyer and Terminer. The court-room was very much crowded, which occasioned great confusion and disorder, whereby the proper transaction of the business of the court was seriously embarrassed. Many persons were on their feet, crowded to the bar of the court, several of them having their hats on at the time. I gave directions requiring every one to be seated and to uncover, with the view of obtaining order. While this order was being enforced, I observed sitting near to the bar of the court, and in the portion of the room assigned to the members of the bar, a person with his head covered. When the officer reported that he refused to remove his hat, assigning no reason, as I understood his statement, for the refusal, I told him to enforce the order.

The next morning, at the opening of the court, I saw, as I supposed, the same person, with his head again covered; he wore the same kind of a hat—a dark straw—and was seated on the front of a raised platform, at the reporters' table, which was as near to the bench and in as prominent a position in the court as he could place himself. (I have since been informed that in my supposition of identity of individuals I was mistaken; that it was a brother of the person whose hat had been removed the day before.)

This I interpreted as an intentional defiance. It had to me that appearance, and, as such, was not to be overlooked. Every one may stand in defence of his rights, but the manner of making such defence has much to do with its justification. A court of justice is not the proper place in which to invite a contest of this character. This I do not charge was the purpose of the juror, but it so impressed me at the time, and acting on that impression I sent an officer to him with the request that he would remove his hat. I was then informed that he objected on the ground that he was a Friend, but construing his conduct in the manner indicated, I told the officer to again request him to remove it, and that if he refused to do so, to remove it gently for him. This was done, and the juror, as he turned out to be, for I did not till then know the fact, came forward and made his objection in person, saying that he was a Friend, and meant no disrespect,. If he had spoken to me when he first came in, referring to what had taken place the day before, and given his reason for wearing his hat in court, there would have been no trouble about it.

There are two matters in connection with the occurrence that I particularly regret. The first is the impression that the order was an intentional disrespect to the Society of Friends. Nothing was further from my thoughts. I have esteemed it a pleasure and a privilege that, from my earliest residence in Philadelphia, I have seen much of and associated not a little with Friends, and I think I can safely appeal to all of my past experience as manifesting the very great respect and kindly feeling which I entertain for them as a religious organization, and my personal regard for such of them as have honored me with their friendship. The second cause for regret is, the charge of having dismissed the juror from court. My intention was to give him liberty to depart the court if he wished to do so, as it could have answered no good purpose to have required his attendance for the two weeks of the period, the whole of the time having been set apart for the trial of homicides.

Friends are always allowed to plead their scruple of conscience in excuse from serving on juries, where the verdict may be followed by the penalty of death, and such scruple amounts to disqualification in all cases that are or may be by the verdict of a jury a capital offence. This I instructed the officer to explain to the juror when I sent the message to him, not that he was dismissed from court but that he could be excused if he desired it and for the reason stated.

I am, gentlemen, very sincerely yours, etc.

JOSEPH ALLISON.

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From the Christian Register.

## A GOOD OLD AGE.

BY H. G. SPAULDING.

In the sweet, calm days of an Indian Summer it is a luxury to live. It seems as if Spring had lent its ethereal mildness, and Summer its beauty, and Autumn its ripeness to make these days the crowning glory of the year; as if grim-visaged Winter had delayed his coming that his sister seasons might meet together in this brief but joyous union—appearing not in successive, but wi

united splendors. The powers of Nature are fresh and young, and heaven comes nearer to earth as the period of rest draweth nigh. It is surely better thus to compare the beauty of a tranquil and sunny old age to an Indian Summer, than to liken it to a gloomy Winter, with its sleet and snows. A good life has no Winter. Its Spring leads into Summer's richer wreath of flowers—its Summer's mists fade slowly into Autumn days of light and calmness and serenity, and then, without break or rest,

"It proceedeth,
Toward the truer, deeper life above."

And herein lies the peculiar glory of a ripe old age. It sums up the full meaning of this mortal life, while it tends to the life that is immortal. Its sunset tells of the joys that have been, and of the blessings that remain, but is already touched by the light of a brighter dawning and the glories of a newly breaking day.

And this is the *Christian* view of old age; because the Christian time-view regards the spiritual significance, and not the transient service of life's seasons. "The dignity of age in the ancient world," says an eloquent writer, "was sustained by many considerations of mingled expediency and affection, which retain with us but little force. Of how many honors has the printing-press alone deprived the hoary head! It has driven out the era, so genial to the old, of *spoken* wisdom. The patriarch of a community can never be restored to the kind of importance which he possessed in the elder societies of the world. He was his neighbor's chronicler, bearing within him the only extant image of many departed scenes and memorable deeds, and able to link the dim traditions of the past with the living incidents of the present. He was their most qualified *counselor*, his memory serving as the archives of the State, and supplying many a passage of history illustrative of existing emergencies, and solving some civic perplexity. He was their *poet*—in the oft-repeated tale of other days weaving the retrospect of life into an epic. He was their *priest*, loving to nurture wonder, and spread the sense of mystery by recounting the authentic prodigies of his, or his father's years, when omen and prophecy were no dubious things, but sober verities which Providence had not yet begrudged the still pious earth."

That age is now deposed of prerogatives like these, is no loss, but rather a gain, to mankind. In ceasing to respect the old for the offices they perform, we are invited to pay them a higher reverence for intrinsic worth, for the ripeness of their wisdom—for the childlikeness of their faith—for the freshness with which the great hopes of the future spring up from the decaying memories of the past. Happy the man into whose life has flowed the hallowing and sweetening influences that come from companionship with the aged! Happy, too, the aged, whose lives are such a blessing to those around them, enriching their affections, ennobling their aspirations, and shedding over their pathway the unconscious charm which age is borrowing from eternity!

Let us pass, in brief survey, some of those elements of character which give to the hoary head its crown of glory.

I begin with that which is of prime importance—obedience to the laws of bodily health. We are wont to speak now and then of some aged person whom we have met, as a man or woman of "*the old school.*" But do we always reflect that the "old school" was not only characterized by high courtesy and gentle manners, but was a school as well of manly and womanly *work*, of healthful exercise; a school where temperance was held in honor, and the passions of youth kept in check by sobriety and moderation? Alas! that with so many of our youth such virtues have fallen into dis-esteem; that fastness in living is thought to be manly, and even womanly; that men are in such haste to be rich, and women so eager to drain the cup of pleasure that the body is exhausted or its finer chords unstrung before half the years of manhood or womanhood have been spent. Add to this the excessive indulgence in stimulants and narcotics that dull the edge of the senses and abnormally excite the nerves, and the prevailing indifference to the teachings of physiological science, and one may well exclaim in the despairing strain of Homer; "Never shall we see again such men as the heroes of the generation that is passing away." It must be that one cause of this neglect of the laws of health which, in spite of what is said or done for physical culture, is still a characteristic of our times, is to be found in a loss of respect for those sober joys and seasoned pleasures and deep inward satisfactions, which belong to a healthful old age. An impaired constitution is a heavy mortgage to put on the later years of one's life. Yet how many men hasten to make out the papers, put this most sacred property out of their hands, and then hope in some way to escape paying the obligation. "The sound mind in the sound body," said the pagan maxim. "Know ye not," asks the Christian Apostle, "that ye (your bodies) are the dwelling of the Holy Spirit?"

I mention next among the elements that make up a happy age, the treasured stores of a varied mental culture. It needs not that

one should be learned in the common acceptation of this word. But without a reserved fund of varied acquisitions in the knowledge of nature, of history, and of life, the tranquility of age quickly passes into a dull monotony, or sinks into the dead, unvarying level of a merely sensuous existence. The old man may indeed lose his former grasp of the facts and laws that were the delight of the studious hours of his youth. He may often fail to find his way in roaming through the fields of thought, but in the ashes of decaying memory still live the wonted fires that a generous culture has kindled, and their warmth, if not their light, gives a joy of satisfaction that were else unknown. Is not here an added incentive to that pursuit of knowledge, that ever-enlarging acquaintance with the facts of the universe and the sequences of history which religion welcomes as a safeguard to youth and a strength to manhood? That this knowledge will be a constant source of delight, freshening and refreshing our weary powers in the long afternoon of life, ought to quicken our efforts and incite us to still greater activity in our search after truth.

Yet in saying this I do not forget that great and pregnant saying of St. Paul that, while knowledge may fail, the way of righteousness for age as for youth must lie in the direction of that most excellent grace of "*charity*," which proceeds from the activities of the affectional nature. "Troops of friends" are one of the richest possessions of a righteous old age. We may, perchance, be able, by reason of strong self-reliance, to bear unaided the heat and burden of life's noon-day. But when the shadows lengthen, when we feel the night coming on, we cling to human companionships; and God can give us no better rod or staff to lean upon than the hearts of loving friends; hearts that beat in true sympathy with our own, because we have earned the great prize of their love.

But neither our fidelity to the requirements of physical law, nor the acquisition of large and varied knowledge, nor yet the constant exercise of our affections, can alone secure for us the serenity of a happy age.

> "Only a sweet and virtuous soul,
> Like seasoned timber, never gives."

Religion sheds the halo and the benediction which make the hoary head "a crown of glory because it is found in the way of righteousness." Not that the blessings which religion gives are held in reserve for the wants of age. "Remember thy Creator in the days of thy youth" is the word of wisdom to the soul; though a wiser philosophy than that of the ancient preacher forbids us to add, "While the evil days come not, nor the years draw nigh when thou shalt say I have no pleasure in them." The man whom religion cheers and sustains knows *no* evil days.

"Tauler, the mystic," so the story runs,
"Walked one autumn day
Without the walls of Strasburg, by the Rhine.
And as he walked he prayed: 'Have pity, Lord!
Thou seest while teaching others I am blind.
Send me a man that can direct my steps.'
Then, as he mused, he heard along his path
The sound as of an old man's staff among
The dry, dead linden leaves; and, looking up,
He saw a stranger, poor and weak and old.
'Peace unto thee, father,' Tauler said;
'God give thee a good day.' The old man raised
Slowly his calm, blue eyes: 'I thank thee, son,
But *all* my days are good, and none are ill.'
Wondering thereat the preacher spoke again:
'God give thee a happy life.' The old man smiled.
'I never am unhappy.' Tauler laid
His hand upon the stranger's coarse, gray sleeve,
'Tell me, O father, what thy strange words mean.
Surely man's days are evil, and his life
Sad as the grave, at least to—' 'Nay, my son,
Our times are in God's hands, and all our days
Are as our needs; for shadow or for sun,
For cold or heat, for want or wealth, alike
Our thanks are due, since that is best which is,
And that which is not, sharing not His life,
Is evil only as devoid of good—
And for the happiness of which I spoke,
I find it in submission to His will
And calm trust in a righteous Deity,
His knowledge, goodness and Almighty power."

This is the true Christianity of old age, a trust as simple as the child's, but strengthened by the lapse of years; a hope as joyous as the hopes of youth, but taking on a sober coloring from an eye

"That hath kept watch o'er man's mortality."

## POSITIVE CHRISTIANITY.

The more I read and think and observe, the more I become attached to Christianity—by which I mean the *living spirit* of self-sacrificing love and unreserved devotedness to God, in which Christ and His Apostles lived and taught, as distinguishable from the mere forms in which their thought and consciousness clothed itself. I see nothing to take its place for the mass of human beings. It is to me the greatest of all the treasures which the past hath bequeathed to us.

In the life of Jesus Christ, and in the inextinguishable beliefs which have sprung Phœnix-like out of His death, and shot a new light and heat through humanity. I recognize the greatest fact in all history, mysterious and unsearchable in much that accompanies it, but evidently to me the birth-throe of a new spiritual development of our race, which has yet to work out its unexhausted results. My faith in the *spiritual* of Christianity—in the spirit which made Jesus and Paul what they were, and in its adaptation to the deepest wants of our deepest nature—grows with my

lengthening experience and with my closer observation of myself and others; and I can say, with truth, has continually risen the more freely and fearlessly I have examined the historical documents and witnesses of Christianity. Free *outward* search has been the aliment with me of deeper *inward* faith. The Spirit of Christ having been once revealed to me, I feel it in itself so true, so real, so healing, that it can never go from me again while I continue what I am. So that to take the extremest of all cases, were the Scriptures to perish, or to prove (what I hold to be impossible) a mere legendary dream, in hope, in trust, in my view of God and my fellow-men, in earnest, however often unavailing endeavor, I should still be a Christian. Now it is this *positive* element of Christian faith (reduced almost to *nihilism* by unfruitful word controversy) which we must strive to bring out clearly and strongly, and infuse into men's minds, as the only thing worth contending for—the only thing that can endure as a permanent and operative Christianity in the world; and we must try to make them see that this *living* element—not the *caput mortuum* of old creeds—is more richly developed, is more freely evolved, and imbued with a new force and vitality—not crushed, enfeebled and annihilated—by critical inquiry, in other words, by historical and philological science, honestly and reverently applied. Free inquiry is a *condition*, not a *principle*. It can never itself be the bond of a religious community, or the source of a religious life. Sought or rested in as an end, it can only lead to weakness and dissolution, and the strife of irresponsible self-will.—*John J. Tayler, to James Martineau, in* 1865.

### TRUE UNITY.

A more extensive diffusion of piety among all sects and parties will be the best and only preparation for a cordial union. Christians will then be disposed to appreciate their differences more equitably; to turn their chief attention to points on which they agree; and, in consequence of loving each other more, to make every concession consistent with a good conscience. Instead of wishing to vanquish others, every one will be desirous of being vanquished by the truth. . . In the room of being repelled by mutual antipathy, they will be insensibly drawn nearer to each other by the ties of mutual attachment. A larger measure of the Spirit of Christ would prevent them from converting every incidental variation into an impassable boundary, or from condemning the most innocent and laudable usages for fear of symbolizing with another class of Christians. . . . The general prevalence of piety in different communities would inspire that mutual respect, that heartfelt homage, for the virtues conspicuous in the character of their respective members, which would urge us to ask with astonishment and regret—Why cannot we be one? What is it that obstructs our union? Instead of maintaining the barrier which separates us from each other, and employing ourselves in fortifying the frontiers of hostile communities, we should be anxiously devising the means of narrowing the grounds of dispute, by drawing the attention of all parties to those fundamental and catholic principles in which they concur.—*Robert Hall.*

## Scraps

### FROM UNPUBLISHED LETTERS.

I would not be just did I not take my pen this evening to commune with thee, when so often through the hours of the day my spirit has greeted thee as a friend beloved. * * *

I can, indeed, realize and appreciate thy concern in regard to the necessity of our keeping near the divine Guide constantly, so that we may see and do His will—the work He may appoint for us to do. Then as each day passes we will have the consciousness of having faithfully performed our duty, and perhaps, too, through our obedience, we may have helped some of those around us in their heavenward way.

How often do I feel the necessity of the petition, "Create in me a clean heart, oh Lord! and renew a right spirit within me." Truly we need to watch and pray, for there are many ways by which our spiritual strength may be squandered; and there are many inlets by which weaknesses may enter. Our feelings are to be watched over and regulated as well as our words and actions. For though no words may be spoken the pathway of another may be made rugged by our indulgence in a hard or unkind feeling.

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Within our Monthly Meeting limits many worthy friends have of latter time been removed from places in our church Militant, that they have long and acceptably filled; and who have we now among us ready and willing to occupy them?

I feel that there are many dear, precious young people, who keep on their outside adornments to hide the internal convictions with which they are contending. Were they once willing to put what they consider the *beautiful* robe of fashion under their feet, they would not be afraid nor ashamed to confess before the world that they had been with the

Master in His baptisms, and were willing to take up and bear the cross. Then instead of having such small mid-week meetings, our young Friends, those whose veins are full of blood, and whose bones are full of marrow, would be found saying, in the language of conduct, to the older and often enfeebled, "Come, let us go up to the mountain of the Lord—to the house of the God of Jacob: He will teach us of his ways, and we will walk in His paths."

This beautiful language I know does not necessarily nor solely refer to the outward temples where we assemble for social worship. A far more beautiful and instructive application is to bring it closely home, even to the temple of the heart, wherein may be known that *exalted* condition of heavenly *communion*, by which we are indeed taught by the Lord, and enabled to walk in His paths.

## FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 22, 1873.

NOTE.—We have received a communication containing some severe strictures on the articles over the signature of T. H. S. While in justice to difference of sentiment we would willingly publish a temperate and candid objection to some parts of those essays, we do not feel at liberty to open our columns to remarks that have a harsh, personal bearing. The language employed is not in keeping with the spirit of love which should characterize any discussion, and especially those connected with the welfare of our beloved Society.

INDIAN AID ASSOCIATION.—We publish in our present number an appeal for aid from the Central Committee of this Association. The great interest which has so long prevailed in our Society for the welfare of the Indians, warrants the belief that a simple announcement of the fact will be sufficient to secure all that is needed. The Committee who have the cause especially in charge have labored faithfully, and more has been accomplished in the time that has elapsed since the Indians have been under our care, than we had any reason to expect. We ask for this Address an attentive perusal and an early response.

THE VIENNA EXHIBITION.—From William Tallack, of London, we have received a communication in regard to the proposed International Exhibition and the peace of Europe. He rejoices that these gatherings of the whole world's workers have been the powerful means of advancing the arts of civized life, but he says "it is painfully manifest that they have failed to establish the higher result of pacific union amongst the nations. A certain amount of pacific influence they have undoubtedly exercised. They have removed some ignorant prejudices; they have humbled some overweening conceits; and, by bringing the people of various countries into repeated friendly communication, they have diffused a more general sense, than previously, of the respect due to one another, and of the value of unrestricted commerce, and of uninterrupted friendly intercourse. These by no means unimportant advantages have been gained by the various International Exhibitions. Nevertheless, they did not succeed in producing, as indeed they had no adaptation to produce, that conviction of the sacredness of human life,—that recognition of the value of the immortal souls of men, and that impression of responsibility to the same Almighty Father for every good or evil action towards His children, which can alone lead to a resolve never to imbrue their hands in the blood of their brethren and fellow-creatures."

He enumerates the various fearful conflicts among the nations of Christendom, showing that in less than twenty years, about two millions and a quarter of the inhabitants of Christendom have perished by war, despite the influences of frequent International Exhibitions, extended free trade, increased popular education and artistic culture, active religious missions, and unprecedented extensions of mutual intercourse by an enormous development of railways, steamboats, cheap postage, and electric telegraphs. Art, commerce, science, industry, education, culture, and travel have made gigantic strides during the quarter of a century; but, side by side with them all, the cruel demon of war has kept pace rapidly and inseparably.

"The conclusion is, therefore, forced upon the reflective mind that there is some grievous deficiency in modern Christianity, some

terribly baneful silence or oversight in the modern press and pulpit throughout Christendom, which can permit such unspeakably awful an amount of fratricidal war in lands abounding with every material, scientific and literary advantage, and gifted everywhere, almost in every town and village, with priests and pastors, editors and schoolmasters. And yet all this slaughter, all these agonies and desolating miseries!

"What then is the precise nature of this grave defect in modern Christianity? Is it not that it has become *too feudalized* and *too general?* Is it not that it has largely lost its primitive recognition of the inalienable rights of Christian *individualism*, and of the visitation of God to the souls of His children *one by one.*

"Fear God. Honor the king," wrote inspired Paul. And "Fear God. Honor the king," have echoed all the priests and pastors, all the instructors of Christendom for nearly nineteen centuries. These two precepts have been to a large extent practically reverenced by all the European nations, their colonies and peoples. So far, so good. But the sacred moralist went further and added, "Honor *all* men." And the Lord of Paul and of Christendom also declared, "By this shall all men know that ye are my disciples, if ye have love one to another," and "All ye are brethren."

"The writer feels that this benign spirit of love—of reverence to all the poor and lowly as well as to the powerful, the rich, and the great, will be the chief means of healing national wounds. The embittered hatred or jealousy between the conquered and the victors (as, for example, the German, the Alsacian, and the French) can only be assuaged by this—by the recognition on both sides of a common brotherhood in God the one Father—of a common individual possession of some portion of, or emanation from, that one Father's Spirit in each, which must not be dishonored or wounded in any.

"The adoption of this principle is, beyond all things, needful to render safe and practicable the disarmament of the vast non-productive and costly armies which are crushing, almost as in a death-grasp, the nations of Europe, whose heavily taxed and struggling inhabitants are compelled to maintain and furnish *nearly five million soldiers* for the service of war. What a frightful offering to the demon of international suspicion and discord! Five million men of the flower of Europe withdrawn from industry, from independence, from freedom, from marriage, from wealth, from family and home. And many more millions of women are thereby doomed to desertion. sorrow, poverty, prostitution, degradation, and death."

We fully agree with William Tallack in urging the friends of peace to uphold these enlightened Christian views especially on the occasion of the vast concourse of all peoples at Vienna Exposition,—having full faith that the glorious day of universal peace and harmony *is*, even now dawning.

Divine Providence has provided the material means for the union of the nations, and every year we find the rights and interests of the people, rather than the arbitrary will of their rulers, become paramount considerations in great national movements.

We also fully agree with our friend that it is an imperative duty, and an indispensable condition of the highest welfare of all nations, that Christians everywhere should, much more earnestly than hitherto, promulgate, and act upon, this great fundamental principle of "honor to all men," on the basis of God's love and spiritual visitation to each—peace and good will to every inhabitant of the earth, because the universal Father and Saviour requires from each of his children, high or low, rich or poor, a respectful kindly regard to every other human brother, both on grounds of common interest, and of both inevitable responsibility and bounden gratitude to Himself.

MARRIED.

RUSHMORE—RILEY.—On the 6th of Second month, 1873, under the care of Baltimore Monthly Meeting, Dr. Edward Rushmore, of Westbury, Long Island, to Clara S., daughter of Dr. William and E. Ellen Riley, of Baltimore, Md.

DIED.

BIRDSALL.—On the 19th of First month, 1873, Benjamin Birdsall, in the 72d year of his age; a member of Goose Creek Monthly Meeting, Va.

BORTON.—On the 9th of First month, 1873, at Mullica Hill, of pleurisy and pulmonary disease,

Lydia F., wife of Aaron Borton, in the 63d year of her age; a member of Pilesgrove Monthly and Woolwich Particular Meetings, all of which she constantly attended when her health would permit. Her death has made a void among her large family and numerous friends that will be greatly felt.

WOODNUTT.—On 1st of Second month, 1873, at Salem, N. J., Sarah Woodnutt, in the 82d year of her age; a member of Salem Monthly Meeting.

WRIGHT.—On the 30th of First month, 1873, at the residence of her son-in-law, S. W. Mifflin, in Columbia, Pa., Phebe Wright, widow of the late William Wright, of York Springs, Adams County, in the 83d year of her age. Throughout her long and useful life our deceased friend was a member of Monallen Monthly and Huntingdon Preparative Meetings, in Adams County, Pa.

JENKINS.—At Dover, Delaware, on the 10th inst., at the house of her son-in-law, Dr. H. Ridgely, Ruth B. Jenkins, in the 90th year of her age; an Elder of Camden Monthly Meeting for many years.

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APPEAL OF THE INDIAN AID COMMITTEE—SECOND MONTH, 1873.

The Central Committee of the Indian Aid Associations of Philadelphia Yearly Meeting, again address those who feel an interest in the welfare of the Indian, and who responded so generously to our appeal last year.

Our funds are exhausted, and yet very much is needed and will continue to be wanted, if we do our share of duty towards these lowly members of the human family, whose claims for mercy or justice at the hands of their civilized brethren have been so long disregarded.

In consequence of this long neglect, the work of reformation must necessarily be tedious and difficult; but the success which has attended the efforts of our agents at Nohart and Otoe has been greater than our anticipations. The results of these efforts are readily seen in the attention now bestowed upon the sick and the aged, the breaking up of vicious village settlements and removal from miserable huts to comfortable houses containing plain furniture, the corresponding improvement in cleanliness and self-respect, the better treatment of the women, and the increasing desire of the men to engage in remunerative work. In every point of view the satisfactory progress, even of the adult Indians, is marked and unquestionable. The testimony to these facts comes not only from our agents and those directly interested, but also from the neighboring people, who at first were utterly unbelieving if not actually hostile.

It is, however, to the young that we must look for more satisfactory change and permanent improvement, and we are pleased to say that, through the earnest faith and devoted efforts of Mary B. Lightfoot, an Orphan home and school was established at Nohart more than a year ago. At present it is in successful operation, with seventeen inmates, under the faithful care of Benjamin Rich and wife. The funds for its support have been derived from various temporary sources, but its benefits are so strikingly obvious that we cannot but believe it will, either from Government funds or some other source, obtain a more reliable support. Meanwhile, it must not be allowed to languish, and we hope that in every Meeting which this appeal shall reach, some Friends will be found who believe that our Society has a proper work to do in showing that injustice enforced by war is not the best mode of governing the Indian, but that integrity, kindness and love, there as elsewhere, will bear their appropriate fruit.

We have every encouragement in our experience so far. We believe that the agents recommended by Friends are doing a great work, the good effects of which will not be felt by the Indians alone. Shall this good work go on? If we mean that it shall not fail, we must support our agents by putting into their hands the means to continue the active aid which they have heretofore given to all those Indians who endeavored to advance towards the good habits and customs of civilized life.

It is essentially necessary that this help shall be given if we hope to maintain our proper influence among the Indians. They have been so often deceived by flattering promises, made only to betray them, that professions of interest produce no effect until they see practice that corresponds; this they have found in those whom we have sent, and so long as we enable our teachers and agents to exercise this judicious liberality, we may count on retaining and increasing our hold upon them. Will some Friend in each Meeting, as last year, take up the subject, collect subscriptions and remit the amount to our treasurer?

The supplies of new and partly worn clothing, sanitary stores, seeds, delicacies for the sick, &c., last year proved very acceptable; all these will be received by John Saunders, No. 34 N. Fourth street. Through the liberality of the Pennsylvania Railroad, all goods sent through the Central Committee are carried to Nebraska free of charge, which saves a heavy expense.

With each contribution please send a list in detail of the articles, with valuation attached, giving name of the place whence it comes and post office address of the writer. Acknowledgment will be made of all goods and money received, in *Friends' Intelligencer*.

Committee on Correspondence, Deborah F. Wharton, 336 Spruce street; Susan D. Wharton, 336 Spruce street; Wm. Canby Biddle, 513 Commerce street.

JOHN SAUNDERS, Treasurer, 34 N. Fourth St. WM. CANBY BIDDLE, Secretary.

POSITION OF THE PLANETS.

Maria Mitchell, of Vassar College, describes in the *Scientific American* the situation of the planets now visible to the unassisted eye. Those interested in viewing the "different members of the solar system," can readily identify them from her account of their present position:

"Mercury is, during this month, too near the sun to be seen. Venus rises on the first of the month, a few minutes after nine in the morning, and sets a few minutes after nine in the evening. On the 28th, she rises about a quarter after eight in the morning, and sets a quarter before ten in the evening.

Mars is increasing in apparent diameter. He is near the star *Virginis* on the 1st, being a little above it when on the meridian. It passes below this star, and on the last of the month, souths nearly at the same time with *a Librœ*, but is above that star in altitude. On the 1st, it rises at midnight, souths twenty-one minutes after five in the morning, and sets twenty minutes before eleven. On the 28th, it rises at 10h. 58m. P.M., and sets at 9h. 16m. A M.

Jupiter rises on the 1st at 6h. 24m. P.M., and sets at 8 A.M. He rises on the 28th at 4h. 20m. P.M., and sets at 6h. 6m. A.M. The dark spots can be seen with telescopes of small power; the white spaces are seen only by the use of a good telescope.

Saturn rises on the 1st at 6h. 20m. A.M., and sets at 3h. 44m. P.M. February 28th, he rises at 4h. 48m. A M., and sets at 2h. 12m. P.M.

Uranus is among the small stars of *Cancer*. February 1st it rises at 4h. 17m. P.M., and sets at 6h. 53m. A.M. February 28th, it rises at 2h. 26m. P.M., and sets at 5 the next morning.

Neptune cannot be seen without a good telescope. It rises on the 1st at 10h. 15m. A.M., and sets at 11h. 9m. P.M. On the 28th, it rises at 8h. 30m., souths at 2h. 58m., and sets at 9h. 26m. P.M."

For Friends' Intelligencer.

SKETCHES OF TRAVEL, NO. 13.

BY A. C. M.

(Continued from page 813.)

We passed up the lake to Greenock, a town containing 57,000 inhabitants, and doing an immense amount of manufacturing and mechanical business; I counted six iron steamers now building. A large business is also doing in the way of refining sugar, much of which goes to New York market. I was told that one business firm here employs seven hundred girls in making bags for coffee and sugar, &c., which statement appears almost incredible. A very large number of small sized steamers ply upon the lake, carrying parties of pleasure up and down its borders: there are also great numbers of large size from Belfast, Dublin, and other places in Ireland, as well as from Glasgow, London and Liverpool. We saw numerous towns and villages along the shores of the lake among the mountains, the inhabitants of which appear to obtain their living mostly from travelers. There are many boarding houses in the lake district where board may be had for the season, also many houses for the accommodation of transient visitors.

From Greenock we took a steamer for Belfast in Ireland, where we arrived early the next morning. This is not a very large city, but there appears to be considerable shipping done here, though not by large craft, as the water in the harbor is frequently very low. There being nothing of interest to detain us here, we took a train across the country for Dublin. We found a good open country most of the way, well covered with crops, the greater part of which were still unharvested, and being the 7th of the 9th month, it appeared late to us.

We arrived at the city of Dublin about 10 o'clock, A. M., and I find it a much larger city than I supposed. Walking out soon after, I met a policeman, and asked him how many inhabitants there were in the place. He answered rather hesitatingly—"I am not sure, but I think there are about 11,000." I replied there must be a much larger number than that! He replied, "Well perhaps there is, I should not wonder if it come up to 17,000. To show how little this guardian of the city knew, it is only necessary to say, that there are 245,722 inhabitants in the place. Of all the places which I saw on the continent, or elsewhere, this surprised me most. From some cause I had formed but an indifferent opinion of Dublin and its inhabitants; and I was not prepared, therefore, to find it as I did, a large, well-built and beautiful city. Soon after my arrival I ascended to the top of Nelson's Tower, which stands in the centre of the city, and from that point I obtained a fine view in every direction. In addition to that, I took the omnibusses and railway cars and traversed every portion of the place. The buildings are generally good, much after the style of London, but, as a whole, average better; there are more modern buildings according to the size of the place than in London. Many of the streets are wide and very fine in appearance. The old houses of Parliament are still standing in a good state of preservation, with the furniture all preserved with

the most scrupulous care, as though they might some day be needed again. There is also a very creditable group of buildings called the "Four Courts," used, I think, for the different courts. The city has many fine parks: there are buildings devoted to the exhibition of the industry of the Nation, with a park and floral department, fountains, jets of water, &c.; all of which do great credit to the city. In relation to the inhabitants: after a week's stay there, in which as before remarked, I traversed every portion of the city—walked through their parks, attended the International Exhibition, and mingled with the people freely, and I am prepared to say that I did not see a better governed city on the continent of Europe, than the city of Dublin; neither did I see in all my travels a community of people who demeaned themselves with more propriety in their intercourse with others.

During my stay in Dublin I attended a First-day morning meeting of Friends, and found a large number assembled. There were several communications from members of the meeting with which I had much unity. I had previously attended a meeting in Devonshire House, also Westminster meeting, both in London, and the little Meeting at Ulverstone, and I am satisfied that there were more gathered in that meeting in Dublin than in all the others put together. I afterwards attended a First-day morning meeting in Liverpool, which was much larger than either of the London meetings. I noticed that they were in the practice of holding their preparative meeting at the close of the First-day morning meeting; this occurred in two instances when I was present, viz., at Dublin and Liverpool. A young man belonging to the Dublin meeting, informed me that there were 824 members belonging to their monthly meeting.

While at this place, I went by railway to Killiney, beyond Kingstown. There we ascended a high bluff and had an interesting view around us, as far as the eye could take it in. On the south and east, we overlooked a fine farming district of country, extending back many miles, until the rising hills in the distance obstructed the view. On the north, we had the open sea before us, which broke upon the shore at our feet, with steamers and sailing vessels in full view; and on the west was spread out before us, Kingstown, an important seaport and mail packet station, with a harbor which cost a million of dollars.

In the outskirts of Dublin is the cemetery where the remains of one of the most popular men of the Irish nation repose. The people have shown their love of his memory by raising a monument over his tomb, of loft height, and stately proportions. It was no needful to raise a monument of granite t perpetuate the memory of Daniel O'Connel What was said of another, who had labore long for the public good, might be applied t him. "Reader, if thou would'st see his monu ment, look around thee upon his works."

While here, in company with another per son, we visited the convict prisons, for me and women. We found the prisons large an well ventilated, and so fully lighted as t give them a cheerful aspect. All the cell were of sufficient size to render them com fortable. Each prisoner has water at com mand within his own cell; his room is light ed with gas until the hour for retiring, whe it is shut off. There are many inducement held out to the prisoners to encourage them in well doing. Some of these, though small yet help to promote the one great object which should ever be kept in view, the im provement and final reformation of the crim inal. We found in the cells of all the pris oners printed rules for their government They were taught by these what would be expected of them while they remained there and also as to the penalties which they would incur by disobedience.

When a prisoner is first brought in, he is at once divested of his own suit, and clothed in what is denominated the "first prison suit," which is quite common in appearance. He is told, that by conducting himself well for a stated period, he will then be permitted to exchange it for a better suit. And he need not stop there, for by a continuance of well-doing he may aspire to the attainment of a third suit of a still better texture.

As we were looking at these three different suits in a room of the female prison where they were manufacturing them for the use of the male prisoners, the Governess remarked to me that I woul l be surprised to see what anxiety the prisoners generally manifest to get out of that first suit. For said she, "when they look around them and see others dressed so much better than themselves, it operates as a constant reminder to them that they may easily attain to the same position." There are still more important features. By obedience to the rules and correct deportment, they may shorten the time of their imprisonment; and such as are committed for long terms, and gain the advantages proposed, may, at the end of their imprisonment, go into the country upon a farm belonging to the institution, where they can begin life anew, free from their former temptations. We were told that many availed themselves of the privilege, and the governor of the prison strongly urged us to visit the farm, in order to see its manage-

ment and success. We thanked him kindly, but had no time to devote to it. I asked him what the rules posted up in the cells could do for the prisoner if he was too illiterate to read them? In that case, he replied, that it would be the special duty of the officer having charge of the cell to instruct him fully upon every point. He then said, here is one that cannot read; and taking the printed rules in his hand, he questioned him as to every rule and the penalties annexed for the violation of them, to which he answered correctly. One thing struck us forcibly in both the men's and women's departments—*the free admission of light*, which, together with the scrupulous cleanliness of every portion of the buildings, created a cheerful feeling, which, we believe, (with the inducements held out to the prisoners to incite them to well doing) must and will have a happy effect. We were pleased to see the women's prison (in its practical management) under the entire control of efficient women. On inquiry of the stately and dignified Manager, I learned that she had rarely had a case of obstinacy or wilful disobedience that she could not manage herself. She said that a day or two of confinement in a cell, with spare diet, generally wrought the desired change.

WHO BY SEARCHING CAN FIND OUT GOD?

I cannot find Thee! Still on restless pinion
My spirit beats the void where Thou dost dwell;
I wander lost through all Thy vast dominion,
And shrink beneath Thy light ineffable.

I cannot find Thee! E'en when most adoring,
Before Thy shrine I bend in lowliest prayer,
Beyond these bounds of thought, my thought upsoaring,
From farthest quest come back—Thou art not there.

Yet high above the limits of my seeing,
And folded far within my inmost heart,
And deep below the depths of conscious being,
Thy splendor shineth,—there, O God! Thou art.

I cannot lose Thee! Still in Thee abiding,
The end is clear, how wide so e'er I roam;
The Law that holds the worlds my steps are guiding,
And I must rest at last in Thee, my home.

ELIZA SCUDDER.

For Friends' Intelligencer.

RICH!

Yes, I am rich, although the world
Would doubtless call me poor—
But I've so many blessings that
I can scarce count them o'er;
Then how can I be poor, no, no!
I'm rich, and God has made me so!

The sun that through my casement shines,
And dances on the wall,
Is just as bright and warm and glad
As that in lordly hall;
And none can rob me of its light—
Thank God I'm free and have my sight.

The vines and roses by my door
So beautiful to see,
All fresh and sweet with scents of Heaven—
Do they not bloom for me?
They fill with fragrance all the air,
And fill my heart with praise and prayer.

No need of lute or dulcimer
To cheer my lonely way—
The robin and the oriole
Sing to me all the day;
And through the night the whip-poor-will,
In plaintive notes sings to me still.

The breeze that bears the ship away
To isles beyond the sea,
Brings rosy cheeks and happy smiles,
And wealth of health to me.
Oh! how I love the sweet fresh air—
It tells me God is everywhere.

If I'm in need, some friendly hand
He sends to my relief—
If sorrow comes, some loving heart
He brings to share my grief.
I never can be poor, no, no,—
I'm rich, and God has made me so.

W. C. ANDERSON.

*Waynesville, Warren Co., Ohio.*

SOUTH POLAR EXPLORATION.

There appears to be a rivalry springing up between the North Pole and the South as to which can offer the greatest attractions to explorers. Hitherto the North Pole has been the most popular, partly because it is the nearest to those nations from which the explorers come, and there are at present no fewer than seven expeditions in the Arctic regions endeavoring to solve the mystery of the great Polar Sea. Of these, one is French, one American, one Austrian, one Prussian, two Norwegian and one Russian. It will be noticed that England has withdrawn from this field of exploration, wherein her navigators have distinguished themselves from the days of Cabot, Baffin, Davis and Scoresby, down to those of Franklin, McClure and McClintock. She has now turned her attention to the Antartic regions, which are accessible in direct lines from four of her colonies, viz.: the Cape of Good Hope, Australia, New Zealand and the Falkland Islands. She has chartered the Challenger, a vessel of 1,400 tons, and fitted out for a three years' voyage of exploration and deep sea soundings, under the direction of competent scientific men; and attention will first be given to the Southern Pacific Ocean. This vast portion of the earth's surface has not been investigated as it ought to have been. The Spanish and Portuguese explorers sailed through the Straits of Magellan in the fifteenth century, but they seem to have considered that far enough south or else to have thought that the best thing they could do would be to get to India as soon as possible, and so they steered in that direction

northwest, accidentally discovering island after island on the way. Thus it happened that until the year 1616, when the Dutch navigator Van Schouten discovered Cape Horn, and gave it its present name, no one had ventured further south: but when he led the way others followed, and it was soon found that the then prevalent idea of geographers that the Antartic regions were occupied by a vast ice-bound continent, was not wholly without foundation. Tasman, Dampier, Cook, and other navigators, visited these regions, but, though they discovered Australia, New Zealand, Van Dieman's Land, and other islands, they did not contribute much to the world's knowledge of the South Polar Circle. It was not until the present century that any material progress was made. In 1819 a British brig discovered the Islands now known as Palmer's Land and the South Orkneys. After that they were frequently visited by whalers. In the same year (1819) the Russian Government sent out an expedition under Captains Lazaren and Bellinghausen, and those intrepid explorers almost circumnavigated the South Pole at an average distance of thirty degrees, and examined a portion of the Polar Circle. They also discovered the first continental land there, and named it Alexander Land. This appeared to be a cape belonging to a large continent; it was completely locked in ice. From that time up to 1840, several American, French, and English expeditions were sent out to these regions, which ascertained that there existed within the South Polar Circle, a vast continent. Lieut. Wilkes, of the U. S. Navy, sailed more than 1,500 miles alongside of a wall of ice from 150 to 200 feet high, beyond which, at many points, rose high mountainous land. In 1842 Sir James Ross discovered South Victoria Land, whereon was a lofty volcano, 12,000 feet in height, now known as Mount Erebus; but his further progress was checked by an immense continuous wall of ice, above which could be seen in the far distance mountain peaks of great height, covered with ice.

It is one of the singularities of this portion of the earth's surface, containing an area double that of Europe, that it exhibits no signs of animal, marine, or vegetable life. In the sea itself life seems extinct, unless the deep soundings shall reveal some at the bottom of the ocean. But it appears from the soundings taken by Sir James Ross, that the Antartic seas are generally shallow, comparatively speaking. The depth rarely exceeded 400 fathoms, or 2,400 feet (not half a mile), and it was ordinarily only from 200 to 300 fathoms, while in some spots in the Atlantic Ocean the depth is 15,000 feet. At one point off the coast of Brazil, Sir James Ross failed to touch ground at a depth of 27,000 feet or 5¼ miles, and at one spot in the Antartic ocean he failed at 24,000.—*Public Ledger.*

Jan. 24th, 1873.

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The following, on the same subject, is from the *London Daily Telegraph*, Dec. 12th, 1872.

The gallant vessel carries with her two hundred miles of sounding-line, and half a hundred miles of whale-line, with which to dredge Father Ocean's depths. She is armed to the teeth with trawls, seines, and nets; and for day after day she will hover about, taking soundings, scraping the ocean floor, and bringing up shells with their builders, mud, gravel, weeds, and other specimens of the deep sea flora and fauna. Photographers, chemists, naturalists are upon her staff. She is, in short, a microcosm in a macrocosm; and will, doubtless, do her duty through each hour of her long and dreary three years' voyage. What news she will bring back it were presumptuous to anticipate. But it is certein that on one point, at any rate, she will add to the solid, material wealth of the world. For the success of ocean telegraphy it is essential to know the configuration of the depths of the sea, the shape and character of its bed, the nature of the creatures and plants that haunt it, the force and set of its currents, the figure and dimensions of the great ocean basins, and the temperature of the water at various depths. On all these points the records of the Challenger will have much to tell us, and upon them will depend the future of sub-marine telegraphy.

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INDIFFERENCES TO THE LOSS OF LIFE.

If by the custom of war rulers learn to undervalue the lives of their own subjects, how much more do they undervalue the lives of their enemies! As they learn to hear of the loss of five hundred or a thousand of their own men with perhaps less feeling than they would hear of the death of a favorite horse or dog, so they learn to hear of the death of thousands after thousands, on the side of the enemy, with joy and exultation. If their own have succeeded in taking an unimportant fortress or frigate, with the loss of fifty lives on their own side, and fifty one on the other, this is a matter of joy and triumph. This time they have got the game. But, alas! at what expense to others! This expense, however, does not interrupt the joy of war-makers. They leave it to the wounded, and the friends of the dead, to feel and to mourn.—*Dr. Worcester.*

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Whoso keepeth his mouth and tongue keepeth his soul from troubles.—*Solomon.*

### THE STAR IN THE EAST.

A brilliant star may now be seen during the evening in the eastern sky, sharing for more than an hour after its first rising, the honor of starry sovereignty with the planet Venus, as sinking towards the horizon she holds her regal court in the western heavens.

This star is the planet Jupiter, which during the remaining winter months, will be the object of interesting study throughout the night. The two largest and brightest of the planetary orbs are now performing the office of evening stars, Venus reigning supreme in the west for three hours after sunset, and Jupiter beaming with imperial light from his appearance in the east in the early evening till he pales in the ruddy glow of morning. They are the only planets to the naked eye now visible in the evening, and cannot fail to be distinguished from the thronging crowds of lesser stars, by their softer light, transcendant brightness and superior size.

Jupiter is situated in the constellation Leo, or the Lion, not far from Regulus, its leading brilliant, the first star in the handle of the Sickle, which makes this group so familiarly known to observers. If the course of the planet be watched, it will be seen to retrograde or move backwards among the stars. This it will continue to do until the 17th of April, when it will apparently retrace its course, and reach the vicinity of its present position during the month of May. Its motion can uow be easily traced from its vicinity to the star Regulus, which, although of the first magnitude, seems comparatively faint in the presence of the brightest planet.

The giant member of the planetary brotherhood presents three distinct branches of astronomical study in the telescope, photometric, and spectroscopic departments of science. The telescope reveals exquisitely beautiful colored bands or belts, covering its disc; immense rifts or openings in these bands, and gigantic disturbances around its huge circumference, on a scale of which terrestrial movements give us little idea; and also a sight of the four moons which revolve around it. The photometer measures its light, and proves that it gives far more light than the other planets would under the same conditions, calculating the proportion as three times that of Mars, and four times that of the moon. It also shows the comparative brilliancy of the planet from the apparent blackness of the satellites as they transit its disc. The spectroscope yields its evidence with much more difficulty, for as the planet shines principally by reflected light, its spectrum is not so bright as that of a star of the second magnitude, and the faintness of the lines in the Jovian spectrum, makes them difficult to interpret. Aqueous vapor is plainly detected, and the best physicists, Huggins, Secchi, Janssen and many others, are patiently working to decipher the meaning of the above imperceptible lines which are of such importance in the interpretation of the starry alphabet.

All observations strengthen the theory that the Jovian planet gives out heat and some light from its own mass; that it has not yet cooled down to anything like the consistency of our globe; and that it acts as a subordinate sun to the four satellites that revolve around it, and form with it a solar system in miniature.

Who then can fail to look with more than a passing interest upon this noblest creation of the planetary worlds, either when glowing with light it looks down upon us as the radiant evening star, or when it illustrates those mysterious material laws which rule as easily and harmoniously the motions of an orb fourteen hundred times as large as ours, and accompanied in its course by four revolving satellites, as they control the motion of our earth and its solitary moon.—*Providence Journal.*

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It cannot be questioned that the false halo of glory which is thrown by most poets and historians about successful warfare, has done much towards perpetuating this disgraceful practice. Our literature is debased with many glowing accounts of military achievements, which exert a most pernicious influence in favor of war. Such representations captivate and poison many a youthful mind, excite false notions of honor, and lead men to admire and practice those courses of conduct.—*Collier.*

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### FORESTS AND FRUIT-GROWING.

Fruit has become a necessary of life—a great variety of fruit indeed, and a great deal of it; and this will become more and more the case with the increase of intelligence and thrift The great abundance of most kinds of fruit for the last two or three years may cause us to feel a security, which is not well grounded, with regard to the conditions of climate necessary to the unfailing production of fruit. Only within a few years past have there been seasons when the fruit-crop was very light, and not at all adequate to the demand. One of the causes of this is the capriciousness of the seesons, and this capriciousness, I believe, is becoming constantly greater as the country grows older.

An inquiry, then, of much scientific interest, and of great material importance, has reference to what may be the cause of this increasing uncertainty of fruit-crop. In the

early settlement of the country, it was easy to grow peaches, even in localities where growing peaches now seldom gladden the eye. In Ohio between the parallels of 40 and 41 degrees, for example, peach-buds were seldom injured by winter or spring frosts, and the crop was abundant almost every year when the country was "new." For the last twenty-five years peaches miss oftener than they hit, and in many parts this has told so fearfully against the enterprise of production that scarcely a peach tree is now to be seen.

The clearing of the country had made this change. The continued clearing of the country will increase the mischief still more. The growing of peaches and of most other fruits will be driven, as indeed it already has been, to special localities and special soils. It is now for such localities to look out in time and preserve as far as possible, the favorable conditions they now have, and if possible to increase them.—*Popular Science Monthly.*

WITH love, the heart becomes a fair and fertile garden, with sunshine and warm hues, and exhaling sweet odors; but without it, it is a bleak desert covered with ashes.

WHERE the soil is rich and the climate soft the hills are low and safe; as the ground becomes poorer and the air keener, they rise into forms of more peril and pride; and their utmost terror is shown only where their fragments fall on trackless ice, and the thunder of their ruin can be heard but by the ibex and the eagle. The work of the Great Spirit of nature is as deep and unapproachable in the lowest as in the noblest objects; the Divine mind is as visible in its full energy of operation on every lowly bank and mouldering stone, as in the lifting of the pillars of heaven, and settling the foundation of the earth; and to the rightly perceiving mind, there is the same infinity, the same majesty, the same power, the same unity, and the same perfection, manifest in the casting of the clay, as in the scattering of the cloud; in the moulder-ing of the dust as in the kindling of the day-star.—*Ruskin.*

WHAT a world of gossip would be prevented if it was only remembered that a person who tells you of the faults of others intends to tell others of your faults!

NOTICE.

An adjourned meeting of Friends in reference to an establishment where Friends in limited circumstances can obtain board on moderate terms, will be held on Fifth-day afternoon next, 27th inst., at 4 o'clock, at Race Street Monthly Meeting Room.

Friends generally are invited.

The Committee on Constitution for the proposed Association, are expected to report.

JOS. M. TRUMAN, JR., *Clerk pro tem.*

MUTUAL AID ASSOCIATION OF FRIENDS.

Stated Meeting on Second-day evening, 24th inst., at 8 o'clock, in Race Street Monthly Meeting Room.

ALFRED MOORE, *Secretary.*

## ITEMS.

THE riches of the Plains of the Far West in the remains of gigantic and monstrous forms of animal life seem almost inexhaustible. Prof. Marsh has completed a second expedition to the Rocky Mountains, immense material having been collected, while it will require years of labor for several persons to arrange the fossil bones he has already accumulated in the museum at Yale College. Prof. Cope, the Philadelphia anatomist, has written an account of a fossilizing expedition made last autumn to Kansas. His results are of great value. Scattered over the plains of that State are bones of enormous reptiles, one of them exceeding in size any other known reptile. He has added to the list new species of Dinosaurs, which were large leaping reptiles, and of turtles, these groups not before known to have been inhabitants of the Cretaceous seas of the West.—*Independent.*

FOR a time the Upas tree of the Island of Java was the wonder of the age. Its fearfully poisonous character was represented to be positive death to animal and vegetable life within the sphere of its influence. Science has corrected the idea of the existence of that death-dealing tree, by ascertaining that poisonous emanation from the ground caused death. That one tree was enabled by its peculiar organic properties to resist the destructive agency of gases that killed everything else. Another valley of death is described by travellers in Java quite equal to the Upas territory. Death is the certain penalty of entering beyond the line of demarkation between vegetation and the sterile plain where desolation reigns in triumph. Mr. Loudon, an English savan, experimented with dogs and fowls forced over the line, and thus confirms the representation of the natives, who say that skeletons are bleaching there, giving the idea of a Golgotha unparalleled for horror. Animals, accidentally entering in their flight from enemies, and men, ignorant of the mephetic vapors that perpetually come to the surface, fall almost instantly dead by inhaling them. A dog fastened to a pole was forced over the line and died very quickly. In ten seconds the poor creature tumbled over. Fowls carried there, on being thrown over into the barren basin, were completely dead in a minute and a half. It is probable the region is volcanic and that sulphur is the poisonous agent.—*Ex. Paper.*

THE salt-mines of Poland are said to be the most beautiful and extensive in the world. Visitors walk over four miles in the long, open galleries, and there are many that have not been entered for years. These galleries undermine a whole town, and are places of popular amusement, where bands play, balls are given, and refreshments of all kinds may be had at the *buffet.* A splendid chapel is fitted up in one mine, where mass is celebrated once a year. The ceiling, walls, altar, etc., are all cut out of the solid, glittering, greenish salt.

GERMAN Princesses marrying into the Russia Imperial family have always heretofore had to join the Greek Church. A new line of conduct seems, however, to have been adopted by the Emperor William, as he is said to have peremptorily declared that henceforth German Protestant Princesses marrying into the Russian Imperial family must be allowed to continue in the Protestant faith.

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